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十门玄谈

Ten Profound Discourses

今天，古历十月初五，是达摩祖师圣诞日。当年达摩祖师跨海西来，直指人心、见性成佛，曾把四卷《楞伽经》授与二祖慧可，并说：“我观汉地，唯有此经，仁者依行，自得度世。	Today, the fifth day of the tenth lunar month, is the sacred birthday of Patriarch Bodhidharma. In those days, Patriarch Bodhidharma crossed the sea from the west and came to China, directly pointing to the mind so that one might see one’s nature and attain Buddhahood. He once transmitted the four fascicles of the Laṅkāvatāra Sūtra to the Second Patriarch, Huike, saying: “I observe that in China only this sūtra exists. If you practice in accordance with it, you will naturally attain liberation in this world.”
”也就是说，汉地人的根器于此经最为相宜，此经即是如来心地要门，能令诸众生开示悟入。古人曾把禅宗称为“楞伽宗”，曾把禅师称为“楞伽师”，可见《楞伽经》对禅宗的影响之深。那么，讲解此经，必然会联系到禅宗。	That is to say, the capacities of people in China are especially suited to this sūtra. This sūtra is the essential gateway to the mind-ground of the Tathāgata and can enable all sentient beings to open, reveal, awaken to, and enter it. In ancient times, the Chan school was called the “Laṅkāvatāra school,” and Chan masters were called “Laṅkāvatāra masters.” This shows how profound the influence of the Laṅkāvatāra Sūtra has been upon the Chan school. Therefore, any explanation of this sūtra will inevitably involve the Chan school.
有不少同修邀我讲一讲《楞伽经》的大意，在今天达摩祖师圣诞日开讲，这是一个非常殊胜的因缘。不敢说是讲经，咱们共同探索吧。有人说《楞伽经》很玄，那咱们就共同“入楞伽心探玄”吧。在未讲《楞伽经》之前，先说一说《楞伽经》的“十门玄谈”。	Quite a number of fellow practitioners have asked me to explain the general meaning of the Laṅkāvatāra Sūtra. To begin speaking on it today, the sacred birthday of Patriarch Bodhidharma, is a most auspicious conjunction of causes and conditions. I would not presume to call this expounding a sūtra; let us explore it together. Some say that the Laṅkāvatāra Sūtra is very profound and mysterious, so let us together “enter the heart of Laṅkā and explore the profound.” Before discussing the Laṅkāvatāra Sūtra itself, let us first speak of its “Ten Gates of Profound Discussion.”
什么是“十门玄谈”呢？古代讲经的大德，在讲经文之前，先对所讲的经文从十个方面加以介绍。比如我们现在讲语文课，也要讲课文的时代背景、中心思想、段落大意、作者简介等，“十门玄谈”要比这个缜密得多。	What are the “Ten Gates of Profound Discussion”? Before expounding a sūtra, great masters of ancient times would first introduce the text from ten perspectives. For example, when we teach a

	language-arts lesson today, we also discuss the historical background of the text, its central theme, the main idea of each paragraph, a brief account of the author, and so forth. The Ten Gates of Profound Discussion are far more meticulous than this.
中华文化传承至今，不但有光芒四射的义理与华彩，而且有非常丰富的底蕴和内涵。现代讲语文课的教案格式，不就是从古人讲经的“十门玄谈”继承来的么，不过是加以简化而已。	Chinese culture has been transmitted down to the present not only with radiant principles and splendid expression, but also with an exceptionally rich foundation and depth of content. Does not the format of modern language-arts lesson plans derive from the ancient method of expounding sūtras through the “Ten Gates of Profound Discussion”? It has merely been simplified.
“十门玄谈”都分哪十门呢？尽管古代诸位大德所讲略有不同，但都出入不大，现列于下：	What are the ten gates of the “Ten Gates of Profound Discussion”? Although the explanations given by the great masters of ancient times differed slightly, the differences were not great. They are listed below:
一、教起因缘。	I. The causes and conditions for the arising of the teaching.
二、藏部所摄。	II. Its classification within the scriptural collections.
三、显教差别。	III. The distinctions among exoteric teachings.
四、义理分齐。	IV. The divisions and scope of its principles and meanings.
五、所被机宜。	V. The capacities for which it is suited.
六、能诠教体。	VI. The substance of the teaching that expounds.
七、所诠宗趣。	VII. The tenet and purport that are expounded.
八、部类传译。	VIII. Its categories, transmission, and translation.
九、通释经题。	IX. A general explanation of the sūtra title.
十、别解文义。	X. A detailed explanation of the text and its meaning.
下面简略地说说《楞伽经》的十门，也就是此经的十个属性。	Below, I will briefly discuss the ten gates of the Laṅkāvatāra Sūtra—that is, its ten attributes.

一、教起因缘

I. Origins of the Teaching

佛所说法，都是应因缘而说。佛说《楞伽经》，当然也是应因缘而说。那么，佛是应什么因缘而说此经呢，这就是“教起因缘”。	All the Dharma taught by the Buddha was taught in response to causes and conditions. Naturally, the Buddha’s teaching of the Laṅkāvatāra Sūtra was likewise in response to causes and conditions. What causes and conditions prompted the Buddha to teach this sūtra? These are known as the “causes and conditions for the arising of the teaching.”
《法华经》云：“如来唯为一大事因缘出兴于世，谓开示悟入佛之知见。”也就是说，佛所说的一切经，都是为了向众生开阐佛的知见、为众生明示佛的知见、使众生领悟佛的知见，令众生得入佛的知见。这是总的来说，那么，具体到这部《楞伽经》，佛是应什么因缘而说呢，这也从十个方面来说吧，列于下：	The Lotus Sūtra says: “The Tathāgata appears in the world solely because of one great cause and condition: to open, reveal, awaken, and lead beings into the Buddha’s knowledge and vision.” That is to say, all the sūtras taught by the Buddha aim to open up the Buddha’s knowledge and vision for sentient beings, reveal it clearly to them, enable them to awaken to it, and lead them into it. This is the general explanation. More specifically, what causes and conditions prompted the Buddha to teach the Laṅkāvatāra Sūtra? They may be explained under the following ten headings:
一、顺古。	I. Following ancient precedent.
二、满愿。	II. Fulfilling vows.
三、机感。	III. Responding to capacities.
四、破恶。	IV. Destroying evil.
五、回邪。	V. Turning back what is mistaken.
六、殄执。	VI. Eliminating attachments.
七、酬问。	VII. Answering questions.
八、除疑。	VIII. Removing doubts.
九、显实。	IX. Revealing reality.
十、成益。	X. Bringing benefit to fruition.
下面简略说说这十种因缘：	These ten causes and conditions will now be briefly explained:
一、顺古。过去诸佛亦曾在此楞伽山顶说如此内证的心法。释迦世尊是顺着古佛的心路向众生说此经的。	I. Following ancient precedent. The Buddhas of the past also taught this innerly realized Dharma of

	mind on the summit of Mount Laṅkā. Śākyamuni, the World-Honored One, taught this sūtra to sentient beings by following the path of mind of the ancient Buddhas.
二、满愿。释迦世尊过去曾听古佛说此经，发愿以后也说此内证心法。今既成佛，为酬满本愿而说此经。	II. Fulfilling vows. In the past, Śākyamuni, the World-Honored One, heard the ancient Buddhas teach this sūtra and made a vow that he too would later teach this innerly realized Dharma of mind. Now that he had become a Buddha, he taught this sūtra in fulfillment of his original vow.
三、机感。诸位大菩萨与各路护法神祇般若根性成熟，这个机缘感得如来说此经。	III. Responding to capacities. The prajñā faculties of the great bodhisattvas and the Dharma-protecting deities had matured; this conjunction of conditions moved the Tathāgata to teach this sūtra.
四、破恶。为了破除吃人罗刹那毒恶的心，劝他们不杀人、不吃人肉，故说此经。	IV. Destroying evil. The sūtra was taught in order to eradicate the poisonous and evil minds of the man-eating rākṣasas, exhorting them not to kill people or eat human flesh.
五、回邪。为了破除各种外道的邪见，令其尽归正见，故说此经。	V. Turning back what is mistaken. The sūtra was taught in order to destroy the erroneous views of all kinds of non-Buddhist paths and lead them all back to right view.
六、殄执。为了破除声闻缘觉的法执。令其回小向大，故说此经。	VI. Eliminating attachments. The sūtra was taught in order to eradicate the attachment to dharmas held by śrāvakas and pratyekabuddhas, causing them to turn from the lesser vehicle toward the great vehicle.
七、酬问。为了酬答大慧菩萨的一百零八问，以及其他问题，故说此经。	VII. Answering questions. The sūtra was taught in order to answer the one hundred and eight questions of Mahāmati Bodhisattva, as well as other questions.
八、除疑。	VIII. Removing doubts.
初学菩萨对大乘深义可能会产生三种疑虑：①闻说“毕竟空”义，怀疑这是“拨无因果”；②闻说“胜义有”“佛性具足一切功德”，怀疑这是“外道神我”；③闻说“心境的能、所”，误以为心外有法可得，怀疑“万法唯识”。	Beginning bodhisattvas may develop three doubts regarding the profound meaning of the Mahāyāna: (1) on hearing the teaching of “ultimate emptiness,” they may suspect that it denies cause and effect; (2) on hearing of “ultimate reality” and that “Buddha-nature possesses all merit and virtue,” they may suspect that this is the divine self of non-Buddhist paths; and (3) on hearing of the subject and object of mind and its objects, they may mistakenly think

	that dharmas can be obtained outside the mind, and thus doubt that all phenomena are consciousness-only.
此经明确指出：若是真空必然不坏幻有，性具功德当体不碍真空，虚妄之境都是唯识所现。为破除象这样的诸多疑虑，故说此经。	This sūtra clearly points out that true emptiness necessarily does not undermine illusory presence; that the inherent possession of merit and virtue does not obstruct true emptiness in itself; and that all illusory objects are manifestations of consciousness-only. The sūtra was therefore taught in order to eliminate these and many other such doubts.
九、显实。为了发显大乘根本实义（即大乘一实相印），故说此经。	IX. Revealing reality. The sūtra was taught in order to reveal the fundamental true meaning of the Mahāyāna—the One-Vehicle Seal of the True Characteristic.
十、成益。为了成就诸大菩萨，为了利益诸大菩萨从正信走向实证，使其断惑证真，故说此经。	X. Bringing benefit to fruition. The sūtra was taught in order to bring the great bodhisattvas to fulfillment and benefit them, leading them from right faith to direct realization, so that they may cut off delusion and realize truth.

二、藏部所摄

II. Included in the Tibetan Collection

“藏部”是指三藏十二部。“三藏”是指经藏、律藏、论藏，称为经律论三藏。“十二部”是指按佛经的体裁和内容，分为十二类，叫做十二部经，也叫十二分教。今将十二部列于下：	“Tripiṭaka and the twelve divisions” refers to the three piṭakas and the twelve divisions of the teachings. “The three piṭakas” are the Sūtra Piṭaka, Vinaya Piṭaka, and Abhidharma Piṭaka, collectively called the three piṭakas of sūtras, discipline, and treatises. “The twelve divisions” refers to the classification of Buddhist scriptures into twelve categories according to their form and content. They are called the twelve divisions of scripture, or the twelvefold teaching. The twelve divisions are listed below:
一、长行。以散文的形式直接宣说，并不每句限定字数。这样，语句可能会很长，故称长行。	1. Prose. Teachings directly expounded in prose, without a fixed number of characters in each sentence. The sentences may therefore be quite long, hence the name “prose.”
二、重颂。以长行的形式说完之后，再以偈颂的格式重述一遍长行的内容，称为重颂。	2. Repetition in verse. After a teaching has been set forth in prose, its content is restated in verse; this is

	called repetition in verse.
三、孤起。前面没有用长行的形式说，只以偈颂的格式说起，称为孤起。	3. Spontaneous verse. A teaching not previously set forth in prose but presented directly in verse is called spontaneous verse.
四、因缘。述说见佛闻法，或佛说法教化的因缘。	4. Causes and conditions. Accounts of the causes and conditions for seeing the Buddha and hearing the Dharma, or for the Buddha's teaching and transforming beings.
五、本事。述说佛的弟子在过去世有什么因缘。	5. Previous accounts. Accounts of the causes and conditions experienced by the Buddha's disciples in their past lives.
六、本生。述说佛自身在过去世的因缘。	6. Birth stories. Accounts of the Buddha's own causes and conditions in his past lives.
七、未曾有。记载佛现种种神力等不可思议的事。	7. Marvelous events. Records of inconceivable events, such as the Buddha's manifestation of various spiritual powers.
八、譬喻。就是佛说法时所用的种种比喻，使众生容易理解经义。	8. Parables. The various analogies used by the Buddha when teaching the Dharma, enabling sentient beings to understand the meaning of the scriptures more easily.
九、论议。以法理论议问答之类的经文。	9. Discourses. Scriptural passages consisting of doctrinal discussion, debate, questions and answers, and the like.
十、自说。无人发问，佛就自已宣说的经文。	10. Self-spoken teachings. Scriptural passages that the Buddha expounded himself, without anyone first asking a question.
十一、方广。方正广大之真理，属于大乘佛理。	11. Broad and extensive teachings. The upright and vast truth, belonging to Mahāyāna doctrine.
十二、授记。记载佛为菩萨或声闻预授成佛的时间名号等。	12. Predictions. Records of the Buddha's advance predictions of the time, name, and other details of the future Buddhahood of bodhisattvas or śrāvakas.
上述这十二部中，前三部，长行、重颂与孤起，是经文的体裁，后九部是经文的内容。另外，小乘经典没有后三部“自说、方广、授记”，故小乘仅有九部经。也有人认为除因缘、譬喻、论议外，其余九部皆属大乘经。	Of these twelve divisions, the first three—prose, repetition in verse, and spontaneous verse—are forms of scriptural composition, while the remaining nine concern scriptural content. In addition, Hīnayāna scriptures do not contain the last three divisions—self-spoken teachings, broad and extensive teachings, and predictions—and thus

	the Hīnayāna has only nine divisions of scripture. Some also maintain that, apart from causes and conditions, parables, and discourses, the other nine divisions all belong to Mahāyāna scriptures.
还有人认为，譬喻、本生、论议外之九部，为九部经。又有人认为，除自说、譬喻、论议外之九部为九部经。九部与十二部，两种分类中，九部之说法较为古老。九部经，又称九分教、九部法。另，此十二部，究竟摄于经律论三藏之何种藏中，古往今来亦有不同的说法，就不一一列举了。	Others maintain that the nine divisions of scripture are the nine other than parables, birth stories, and discourses. Still others maintain that the nine divisions of scripture are the nine other than self-spoken teachings, parables, and discourses. Of these two classifications, nine divisions and twelve divisions, the teaching of nine divisions is the more ancient. The nine divisions of scripture are also called the ninefold teaching or the nine divisions of Dharma. Moreover, there have been differing views throughout the ages as to which of the three piṭakas—sūtras, discipline, or treatises—includes these twelve divisions, so they will not be listed one by one here.
《楞伽经》属于三藏中的哪一藏呢？由于此经是佛说的，显然属于经藏。一般认为，如果是菩萨所说就属于论藏。然而，此经也有菩萨宣说的内容，故也通论藏。另外，此经还有一些戒律的内容，也通律藏。	To which of the three piṭakas does the Laṅkāvatāra Sūtra belong? Since this sūtra was spoken by the Buddha, it clearly belongs to the Sūtra Piṭaka. It is generally held that teachings spoken by bodhisattvas belong to the Abhidharma Piṭaka. However, this sūtra also contains teachings spoken by bodhisattvas, and thus may also be included in the Abhidharma Piṭaka. In addition, this sūtra contains some material concerning precepts, and thus may also be included in the Vinaya Piṭaka.
《楞伽经》属于十二部中的哪一部呢？上述十二部，此经几乎全有，可以说“具十二部摄”，“具”是具足的意思，“摄”是含摄、含有的意思。另一方面，以此经理超言外，实离文字，所以也可以说“十二部所不摄”。	To which of the twelve divisions does the Laṅkāvatāra Sūtra belong? It contains nearly all of the twelve divisions described above, and thus may be said to “include all twelve divisions.” Here, “include” means to possess in full, while “embrace” means to encompass or contain. On the other hand, the principle of this sūtra transcends what is expressed in words and is in truth free from written language; thus it may also be said to be “not encompassed by the twelve divisions.”
简单地说，《楞伽经》归三藏中“经藏”所摄，具足十二部。	In brief, the Laṅkāvatāra Sūtra is included in the Sūtra Piṭaka among the three piṭakas and contains all twelve divisions.

三、显教差别

III. Distinctions in Exoteric Buddhism

“显”是显露、发显、开显，显示，也就是开示的意思。“教差别”就是教义的差别，或者说是有差别的教义。“显教差别”就是在有差别的教义中，《楞伽经》开示的是哪一种教义。那么，佛教的教义怎么有了差别呢？都有哪些不同的教义呢？这要从佛法形成宗派说起。	“Xian” means to reveal, bring to light, disclose, or show; that is, to expound. “Differences in teachings” means differences in doctrine, or doctrines that differ from one another. Thus, “revealing differences in teachings” asks which kind of doctrine the Laṅkāvatāra Sūtra expounds among the various differing doctrines. But how did Buddhist doctrine come to differ in this way? What different doctrines are there? To answer this, we must begin with the formation of Buddhist schools.
自从佛法传入中华大地，由于诸大德所依的经论不同，逐渐形成各个宗派。都有哪些宗派呢？简略地分为四大类吧，那就是：	After the Buddhadharma was transmitted into the land of China, different schools gradually took shape because the great masters relied on different sūtras and treatises. What schools were there? Broadly speaking, they may be divided into four major categories:
一、有相宗。	1. The School of Characteristics.
二、无相宗。	2. The School of No Characteristics.
三、法相宗。	3. The Dharma Characteristics School.
四、实相宗。	4. The School of True Characteristics.
上述四类宗派所说的教义，都有什么差别呢？下边从六个方面加以介绍：	What differences are there among the doctrines taught by these four categories of schools? They will be introduced below from six perspectives:
一、从法数的方面。什么是“法数”呢？就是五蕴、六入、十二处、十八界等。有相宗立七十五法，认为有法可得。即使是“无为法”，也执为实有。一般称其为小乘。无相宗破除前述法相，人法两空，归于空寂，一无所有。	1. In terms of dharma categories. What are “dharma categories”? They include the five aggregates, six sense bases, twelve sense fields, eighteen dhātu realms, and so forth. The School of Characteristics establishes seventy-five dharmas and holds that dharmas can be apprehended. Even “unconditioned dharmas” are grasped as truly existent. It is generally known as the Hīnayāna. The School of No Characteristics demolishes the aforementioned dharma characteristics: both person and dharmas are empty, returning to empty quiescence, where nothing whatsoever exists.

法相宗立三性、三无性、有为、无为、色、心等百法，皆依识心所建立，宣扬“万法唯识”。实相宗认为前述各种法数，皆依如来藏缘起而显现，空不碍有、有不碍空、即空即有、即有即空。	The Dharma Characteristics School establishes one hundred dharmas, including the three natures, the three non-natures, conditioned and unconditioned dharmas, form, and mind. All are established in dependence on consciousness and mental factors, and it proclaims that all phenomena are consciousness-only. The School of True Characteristics holds that the various dharma categories mentioned above all manifest through the dependent arising of the tathāgatagarbha: emptiness does not obstruct presence, presence does not obstruct emptiness; it is emptiness and presence, and presence and emptiness.
二、从心识的方面。有相宗只说六识。无相宗破六识归空。法相宗立八识。实相宗认为八识皆是如来藏随缘所显，也显生灭，也显不生灭，性相交彻，圆融无碍。	2. In terms of mind and consciousness. The School of Characteristics speaks only of the six consciousnesses. The School of No Characteristics dissolves the six consciousnesses into emptiness. The Dharma Characteristics School establishes eight consciousnesses. The School of True Characteristics holds that all eight consciousnesses are manifestations of the tathāgatagarbha in accordance with conditions: they manifest both arising and ceasing, and non-arising and non-ceasing; nature and characteristics thoroughly interpenetrate, harmoniously and without obstruction.
三、从缘起的角度。有相宗说缘起实有。无相宗说缘起本空。法相宗说亦空亦有。实相宗说非有非空，相无不尽故非有，性不碍缘故非空。	3. From the perspective of dependent arising. The School of Characteristics says that dependent arising truly exists. The School of No Characteristics says that dependent arising is fundamentally empty. The Dharma Characteristics School says that it is both empty and existent. The School of True Characteristics says that it is neither existent nor empty: because all characteristics are exhausted, it is not existent; because nature does not obstruct conditions, it is not empty.
四、从回小向大的角度。有相宗认为最高的果位只能是阿罗汉和辟支佛，也就是说，声闻、缘觉，这二乘总不成佛。无相宗认为定性二乘才不成佛，不定性二乘如果回小乘心，发大乘心，可以入菩萨道。	4. From the perspective of turning from the lesser to the greater. The School of Characteristics holds that the highest fruition can only be that of an arhat or a pratyekabuddha; that is, śrāvakas and pratyekabuddhas—the two vehicles—can never become Buddhas. The School of No Characteristics holds that only the two vehicles of fixed nature cannot become Buddhas. If those of the two

	vehicles with indeterminate nature turn away from the aspiration of the lesser vehicle and arouse the aspiration of the Great Vehicle, they can enter the bodhisattva path.
法相宗认为不定性二乘回小向大，最终可以成佛。实相宗认为，定与不定都必将回小向大，定性二乘要入涅然后才回，不定性二乘即身就回。	The Dharma Characteristics School holds that practitioners of the two vehicles with indeterminate nature can ultimately become Buddhas by turning from the lesser to the greater. The School of True Characteristics holds that both those of fixed and indeterminate nature will inevitably turn from the lesser to the greater: those of the two vehicles with fixed nature turn only after entering nirvāṇa, whereas those with indeterminate nature turn in this very body.
五、从三乘一乘的角度。三乘就是声闻乘、缘觉乘、菩萨乘，一乘就是佛乘。有相宗只有三乘，没有一乘。无相宗也有三乘，也有一乘。法相宗认为三乘是显说，一乘是密说。实相宗认为只有一佛乘，无二亦无三，一切众生究竟成佛。	5. From the perspective of the three vehicles and the one vehicle. The three vehicles are the śrāvaka vehicle, the pratyekabuddha vehicle, and the bodhisattva vehicle; the one vehicle is the Buddha vehicle. The School of Characteristics has only the three vehicles, not the one vehicle. The School of No Characteristics has both the three vehicles and the one vehicle. The Dharma Characteristics School holds that the three vehicles are explicitly taught, whereas the one vehicle is taught secretly. The School of True Characteristics holds that there is only the one Buddha vehicle, with neither a second nor a third; all sentient beings ultimately become Buddhas.
六、从论师的角度。有相宗，如达摩多罗等。无相宗，如龙树、提婆等。法相宗，如无著、世亲等。实相宗，如马鸣、坚意等诸大菩萨。	6. From the perspective of treatise masters. The School of Characteristics includes Dharmatrāta and others. The School of No Characteristics includes Nāgārjuna, Āryadeva, and others. The Dharma Characteristics School includes Asaṅga, Vasubandhu, and others. The School of True Characteristics includes such great bodhisattvas as Aśvaghoṣa and Sāramati.
以上是从六个方面说四大类，若从具体的汉传宗派说：有相宗，如俱舍宗；无相宗，如成实宗；法相宗，如唯识宗；实相宗，如禅宗、天台、华严等宗。	The foregoing classifies the schools into four major categories from six perspectives. In terms of specific Chinese Buddhist schools: the School of Characteristics includes the Abhidharma-kośa school; the School of No Characteristics includes the Satyasiddhi school; the Dharma Characteristics School includes the Consciousness-Only school;

	and the School of True Characteristics includes such schools as Chan, Tiantai, and Huayan.
那么，《楞伽经》开示的是上述哪一种教义呢？是实相宗的教义，同时也包括了前三宗。	Then which of the foregoing doctrines does the Laṅkāvatāra Sūtra expound? It expounds the doctrine of the School of True Characteristics, while also encompassing the first three schools.

四、义理分析

IV. Doctrinal Analysis

什么是“义理分齐”呢？不是刚说过《楞伽经》讲的是实相宗教义么？是的，是实相宗的教义，那是总的来说。《楞伽经》义理浩瀚，还须要分门别类比较详尽地来说说，这就是“义理分齐”。下面简略地从十个方面来说说《楞伽经》的义理，也称为十门吧，列于下：	What is meant by “systematically classifying doctrinal principles”? Did we not just say that the Laṅkāvatāra Sūtra expounds the teachings of the school of true reality? Yes, it expounds the teachings of the school of true reality, but that is a general statement. The doctrinal principles of the Laṅkāvatāra Sūtra are vast and still need to be discussed in greater detail by categories. This is what is meant by “systematically classifying doctrinal principles.” Below is a brief account of the doctrines of the Laṅkāvatāra Sūtra from ten perspectives, also called the Ten Gates:
一、缘起空有门。	I. The Gate of Dependent Arising, Emptiness, and Existence
二、八识本末门。	II. The Gate of the Root and Branches of the Eight Consciousnesses
三、识体真妄门。	III. The Gate of the True and Deluded Nature of Consciousness
四、本识种子门。	IV. The Gate of Seeds in the Root Consciousness
五、佛性遍通门。	V. The Gate of the Universality of Buddha-Nature
六、二乘回心门。	VI. The Gate of the Two Vehicles’ Turning of the Mind
七、行位卷舒门。	VII. The Gate of the Unfolding and Contraction of Practice and Stages
八、障治无碍门。	VIII. The Gate of the Nonobstruction of Obstructions and Their Remedies
九、违顺自在门。	IX. The Gate of Freedom in Contrariety and Accord

十、佛果常住门。	X. The Gate of the Permanence of Buddhahood
就此十门，简述如下：	These ten gates are briefly explained below:
一、缘起空有门。	I. The Gate of Dependent Arising, Emptiness, and Existence
古时，西域的清辨、龙树、无著、护法、提婆、世亲等论师，相继造论（造论就是撰写论文）。这种种不同的“论”，所阐述的重点也不相同，这是完全可以理解的。	In ancient times, treatise masters in the Western Regions—including Bhāviveka, Nāgārjuna, Asaṅga, Dharmapāla, Deva, and Vasubandhu—successively composed treatises. (To compose a treatise is to write a scholarly work.) These various treatises differ in their principal points of exposition, which is entirely understandable.
即使是佛在世说法时，也是根据与会听众的不同根性而说，所以每部经所说的重点也有不同。佛法传入汉地之后，由于所依的经论不同，就产生了不同的宗派，这也是完全可以理解的。	Even when the Buddha taught during his lifetime, he taught according to the differing capacities of those present; thus, each sūtra has a different emphasis. After the Buddhadharma was transmitted to China, different schools arose because they relied on different sūtras and treatises. This too is entirely understandable.
只是后代学人根性陋劣、智慧浅薄，听到大乘空义就拨无因果，听到大乘有义就否定真空。其实是真空不碍缘起，缘起不碍真空。《楞伽经》破除违空之有，开示即空之有，因果不失；破除灭有之空，开示即有之空，空性无碍。	It is only that later students have had inferior capacities and shallow wisdom. On hearing the Mahāyāna teaching of emptiness, they deny cause and effect; on hearing the Mahāyāna teaching of existence, they deny true emptiness. In fact, true emptiness does not obstruct dependent arising, nor does dependent arising obstruct true emptiness. The Laṅkāvatāra Sūtra refutes existence that contradicts emptiness and reveals existence that is itself empty, so that cause and effect are not lost; it refutes emptiness that annihilates existence and reveals emptiness that is itself existent, so that empty nature is unobstructed.
二、八识本末门。	II. The Gate of the Root and Branches of the Eight Consciousnesses
“八识”是指眼识、耳识、鼻识、舌识、身识、意识、末那识、阿赖耶识，前七个识皆依第八识而起。却有这样的认识，认为前七虽依第八，却是各自生起，并不即是第八。《楞伽经》开示，第八识如水，前七识如水起之波，波浪并没有异于水的其他东西为体。第八识是本体，前七识是枝末。	The “eight consciousnesses” are the eye, ear, nose, tongue, body, mental, manas, and ālaya consciousnesses. The first seven consciousnesses all arise in dependence on the eighth consciousness. Yet some hold that, although the first seven depend on the eighth, each arises separately and is not itself the eighth. The Laṅkāvatāra Sūtra teaches that the eighth

	consciousness is like water, while the first seven consciousnesses are like waves arising on water. Waves do not have a substance different from water. The eighth consciousness is the root substance, and the first seven consciousnesses are its branches.
三、识体真妄门。	III. The Gate of the True and Deluded Nature of Consciousness
“识体”就是上述本体，也就是第八识。“识体真妄”是指：说第八识是真，或者说第八识是妄。认为第八识是真者，说第八识是如来藏随缘所成，如同金作指环，指环通体是金，所以第八识当体就是真如。	The “nature of consciousness” refers to the root substance mentioned above—namely, the eighth consciousness. “The true and deluded nature of consciousness” concerns whether the eighth consciousness is said to be true or deluded. Those who regard the eighth consciousness as true say that it is the tathāgatagarbha as it accords with conditions, just as a gold ring is made of gold: the entire ring is gold, and therefore the eighth consciousness is, in its very substance, suchness.
认为第八识是妄者，说第八识从业等种子而生，是异熟识，生灭有为，实不可得，当体是妄。《楞伽经》开示，金喻真如本体，环喻妄相枝末。若本末双存，法未曾两立；若性相俱泯，也不碍双在。若虚心融会，随说皆得；若随言执着，触事成碍。	Those who regard the eighth consciousness as deluded say that it arises from seeds such as karma; it is a consciousness of karmic maturation, conditioned and subject to arising and ceasing, and in truth unobtainable. In its very substance, it is deluded. The Laṅkāvatāra Sūtra teaches that gold symbolizes the fundamental substance of suchness, while the ring symbolizes the branch aspects of delusion. If root and branches both remain, dharmas have never stood as two; if nature and appearances both fall away, this still does not hinder their simultaneous presence. If one understands with an open mind, every formulation is valid; if one clings to words, every encounter becomes an obstruction.
四、本识种子门。	IV. The Gate of Seeds in the Root Consciousness
“本识”是指第八识，“种子”就是善、恶等种子。有一种观点，说种子实有善恶，寄存在第八识中，种子与第八识不同，第八识没有善恶。还有一种观点，说种子是假相，第八识本体中没有别的个体。	The “root consciousness” refers to the eighth consciousness, and “seeds” means seeds such as wholesome and unwholesome seeds. One view holds that wholesome and unwholesome seeds truly exist and are stored in the eighth consciousness; the seeds and the eighth consciousness are distinct, while the eighth consciousness itself is neither wholesome nor unwholesome. Another view holds that seeds are

	merely illusory appearances and that no separate entities exist within the fundamental substance of the eighth consciousness.
另有一种观点，说诸多种子构成第八识，本体相同而效用各别。《楞伽经》开示，诸多种子是第八识的诸多功能，没有别的个体。就象大海因风起浪，大海本体没有别体，风不同故浪有差别。随善恶风生善恶浪，诸善恶浪未离大海，而能显现因果差别。	Still another view holds that the many seeds constitute the eighth consciousness: their substance is the same, but their functions differ. The Laṅkāvatāra Sūtra teaches that the many seeds are the many functions of the eighth consciousness and have no separate substance. It is like waves arising on the great ocean because of wind: the ocean itself has no other substance, but because the winds differ, the waves differ. Wholesome and unwholesome waves arise in accordance with wholesome and unwholesome winds. Though these many wholesome and unwholesome waves never leave the great ocean, they can manifest the distinctions of cause and effect.
五、佛性遍通门。	V. The Gate of the Universality of Buddha-Nature
这里所说的“佛性”是指成佛的根性。一切众生都能成佛吗？就此问题众说纷纭，较为典型的就有“一阐提不能成佛”。广为流传的“生公说法，顽石点头”之佳话，正是破除“一阐提不能成佛”之见。	Here, “Buddha-nature” refers to the capacity to become a Buddha. Can all sentient beings become Buddhas? Opinions on this question are diverse. One representative view is that icchantikas cannot become Buddhas. The widely known story of “Shenggong teaching the Dharma, and even stubborn stones nodding their heads” was precisely meant to refute the view that icchantikas cannot become Buddhas.
然而，说“一阐提不能成佛”也有经典依据，须知如来说法有了义、也有不了义。为什么说不了义法呢？不了义法是为少智众生而说，少智众生听不懂了义法，先为他说不了义法，待他开了智慧之后，再为他说了义法。	Nevertheless, the assertion that “icchantikas cannot become Buddhas” also has scriptural support. One must understand that the Tathāgata's teachings include both definitive and provisional meanings. Why teach provisional doctrines? Provisional doctrines are taught for beings of limited wisdom. Since such beings cannot understand definitive teachings, provisional teachings are first given to them; after their wisdom has opened, definitive teachings are then taught to them.
“一阐提不能成佛”就是不了义法，“一切众生都有佛性、都能成佛”就是了义法。《楞伽经》开示佛性遍通，一切众生都有佛性，一切众生都能成佛。	“Icchantikas cannot become Buddhas” is a provisional teaching, whereas “all sentient beings possess Buddha-nature and can become Buddhas” is a definitive teaching. The Laṅkāvatāra Sūtra teaches that Buddha-nature is universal: all

	sentient beings possess Buddha-nature, and all sentient beings can become Buddhas.
六、二乘回心门。	VI. The Gate of the Two Vehicles' Turning of the Mind
“二乘”是指声闻、缘觉，“回心”是指回小向大，这个内容前面已经提到过。《楞伽经》开示，二乘都会回心。虽然有的早些回心，有的晚些回心，无论是定性还是不定性，毕竟一切皆回。	The “two vehicles” refers to śrāvakas and pratyekabuddhas, while “turning of the mind” refers to turning from the lesser toward the greater. This has already been mentioned above. The Laṅkāvatāra Sūtra teaches that all followers of the two vehicles will turn their minds. Some do so earlier and others later, but whether their disposition is fixed or unfixed, all ultimately turn back.
七、行位卷舒门。	VII. The Gate of the Unfolding and Contraction of Practice and Stages
这里的“行”是指菩萨行，也就是六度万行等等。这里的“位”是指菩萨位，也就是十信、十住、十行、十回向、十地等等。“卷舒”能说五句：一舒、二卷、三俱、四泯、五圆。“行”中有此五句，“位”中也有此五句。	Here, “practice” refers to bodhisattva practices, such as the six perfections and myriad practices. “Stages” refers to bodhisattva stages, including the ten faiths, ten abodes, ten practices, ten dedications, and ten bhūmis. “Unfolding and contraction” may be expressed in five statements: first, unfolding; second, contraction; third, both together; fourth, both dissolved; fifth, perfect completion. These five statements apply to practice, and they also apply to stages.
今仅从“位中五句”简略地介绍一下：“一舒”是说，从十信、十住、十行、十回向、十地，从浅至深，次第成就，方至究竟；“二卷”是说，十信满心即具足后面四位，十住圆满即具足后面三位，依此类推；“三俱”是说，卷	We shall now give only a brief introduction to the “five statements concerning stages.” “First, unfolding” means that one proceeds from the ten faiths, ten abodes, ten practices, ten dedications, and ten bhūmis, advancing from shallow to deep and accomplishing them in sequence before reaching ultimate completion. “Second, contraction” means that when the ten faiths are fully accomplished, the subsequent four stages are already complete; when the ten abodes are fully accomplished, the subsequent three stages are already complete; and so on. “Third, both together” means that contraction and unfolding do not depart from one another:
舒不相离，即舒常卷，即卷恒舒，自在无碍，双融俱现；“四泯”是说，契真而俱尽，“位”实不可得，如空中鸟迹，乃至无所有；“五圆”是说，前四义不相	unfolding is always contraction, and contraction is ever unfolding; they are free and unobstructed, mutually interpenetrating and simultaneously

离，无碍俱现，即位非位，非位即位，卷即舒，舒即卷，圆明无碍。《楞伽经》开示卷舒无碍之法，一时圆明俱现。	manifest. “Fourth, both dissolved” means that, in accord with the true, both are exhausted. The “stages” are truly unobtainable, like the tracks of birds in the sky, until nothing whatsoever remains. “Fifth, perfect completion” means that the preceding four meanings do not depart from one another but manifest simultaneously without obstruction: stages are not stages, and non-stages are stages; contraction is unfolding, and unfolding is contraction—perfectly luminous and unobstructed. The Laṅkāvatāra Sūtra teaches the Dharma in which contraction and unfolding are unobstructed and simultaneously manifest in perfect luminosity.
八、障治无碍门。	VIII. The Gate of the Nonobstruction of Obstructions and Their Remedies
这里的“障治”也能说五句：一障、二治、三俱、四泯、五圆。“障”是指盖覆真如的障碍，“治”是指开发真如的智慧。这些都能再说五句，比如，“治”的五句：一照、二寂、三俱、四泯、五圆。如此演说，重重无尽，圆融无碍。《楞伽经》开示，障治无碍，真妄一如，智照非照，惑断非断，贪欲性本空，烦恼即菩提。	“Obstructions and their remedies” can likewise be expressed in five statements: first, obstruction; second, remedy; third, both together; fourth, both dissolved; fifth, perfect completion. “Obstruction” refers to hindrances that cover suchness, while “remedy” refers to the wisdom that uncovers suchness. Each of these can again be expressed in five statements. For example, the five statements concerning “remedy” are: first, illumination; second, quiescence; third, both together; fourth, both dissolved; fifth, perfect completion. Such exposition continues layer upon layer without end, perfectly interpenetrating and unobstructed. The Laṅkāvatāra Sūtra teaches that obstructions and remedies are unobstructed, truth and delusion are alike, wisdom's illumination is not illumination, the cutting off of delusion is not cutting off, the nature of craving is originally empty, and afflictions are themselves bodhi.
九、违顺自在门。	IX. The Gate of Freedom in Contrariety and Accord
这里所说的“违”就是“逆反”的意思，当然，“顺”就是不逆反。今举“调达五邪法”来简略地说说“言顺义违”。	Here, “contrariety” means opposition; naturally, “accord” means nonopposition. Let us briefly explain “words in accord but meaning contrary” through Devadatta's five wrong practices.
调达就是提婆达多，“调达五邪法”的内容是：①不食盐、②不食酥乳、③不食鱼肉、④乞食而不食他请、⑤春夏八月露坐而冬四月住草庵。单从从语言上看，这五	Devadatta is Tiaoda. The five wrong practices of Devadatta are: (1) not eating salt; (2) not consuming ghee or milk; (3) not eating fish or meat; (4) living

法并不邪恶，怎么成“五邪法”了呢？这就是“言顺义违”。	on alms but not accepting invitations from others; and (5) sitting in the open air during the eight months of spring and summer, while dwelling in a grass hut during the four months of winter. Judging from the wording alone, these five practices do not appear evil. Why, then, are they called the “five wrong practices”? This is what is meant by “words in accord but meaning contrary.”
佛制定的戒律，也有类似的内容，然而，佛戒每一条款都有“持、犯、开、遮”，依当时当地的实际情况而有变通。比如“乞食”，本是佛说，但“不食他请”就会弄得僧团寸步难行。	The precepts established by the Buddha also contain similar provisions. Yet every rule of the Buddha's precepts includes observance, violation, exceptions, and prohibitions, with adaptations made according to the actual circumstances of time and place. For example, alms-gathering was taught by the Buddha, but refusing invitations from others would make it impossible for the saṅgha to function.
佛经里有许多这样的事例，佛带领僧团应请就斋而为说法，“食他请”怎么会是犯戒呢！“调达五邪法”不能称为戒律，只能说那是“戒禁取见”，“戒禁取见”属于邪见，所以，这五款称为“调达五邪法”。《楞伽经》的开示，即违常顺，即顺常违，即顺非顺，即违非违，违顺自在，理恒不离。	There are many such examples in the Buddhist scriptures: the Buddha led the saṅgha in accepting meal invitations and then taught the Dharma. How could accepting invitations from others be a violation of the precepts? Devadatta's five wrong practices cannot be called precepts; they can only be called attachment to rules and observances. Such attachment is a wrong view, and this is why these five provisions are called Devadatta's five wrong practices. The Laṅkāvatāra Sūtra teaches that what is contrary is ever in accord, what is in accord is ever contrary, accord is not accord, and contrariety is not contrariety. There is freedom in contrariety and accord, while principle never departs.
十、佛果常住门。	X. The Gate of the Permanence of Buddhahood
这里所说的“佛果”是指“法、报、化”三身。此有四义，也就是说，对“法、报、化”三身的问题，有四种观点：①三身俱常，认为法身凝然不动，报身和化身相续不断。	Here, “Buddhahood” refers to the three bodies: the dharmakāya, sambhogakāya, and nirmāṇakāya. There are four meanings—that is, four views concerning these three bodies: (1) all three bodies are permanent, holding that the dharmakāya remains unmoving while the sambhogakāya and nirmāṇakāya continue without interruption.
②三身俱无常，认为法身并没有离开报身和化身的生灭。③法身是常，报身和化身无常。④法身和报身是	(2) All three bodies are impermanent, holding that the dharmakāya does not depart from the arising and ceasing of the sambhogakāya and

常，化身无常。其实，这四义都是就相粗说，如果各执一义互不相让的话，那就无异于盲人摸象。	nirmāṇakāya. (3) The dharmakāya is permanent, while the sambhogakāya and nirmāṇakāya are impermanent. (4) The dharmakāya and sambhogakāya are permanent, while the nirmāṇakāya is impermanent. In truth, these four meanings are only rough descriptions from the standpoint of appearances. If one clings to a single view and refuses to yield to the others, this is no different from blind people feeling an elephant.
《楞伽经》的开示，四义融通，随举一义，无不收尽。常住不碍生灭，生灭不碍常住。亦常亦无常，非常非无常。就理随说皆得，就情随取皆失。	The Laṅkāvatāra Sūtra teaches that the four meanings are mutually interpenetrating: whichever one is stated encompasses them all. Permanence does not obstruct arising and ceasing, nor do arising and ceasing obstruct permanence. It is both permanent and impermanent, neither permanent nor impermanent. In terms of principle, every formulation is valid; in terms of emotional attachment, every grasping misses the mark.
正如僧问大随：“劫火洞然大千俱坏。未审这个还坏也无？”	As when a monk asked Dasui, “When the kalpic fire burns fiercely and the great thousandfold world is altogether destroyed, is this destroyed as well, or not?”
随云：“坏。”	Dasui said, “Destroyed.”
僧云：“与么则随他去也。”	The monk said, “Then it goes along with that.”
随云：“随他去。”	Dasui said, “Let him go.”
大随禅师就理随说皆得，所以“大随此语播天涯”。这僧就情随取皆失，是故“万里区区独往还”。	Chan Master Dasui acted in accord with principle, so whatever he said was apt; hence, “Dasui’s words spread to the ends of the earth.” This monk acted according to emotion, and so whatever he took up was mistaken; hence, “He travels alone, laboring in vain over ten thousand miles, going and returning.”

五、所被机宜

V. The Intended Recipients and Their Capacities

先说众生五性差别：	Let us first discuss the differences among the five dispositions of sentient beings:
一、菩萨种性。	1. The bodhisattva disposition.
二、缘觉种性。	2. The pratyekabuddha disposition.

三、声闻种性。	3. The śrāvaka disposition.
四、不定种性。	4. The indeterminate disposition.
五、无三乘性。	5. The disposition lacking the three vehicles.
“所被机宜”是说，哪些种性的众生跟《楞伽经》对机呢?	“The capacities to be addressed” refers to this: which dispositions of sentient beings are suited to the Laṅkāvatāra Sūtra?
再说众生的根器，分开来说，“法器”和“非器”。	Next, regarding the capacities of sentient beings, they may be divided into “Dharma vessels” and “non-vessels.”
“法器”有五种:	There are five kinds of “Dharma vessels”:
一、证器。闻法之后，立即证入。	1. Vessels of realization. After hearing the Dharma, they immediately realize and enter it.
二、行器。闻法之后，立即起行。修行久久，才能证入。	2. Vessels of practice. After hearing the Dharma, they immediately put it into practice. Only after practicing for a long time can they realize and enter it.
三、解器。先正确理解佛理，树立正见。再依正见起行，以期证入。	3. Vessels of understanding. They first correctly understand Buddhist principles and establish right view. Then, relying on right view, they begin practice in the hope of realization.
四、信器。能对佛法生清净信，发菩提心，不求名利。听到佛说甚深法，“信器”众生说：“唯佛所知，非我境界。”	4. Vessels of faith. They can give rise to pure faith in the Buddhadharma, arouse bodhicitta, and seek neither fame nor profit. Upon hearing the Buddha teach profound Dharma, sentient beings who are vessels of faith say, “Only the Buddha knows this; it is beyond my sphere.”
五、通器。其实就是不定性的根器，可利可钝，通前四种。	5. All-capable vessels. These are in fact capacities of indeterminate disposition: they may be sharp or dull and encompass the preceding four kinds.
“非器”也有五种:	There are also five kinds of “non-vessels”:
一、无信。广造恶业，连因果都不信。怎么会相信有菩提涅　呢!	1. Those without faith. They commit extensive evil karma and do not even believe in cause and effect. How could they believe in bodhi and nirvāṇa?
二、着相。知有因果，不造诸恶，修诸善品，乐求福报，不求出离，不契无相。	2. Those attached to appearances. They know that cause and effect exists, do not commit evil, cultivate all wholesome practices, and gladly seek blessings and karmic rewards. Yet they do not seek liberation and do not accord with signlessness.

三、邪求。虽求出离，但以为外道邪见即是解脱。执见在怀，不肯回头。	3. Those who seek wrongly. Although they seek liberation, they regard the heterodox views of non-Buddhist paths as liberation itself. Clinging to their views, they refuse to turn back.
四、劣求。虽舍外道，而求二乘。	4. Those who seek the lesser. Although they abandon non-Buddhist paths, they seek the two vehicles.
五、错求。虽学大乘，不了真空，或取断灭顽空，或执缘起实有。对于圆融无碍之法拒不接受，遂成非器。	5. Those who seek mistakenly. Although they study the Mahāyāna, they do not understand true emptiness. Some grasp at annihilationist, inert emptiness; others cling to dependent arising as truly existent. They refuse to accept the Dharma of perfect interpenetration and nonobstruction, and thus become non-vessels.
“所被机宜”是说，什么样的根器适合学《楞伽经》呢?	“The capacities to be addressed” refers to this: what kinds of capacities are suited to studying the Laṅkāvatāra Sūtra?
凡诸有情，皆有佛性，五类种性皆当得大菩提，所以都可以跟《楞伽经》对机。根器之说，不可执死，其实就是不同的习性。不但五种法器都能从《楞伽经》得益，即使是五种非器，只要他肯学，也都能从《楞伽经》得益。	All sentient beings possess Buddha-nature. The five classes of disposition will all attain great bodhi, and thus all may be suited to the Laṅkāvatāra Sūtra. One must not cling rigidly to classifications of capacity; they are in fact simply different habitual tendencies. Not only can all five kinds of Dharma vessels benefit from the Laṅkāvatāra Sūtra; even the five kinds of non-vessels can benefit from it, provided they are willing to study it.

六、能诠教体

VI. The Teaching-Body That Can Expound

“诠”就是诠释、解释、表达的意思。“能诠教体”就是“能够表达教义的载体”，略分十门:	“Quan” means to expound, explain, or express. “The vehicle that can articulate the teaching” refers to a vehicle capable of expressing doctrinal meaning. It may be broadly divided into ten gates:
一、名句能诠门。名句就是文字，以文字为“能诠教体”，就是用一行行的文字为载体来表达教义。	1. The Gate of Names and Sentences as That Which Articulates. Names and sentences are written words. To take written words as “the vehicle that can articulate the teaching” is to use lines of text as a vehicle for expressing doctrine.

二、言声诠表门。这是说“以音声为佛事”，也就是以语言等声音来表达。	2. The Gate of Speech and Sound as Expression. This refers to “using sound as Buddha-work”—that is, expressing doctrine through such sounds as speech.
三、声名合诠门。既有声音，也有文字。比如，带有字幕的录音开示，其“能诠教体”就是“声名合诠”。	3. The Gate of the Joint Articulation of Sound and Names. This includes both sound and written words. For example, in a recorded teaching accompanied by subtitles, the “vehicle that can articulate the teaching” is the “joint articulation of sound and names.”
四、声名俱绝门。音声文字，当相即空。以无所有故，终日说法，亦未尝说。“也大奇，也大奇，无情说法不思议！”	4. The Gate in Which Both Sound and Names Are Absent. Sound and written words are empty in their very appearance. Because there is nothing whatsoever, one may teach the Dharma all day long and yet never have taught it. “How wondrous, how wondrous! It is inconceivable that the insentient expound the Dharma!”
五、通摄所诠门。“能诠”是文字，“所诠”是义理。义因文显，虽然“能诠”性空如幻，却能通摄所诠。	5. The Gate That Comprehensively Includes What Is Articulated. That which articulates is words; that which is articulated is doctrinal meaning. Meaning becomes manifest through words. Although that which articulates is empty in nature and illusory, it can nonetheless comprehensively include what is articulated.
六、遍该诸法门。不但语言文字，即使色、香、味、触、默然等，都是“能诠教体”。如维摩之“默然”。	6. The Gate Encompassing All Dharmas. Not only speech and written words, but even form, scent, taste, touch, silence, and so forth are all “vehicles that can articulate the teaching.” An example is Vimalakīrti’s “silence.”
七、缘起唯心门。以上所说诸教体，都是应缘而起、唯心所现，所以都是以“识”为体。	7. The Gate of Dependent Arising as Mind-Only. All the vehicles of teaching discussed above arise in response to conditions and are manifestations of mind alone; therefore, they all take consciousness as their basis.
八、会虚归实门。“会虚归实”就是“会相归性”。相虚未尝不尽，性实未尝不显，所以相即是性。“山河大地是如来。”	8. The Gate of Returning from the Illusory to the Real. “Returning from the illusory to the real” means “returning from appearances to nature.” Illusory appearances are never exhausted, and true nature is never not manifest; therefore, appearances are precisely nature. “Mountains, rivers, and the great earth are the Tathāgata.”

九、性相无碍门。假相有为而不碍如如。真性无为而不妨妙用。相即性，性即相，相不坏性，性不改相，性相无碍。	9. The Gate of Nonobstruction Between Nature and Appearance. Conditioned, provisional appearances do not obstruct suchness. Unconditioned true nature does not hinder wondrous functioning. Appearance is nature, and nature is appearance; appearance does not destroy nature, and nature does not alter appearance. Nature and appearance are nonobstructive.
十、圆明具德门。真性平等，虚相差别。随缘不变，不变随缘。真不异俗，俗不异真。至此，“能诠教体”圆明无碍，具足一切功德。	10. The Gate of Perfect Luminosity Endowed with Virtues. True nature is equal, while illusory appearances differ. It remains unchanged while according with conditions, and accords with conditions while remaining unchanged. The true is not other than the conventional, and the conventional is not other than the true. At this point, “the vehicle that can articulate the teaching” is perfectly luminous and unobstructed, endowed with every merit and virtue.
那么，今天我们探索《楞伽经》，其“能诠教体”具有哪些门呢？经文是文字，已摄第一门。我们在这里用语言来表达，也摄第二门。如此逐门加以甄别，结论就是十门遍摄。	So, as we explore the Laṅkāvatāra Sūtra today, which of these gates does its “vehicle that can articulate the teaching” possess? The sūtra text consists of written words, so it already encompasses the first gate. Here we use speech to express it, so it also encompasses the second gate. Examining it gate by gate in this way, the conclusion is that all ten gates are comprehensively included.

七、所诠宗趣

VII. The Doctrine Expounded and Its Essential Purport

什么是“宗趣”呢？语之所表曰“宗”，宗之所归曰“趣”。“所诠宗趣”也就是《楞伽经》所说义理的归趣。此经宗趣有十：	What are “principle and purport”? What is expressed in words is called the “principle”; that to which the principle returns is called the “purport.” The “principle and purport that are expounded” are the ultimate orientation of the teachings set forth in the Laṅkāvatāra Sūtra. This sūtra has ten aspects of principle and purport:
一、归于无宗。	1. Returning to no tenet.
二、止息妄想。	2. Bringing deluded thoughts to rest.
三、自觉圣智。	3. The noble wisdom of self-realization.

四、销尽一心。	4. Exhausting the one mind.
五、真俗二谛。	5. The two truths, ultimate and conventional.
六、三无等义。	6. The meaning of the three unequaled aspects.
七、四门法义。	7. The principles of the fourfold gateway.
八、五门相对。	8. The five paired correspondences.
九、立破无碍。	9. Unobstructed establishment and refutation.
十、显密自在。	10. Mastery of the exoteric and esoteric.
下面简略地说说《楞伽经》的十门宗趣：	Below is a brief explanation of the ten gateways of principle and purport in the Laṅkāvatāra Sūtra:
一、归于无宗。	1. Returning to no tenet.
诸法空寂，性相湛然，言语道断，心行路绝，无法可立，故曰无宗。《楞伽经》是以无宗为宗，以不受为趣。	All dharmas are empty and quiescent; their nature and characteristics are serene and clear. The way of words is cut off, and the path of mental activity is extinguished. No dharma can be established; therefore, this is called no tenet. The Laṅkāvatāra Sūtra takes no tenet as its principle and non-reception as its purport.
二、止息妄想。	2. Bringing deluded thoughts to rest.
世尊说法是应病与药。“病”就是众生的妄想，妄想就是虚妄之想，众生执着虚妄，认妄为真，是故成病。“药”就是佛的开示，佛告诉众生，你所起的有见、无见等种种见，都是虚妄不实的，应该舍弃。众生闻佛所说，就离开这些妄想。这就是一期药病相治。《楞伽经》是以息妄为宗，以妄尽为趣。	The World-Honored One teaches the Dharma in response to illness and prescribes medicine accordingly. The “illness” is the deluded thoughts of sentient beings. Deluded thoughts are false thoughts: sentient beings cling to what is false and mistake delusion for truth, and thus become ill. The “medicine” is the Buddha’s instruction. The Buddha tells sentient beings that all the various views they give rise to—views of existence, nonexistence, and so forth—are false and unreal and should be relinquished. When sentient beings hear the Buddha’s teaching, they leave behind these deluded thoughts. This is a single course of medicine treating an illness. The Laṅkāvatāra Sūtra takes the cessation of delusion as its principle and the exhaustion of delusion as its purport.
三、自觉圣智。	3. The noble wisdom of self-realization.
“圣智”是指一切法都是自心，一切法悉皆平等。“自觉圣智”是指如来之智，又称法界体性智、无师智。能够觉悟到心外无法、万法一如。不但如此，而且还能觉	“Noble wisdom” means that all dharmas are one’s own mind and that all dharmas are wholly equal. “The noble wisdom of self-realization” refers to the

悟到此“觉”之自体也是如理一味，从而离“能觉”，离“所觉”。所以《楞伽经》是以自觉为宗，以觉泯为趣。	wisdom of the Tathāgata; it is also called the wisdom of the nature and essence of the dharma realm, or unmastered wisdom. It is the realization that there is no dharma outside the mind and that the myriad dharmas are suchness without distinction. Moreover, one realizes that the intrinsic nature of this “realization” is itself, in accordance with principle, of one flavor; thus one is free from the realizing subject and from the object realized. Therefore, the Laṅkāvatāra Sūtra takes self-realization as its principle and the dissolution of realization as its purport.
四、销尽一心。	4. Exhausting the one mind.
习气内扰，妄境风起，心海起浪，波涛汹涌，这些都是一心之所现。其实，境不自境，因心故境；心不自心，因境故心。不但境是虚妄，即此心也是虚妄。所以《楞伽经》是以一心为宗，以心尽为趣。	Habitual tendencies disturb within; the wind of deluded objects rises; waves swell upon the ocean of mind, their billows surging—all these are manifestations of the one mind. Yet objects are not objects in themselves; they are objects because of mind. Mind is not mind in itself; it is mind because of objects. Not only are objects false; this very mind is also false. Therefore, the Laṅkāvatāra Sūtra takes the one mind as its principle and the exhaustion of mind as its purport.
五、真俗二谛。	5. The two truths, ultimate and conventional.
认为心相有差别，染净有缘起，凡圣有区分，这就是“俗谛”；认为心体平等，无染无净，一味无二，名为“真谛”。真俗相对，略说五义。①相违义。俗谛有生灭，真谛与生灭相违；真谛本一如，俗谛与一如相违。	To hold that mental characteristics differ, that defilement and purity arise dependently, and that ordinary beings and sages are distinct is called the “conventional truth.” To hold that the essence of mind is equal, without defilement or purity, and of one flavor without duality is called the “ultimate truth.” The ultimate and conventional truths stand in relation to one another in five senses, briefly explained as follows. 1. The meaning of mutual opposition: conventional truth involves arising and ceasing, whereas ultimate truth opposes arising and ceasing; ultimate truth is originally suchness as one, whereas conventional truth opposes this oneness.
就象水是平静的，波浪是动荡的，平静与动荡相违。这叫“非一”门，真俗二谛是两个，不是一个，“不是一个”就叫“非一”。②相害义。不但二理相违，而且互夺其体。	It is like still water and moving waves: stillness and movement are mutually opposed. This is called the gateway of “not one.” The two truths, ultimate and conventional, are two rather than one; “not one” is what is meant by “not one.” 2. The meaning of

	mutual negation: not only do the two principles oppose one another, but each deprives the other of its very basis.
要把俗谛销尽，真谛才能显露；必须遮盖真谛，俗谛才能成立。就象说水的时候，必须毫无波浪；说波浪的时候，必须把水忘掉。	The conventional truth must be exhausted before the ultimate truth can be revealed; the ultimate truth must be concealed before the conventional truth can be established. It is like speaking of water: there must be no waves at all; when speaking of waves, one must forget the water.
这叫“非异之非一”门，“异”是不同，“非异”就是“并非不同”，为什么并非不同呢？因为两个不能同时存在，没法比较相同不相同。③相顺义。	This is called the gateway of “not one in non-difference.” “Difference” means distinctness; “non-difference” means “not distinct.” Why are they not distinct? Because the two cannot exist simultaneously, so there is no way to compare them as the same or different. 3. The meaning of mutual accord.
因为真谛并非断灭顽空，所以尽俗之真，不碍俗立；因为俗谛当体虚幻不实，所以覆真之俗，不碍真显。就象无波之水也不碍起波，波涛汹涌也不隐水相。这叫“非一之非异”门。④相成义。	Since ultimate truth is not annihilationist, inert emptiness, the ultimate truth that exhausts the conventional does not hinder the establishment of the conventional. Since conventional truth is illusory and unreal in its very nature, the conventional that conceals the ultimate does not hinder the manifestation of the ultimate. It is like water without waves, which does not hinder waves from arising; and surging billows, which do not conceal the nature of water. This is called the gateway of “non-difference in not-one.” 4. The meaning of mutual completion.
不但是相顺而不相违，并且是全体相合才能各自成立。真谛是真实理体，必不违缘，当体随隐而成俗；俗谛是虚妄事相，必不乖理，当体相尽而显真。就象水体形成波浪，不起波浪就不是水；波浪起于水体。没有水体便不成波。	Not only do they accord rather than conflict; each can be established only when the two are wholly united. Ultimate truth is the essence of reality: it necessarily accords with conditions and, as it is concealed in itself, becomes the conventional. Conventional truth is the illusory appearance of phenomena: it necessarily does not depart from principle and, as its characteristics are exhausted in themselves, reveals the ultimate. It is like water forming waves: without the arising of waves, it would not be water; waves arise from the body of water. Without water, waves cannot exist.

这叫“非异”门。⑤无碍义。综合前四门所说，为一无碍法界。即真即俗，即违即顺，即成即坏，同时俱现，圆融自在。《楞伽经》是以二谛为宗，以无碍为趣。	This is called the gateway of “non-difference.” 5. The meaning of nonobstruction: taken together, the preceding four gateways constitute a single unobstructed dharma realm. They are at once ultimate and conventional, opposed and accordant, established and undone; all appear simultaneously, perfectly interpenetrating and free. Therefore, the Laṅkāvatāra Sūtra takes the two truths as its principle and nonobstruction as its purport.
六、三无等义。	6. The meaning of the three unequaled aspects.
①无等境。就是前面二谛所观之无碍境。②无等行。依所观之境，生起大悲大智等行。③无等果。行满究竟，无智亦无得，或者说，得“智断”果。《楞伽经》是以无等为宗，以智断为趣。	1. The unequaled object: the unobstructed object contemplated in the preceding discussion of the two truths. 2. Unequaled practice: on the basis of the contemplated object, one gives rise to such practices as great compassion and great wisdom. 3. Unequaled fruition: when practice is perfected to its ultimate completion, there is neither wisdom nor attainment; alternatively, this is called attainment of the fruition of wisdom and cessation. The Laṅkāvatāra Sūtra takes the unequaled as its principle and wisdom and cessation as its purport.
七、四门法义。	7. The principles of the fourfold gateway.
①五法：名、相、妄想、正智、如如。②三性：遍计所执性、依他起性、圆成实性。③八识：眼识、耳识、鼻识、舌识、身识、意识、末那识、阿赖耶识。④二空：人空、法空。或者说，人无我、法无我。	1. The five dharmas: name, appearance, deluded thought, right wisdom, and suchness. 2. The three natures: the nature of pervasive discrimination and attachment, the nature of dependence on others, and the nature of absolute reality and perfection. 3. The eight consciousnesses: eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, consciousness, manas consciousness, and ālaya consciousness. 4. The twofold emptiness: the emptiness of self and the emptiness of phenomena. Or, in other words, no self of persons and no self of dharmas.
凡圣心境随缘而为五法，其实五法不离三性，三性所依便是八识，八识义尽方显二空。或者说，依二空而立八识。束八识以成三性。开三性说为五法。《楞伽经》是以四义为宗，以义尽为趣。	The minds and objects of ordinary beings and sages, according to conditions, become the five dharmas. Yet the five dharmas do not depart from the three natures; that upon which the three natures depend is the eight consciousnesses; only when the meaning of the eight consciousnesses is exhausted does the twofold emptiness become manifest. Or one may say: on the basis of the

	twofold emptiness, the eight consciousnesses are established; the eight consciousnesses are gathered into the three natures; and the three natures are set forth expansively as the five dharmas. The Laṅkāvatāra Sūtra takes these four meanings as its principle and the exhaustion of their meanings as its purport.
八、五门相对。	8. The five paired correspondences.
①教义相对。设教为宗，以义为趣。寻教而得其义。②理事相对。依教理缘起事相，以令趣入真性。③境行相对。明辨真俗二境，意欲令成无二正行。④行证相对。于行中广说地前之行，意在登地深证。⑤因果相对。地上菩萨顺行万行，欲令得成佛果菩提。以上十事五对，《楞伽经》是以五前为宗，以五后为趣。	1. Teaching and meaning: establishing the teaching is the principle, and meaning is the purport; by seeking through the teaching, one obtains its meaning. 2. Principle and phenomena: through the principles of the teaching, one gives rise to phenomena in accordance with conditions, thereby enabling entry into true nature. 3. Object and practice: one clearly distinguishes the two objects, ultimate and conventional, intending thereby to bring about the right practice of nonduality. 4. Practice and realization: practices before the bhūmis are extensively explained within practice, with the intention of ascending the bhūmis and deeply realizing. 5. Cause and fruition: bodhisattvas on the bhūmis accord with and practice the myriad practices, intending to attain the bodhi of Buddhahood. These are ten matters in five pairs. The Laṅkāvatāra Sūtra takes the first five as its principle and the latter five as its purport.
九、立破无碍。	9. Unobstructed establishment and refutation.
《楞伽经》所破有三：①邪见外道。②法执二乘。③谬解菩萨。《楞伽经》所立亦三：①万法唯心，通治三病。②唯一真性，如来自觉圣智。③以不动真性，而建立诸法。或者说：①泯事归理，理现而事不坏。	The Laṅkāvatāra Sūtra refutes three things: 1. Non-Buddhist paths of erroneous views. 2. The two vehicles' attachment to dharmas. 3. Bodhisattvas' mistaken understanding. The Laṅkāvatāra Sūtra likewise establishes three things: 1. All phenomena are mind-only, which comprehensively remedies these three illnesses. 2. The one true nature, the Tathāgata's noble wisdom of self-realization. 3. On the basis of the immutable true nature, all dharmas are established. Or, one may say: 1. Phenomena are dissolved and returned to principle; principle appears, while phenomena are not destroyed.
②揽理成事，事立而理不隐。③理事圆融，不二而二。此法若立，破尽诸惑，即立无不破；诸障销尽，真性自显，即破无不立。立便是破，此破非破；破便是立，此	2. Principle is gathered to form phenomena; phenomena are established, while principle is not concealed. 3. Principle and phenomena are

立非立。夺立破形，双泯无寄。《楞伽经》是以立破为宗，以无寄为趣。	perfectly interpenetrating: nondual, yet two. When this Dharma is established, all delusions are refuted; thus, in establishing there is nothing not refuted. When all obscurations are exhausted, true nature reveals itself; thus, in refuting there is nothing not established. Establishment itself is refutation, yet this refutation is not refutation; refutation itself is establishment, yet this establishment is not establishment. The forms of establishment and refutation are taken away, and both are dissolved, leaving nothing to rest upon. The Laṅkāvatāra Sūtra takes establishment and refutation as its principle and having nothing to rest upon as its purport.
十、显密自在。	10. Mastery of the exoteric and esoteric.
教有显密不同，理无隐现差别。随显随密，乃至八万四千法门，可以统收为一百零八句，进而一百零八句唯是一心。真如归于一心不碍一百零八句宛然差别，乃至八万四千差别也不失一心平等。本末无二，圆通无碍。是故《楞伽经》是以显密为宗，以泯二为趣。	Teachings differ as exoteric and esoteric, but principle has no distinction of hidden or manifest. Whether exoteric or esoteric, even the eighty-four thousand dharma gates can be subsumed within one hundred and eight statements; further, the one hundred and eight statements are only the one mind. Suchness returns to the one mind without obstructing the evident distinctions among the one hundred and eight statements; even the eighty-four thousand distinctions do not lose the equality of the one mind. Root and branch are nondual, perfectly penetrating and unobstructed. Therefore, the Laṅkāvatāra Sūtra takes the exoteric and esoteric as its principle and the dissolution of duality as its purport.
若深入开显《楞伽经》的宗趣，就会有很多，绝不止上述十门。这里略举十门，虽然难窥全豹，也可略显一斑。	If the principle and purport of the Laṅkāvatāra Sūtra were expounded in depth, there would be many more than these ten gateways. Here, ten gateways have been cited briefly. Although they do not reveal the whole leopard, they may offer a glimpse of one spot.

八、部类传译

VIII. Classifications and Translations

先说“部类”。据说，在西域有大部、中部、小部三种版本的《楞伽经》。	Let us first discuss the recensions. It is said that in the Western Regions there were three versions of

	the Laṅkāvatāra Sūtra: a large recension, a middle recension, and a small recension.
一、大部。《开皇三宝录》说，在于阗南遮俱　国山中，有《楞伽》等十本大经各十万颂。也就是说，大部《楞伽经》是一部大经，具有十万句偈颂。	I. The large recension. The Kaihuang Record of the Three Jewels states that in the mountains of the kingdom of Zhejuban, south of Khotan, there were ten great sūtras, including the Laṅkāvatāra, each containing one hundred thousand verses. In other words, the large recension of the Laṅkāvatāra Sūtra was a great sūtra containing one hundred thousand verses.
二、中部。还有一部三万六千颂的《楞伽经》，在这部经中，佛陀详细地回答了一百零八问。吐火罗国有个三藏法师，名叫弥陀山，他于天竺国受持此本经。据说，西域有龙树菩萨所造的释论，解释这部经。	II. The middle recension. There was also a Laṅkāvatāra Sūtra of thirty-six thousand verses. In this sūtra, the Buddha gives detailed answers to one hundred and eight questions. There was a Tripiṭaka master from Tokharistan named Mituoshan, who received and upheld this version of the sūtra in India. It is said that in the Western Regions there was an exegetical treatise composed by Nāgārjuna Bodhisattva that explains this sūtra.
三、小部。小部《楞伽经》，有一千多句偈颂，名叫“楞伽纥伐耶”，意思是“楞伽心”，也就是“《楞伽经》的中心思想”之意吧。我们今天所讲的四卷本《楞伽经》，就是这个小部《楞伽经》再加以精简的版本，可以说是“心中之心”了。我们所说的《入楞伽心探玄》，就是探索这四卷《楞伽经》的玄义。	III. The small recension. The small recension of the Laṅkāvatāra Sūtra contains more than one thousand verses and is called “Laṅkā-hṛdaya,” meaning “the Heart of Laṅkā,” or, in other words, “the central thought of the Laṅkāvatāra Sūtra.” The four-fascicle Laṅkāvatāra Sūtra that we are discussing today is a further abridgment of this small recension. It may be called “the heart within the heart.” The work we call Exploring the Profound Meaning of the Heart of the Laṅkāvatāra investigates the profound meaning of this four-fascicle Laṅkāvatāra Sūtra.
再说“传译”。我们今天能见到的、译成中文的《楞伽经》，有三种版本。	Next, let us discuss its translations. Today, we can find three Chinese translations of the Laṅkāvatāra Sūtra.
一、《楞伽阿跋多罗宝经》四卷本。就是刚才说的那个“心中之心”版本的中文译本，是南朝刘宋元嘉（公元424—453）年间，由来自中天竺的三藏法师求那跋陀罗，于我国丹阳　洹寺翻译的，由沙门宝云用汉语说给慧观，由慧观写成文字。	I. The four-fascicle Laṅkāvatāra Sūtra of the Precious Teaching of Descent into Laṅkā. This is the Chinese translation of the “heart within the heart” version just mentioned. During the Yuanjia era (424–453) of the Liu-Song dynasty in the Southern Dynasties, the Tripiṭaka master Guṇabhadra, who came from central India, translated it at Qiyuan Temple in Danyang, China. The monk Baoyun

	rendered it orally into Chinese for Huiguan, who committed it to writing.
二、《大乘入楞伽经》七卷本。大周圣历元年，来自于阗国的三藏法师实叉难陀，于神都佛授记寺，在《华严经》的翻译完成之后，又开始翻译《楞伽经》，后又移到清禅寺，刚完成了译文的初稿，实叉难陀就奉　回于阗国了。	II. The seven-fascicle Mahāyāna Laṅkāvatāra Sūtra. In the first year of the Shengli era of the Great Zhou, the Tripiṭaka master Śikṣānanda, who came from Khotan, began translating the Laṅkāvatāra Sūtra at Foshouji Temple in the Divine Capital after completing the translation of the Avataṃsaka Sūtra. He later moved to Qingchan Temple. Just after completing the first draft of the translation, Śikṣānanda was ordered to return to Khotan.
到了长安二年，有来自吐火罗国的三藏法师弥陀山，他曾在天竺国求学二十五年，遍学三藏，尤善楞伽。实叉难陀的译文初稿，又经弥陀山勘定。再经复礼、法藏等几位沙门校订中文，才完成了《大乘入楞伽经》七卷本的翻译。	In the second year of the Chang'an era, the Tripiṭaka master Mituoshan arrived from Tokharistan. He had studied in India for twenty-five years, mastering the entire Tripiṭaka and especially excelling in the Laṅkāvatāra. Śikṣānanda's first draft was then examined and finalized by Mituoshan. After several monks, including Fuli and Fazang, further revised the Chinese, the translation of the seven-fascicle Mahāyāna Laṅkāvatāra Sūtra was completed.
三、《入楞伽经》十卷本。后魏年间，由来自天竺国的三藏法师菩提留支，于洛阳永宁寺翻译而成。	III. The ten-fascicle Laṅkāvatāra Sūtra. During the Later Wei dynasty, it was translated at Yongning Temple in Luoyang by the Tripiṭaka master Bodhiruci, who came from India.
根据上面所列的三种译本，再考察翻译的年代，达磨祖师于梁朝普通（公元520—526）年间跨海西来，此时汉地正好已经有了四卷《楞伽阿跋多罗宝经》的中文译本。达磨祖师授与二祖慧可的四卷《楞伽经》，也正好就是我们今天所讲的这个版本《楞伽阿跋多罗宝经》。	On the basis of the three translations listed above, and considering the dates of their translation, we find that Patriarch Bodhidharma crossed the sea and came west during the Putong era (520–526) of the Liang dynasty. By that time, a Chinese translation of the four-fascicle Laṅkāvatāra Sūtra of the Precious Teaching of Descent into Laṅkā was already available in China. The four-fascicle Laṅkāvatāra Sūtra that Patriarch Bodhidharma transmitted to Huike, the Second Patriarch, was precisely this version, the Laṅkāvatāra Sūtra of the Precious Teaching of Descent into Laṅkā, which we are discussing today.

九、通释经题

IX. A General Explanation of the Sūtra Title

“经题”就是经文的题目，也就是此经的名字。“释经题”就是解释经名，如何解释呢？也通十门：	The “sūtra title” is the title of a sūtra—that is, the name of this sūtra. “Explaining the sūtra title” means explaining the name of the sūtra. How is it explained? There are also ten approaches:
一、翻名。	1. Translating the name.
二、辩事。	2. Distinguishing the circumstances.
三、显用。	3. Revealing its function.
四、显德。	4. Revealing its virtues.
五、表法。	5. Indicating the Dharma.
六、辨行。	6. Distinguishing the practice.
七、表玄。	7. Indicating the profound meaning.
八、开释。	8. Analyzing and explaining.
九、合辨。	9. Explaining them together.
十、解品。	10. Explaining the chapter.
下面简略地说说这十门：	Below is a brief explanation of these ten approaches:
一、翻名。	1. Translating the name.
“翻名”就是翻译此经的名字。此经的名字是【楞伽阿跋多罗宝经】。“楞伽”是音译，若翻译意思就是“难入”，也有“险绝”“可畏”的意思，还有“庄严”的意思。	“Translating the name” means translating the name of this sūtra. Its title is the Laṅkāvatāra Jewel Sūtra. “Laṅkā” is a transliteration; in meaning, it may be translated as “difficult to enter.” It also carries the meanings “perilous,” “fearsome,” and “adorned.”
“阿跋多罗”也是音译，若翻译意思就是“下入”，从上往下进入的意思。“楞伽阿跋多罗”含有“难入能入”之意，咱们不是都知道“难行能行、难忍能忍”么，菩萨行啊！“宝”就是“宝贵”，“难入能入”不是很宝贵么。“楞伽阿跋多罗宝”就是“难入能入之宝”。【楞伽阿跋多罗宝经】就是讲述“难入能入之宝”的经典。	“Avatāra” is likewise a transliteration; in meaning, it means “entering from above,” or entering downward from above. “Laṅkāvatāra” conveys the meaning of “being able to enter what is difficult to enter.” Do we not all know the phrase, “What is difficult to practice can be practiced; what is difficult to endure can be endured”? This is bodhisattva practice. “Jewel” means “precious.” Is not being able to enter what is difficult to enter something precious? “Laṅkāvatāra Jewel” means “the jewel of being able to enter what is difficult to

	enter.” The Laṅkāvatāra Jewel Sūtra is a sūtra that expounds this jewel of being able to enter what is difficult to enter.
二、辩事。	2. Distinguishing the circumstances.
楞伽山在南海中，笔直陡峭，故名“险绝”。山顶有城，却无城门，故名“难入”。不但上山无路。而且入城无门，只有神通飞空，从上往下，才能进入楞伽城中，故名“难入”。吃人的罗刹住在城中，故名“可畏”。此城是用诸多宝贝装饰的，故名“庄严”。	Mount Laṅkā lies in the Southern Sea. It is sheer and precipitous, and thus is called “perilous.” There is a city on its summit, but it has no gates; thus it is called “difficult to enter.” Not only is there no path up the mountain, but there is also no gate into the city. Only by flying through the air with spiritual powers and entering from above can one enter Laṅkā City; hence it is called “difficult to enter.” Man-eating rākṣasas dwell in the city, and so it is called “fearsome.” The city is adorned with many treasures, and so it is called “adorned.”
三、显用。	3. Revealing its function.
此城很难进入，佛能从上往下进入城内。罗刹刚强难化，佛能深入浅出教化他们。所以说此经是“难入能入之宝”。	This city is very difficult to enter, yet the Buddha can enter it from above. The rākṣasas are obstinate and difficult to transform, yet the Buddha can teach and transform them by making the profound easy to understand. Therefore, this sūtra is called “the jewel of being able to enter what is difficult to enter.”
四、显德。	4. Revealing its virtues.
“一心、真性”之义理，超四句、绝百非，故云“难入”。佛有善巧方便，能说“言语道断”之语言，能使“心行处灭”而悟入，故云“能入”。这就是依义不依语、语尽而义显。	The principle of “one mind and true nature” transcends the four propositions and cuts off a hundred negations; thus it is called “difficult to enter.” The Buddha possesses skillful means: he can speak words where the path of language is cut off, enabling people to awaken and enter where the activity of mind ceases. Thus it is called “being able to enter.” This is relying on meaning rather than words: when words are exhausted, the meaning becomes manifest.
五、表法。	5. Indicating the Dharma.
山城难入表示义理玄微，罗刹难化表示业障深重，世尊能入表示修行成就。离罗刹之障，证难入之城，表示修行成就之义。就是以说法的地方来表示法义。	The mountain city’s difficulty of entry signifies the subtle profundity of the principle; the rākṣasas’ difficulty of transformation signifies the gravity of karmic obstacles; and the World-Honored One’s ability to enter signifies the accomplishment of practice. Leaving behind the rākṣasas’ obstructions

	and realizing the city that is difficult to enter signifies the accomplishment of practice. That is, the place where the Dharma is taught is used to indicate the meaning of the Dharma.
六、辨行。	6. Distinguishing the practice.
“行”指修行。开般若智慧，证真如理体，就是修行。真理圆融，禁绝测度；圣智玄妙，悟能证入。开启般若智慧，就能证入真如理体，所以“难入能入”。	“Practice” refers to cultivation. Opening prajñā wisdom and realizing the essential principle of suchness is cultivation. True principle is perfectly interfused and precludes conceptual measurement; the sages’ wisdom is subtle and wondrous, and through awakening one can realize and enter it. Once prajñā wisdom is opened, one can realize and enter the essential principle of suchness. Hence, “being able to enter what is difficult to enter.”
七、表玄。	7. Indicating the profound meaning.
“玄”就是玄义，是指“自觉圣智”。自觉圣智通体是真，更无余智能证此真，故名“难入”。用这“即真之智”证此“即智之真”，如珠吐光，还照珠体，此即“无入”，也是“能入”。“能入”必“无入”，“无入”方“能入”。这才是真正的“难入能入”。	“Profound” refers to the profound meaning, namely “self-realized noble wisdom.” Self-realized noble wisdom is wholly true; there is no other wisdom that can realize this truth. Thus it is called “difficult to enter.” Using this wisdom that is itself truth to realize this truth that is itself wisdom is like a jewel emitting light that in turn illumines the jewel itself. This is “no entering,” and it is also “being able to enter.” To be able to enter, there must necessarily be no entering; only where there is no entering can there be being able to enter. This is the true meaning of “being able to enter what is difficult to enter.”
八、开释。	8. Analyzing and explaining.
“开释”就是分开解释，把【楞伽阿跋多罗宝经】开为“六义三对”。“通、别”两义是第一对，【楞伽阿跋多罗宝经】是这部经的通名，【一切佛　心品】是这篇文的别目。	“Analyzing and explaining” means explaining separately. The Laṅkāvatāra Jewel Sūtra is divided into “six meanings and three pairs.” The meanings of “general” and “particular” form the first pair. The Laṅkāvatāra Jewel Sūtra is the general title of this sūtra, while The Chapter on the Heart of the Speech of All Buddhas is the particular title of this text.

“能、所”两义是第二对，【楞伽阿跋多罗宝】【一切佛　心】是所诠的义理，【经】【品】是能诠释前述义理的载体。“境、智”两义是第三对。【楞伽】是所入之境，【阿跋多罗】是能入之智。	The meanings of “that which explains” and “that which is explained” form the second pair. The Laṅkāvatāra Jewel and the Heart of the Speech of All Buddhas are the principles being explained, while “sūtra” and “chapter” are the vehicles that explain the foregoing principles. The meanings of “object” and “wisdom” form the third pair. “Laṅkā” is the object to be entered, while “Avatāra” is the wisdom able to enter.
九、合辨。	9. Explaining them together.
“合辨”就是合起来说。先说上述第三对“境、智”，依境显智则境智相合，合为第二对“能、所”的“所”。再说第二对“能、所”，依能显所则能所相合，合为第一对“通、别”。	“Explaining them together” means discussing them in combination. First, regarding the third pair, “object” and “wisdom”: through the object, wisdom is revealed, and object and wisdom are thereby combined to form the “that which is explained” of the second pair, “that which explains” and “that which is explained.” Next, regarding the second pair: through that which explains, that which is explained is revealed, and the two are thereby combined to form the first pair, “general” and “particular.”
最后说第一对“通、别”，别目【一切佛　心品】是说这品经是“一切佛语”的“心”，“心”是“核心”“中心”的意思。依别显通则通别相合。合起来说，这部经就是讲述“一切佛语之核心”的经典。	Finally, regarding the first pair, “general” and “particular”: the particular title, The Chapter on the Heart of the Speech of All Buddhas, means that this chapter is the “heart” of the speech of all Buddhas; “heart” means the “core” or “center.” Through the particular, the general is revealed, and general and particular are thereby combined. Taken together, this sūtra expounds the core of the speech of all Buddhas.
十、解品。	10. Explaining the chapter.
“解品”就是解释品名，品名是【一切佛　心品】。“一切佛”是指十方三世一切诸佛。“一切佛　”是指一切佛所说的一切话语。“一切佛　心”就是一切佛语的核心。再说这个“品”字，品就是经文的段落。	“Explaining the chapter” means explaining the chapter title, which is The Chapter on the Heart of the Speech of All Buddhas. “All Buddhas” refers to all Buddhas throughout the ten directions and three periods of time. “The speech of all Buddhas” refers to all the words spoken by all Buddhas. “The Heart of the Speech of All Buddhas” is the core of all Buddhas’ speech. As for the word “chapter,” a chapter is a section of a sūtra.
把一部经分为几个段落，就说这部经有几品，段落有时候也叫“分”。应该注意到，四卷【楞伽阿跋多罗宝	When a sūtra is divided into several sections, it is said to have several chapters; sections are also

经】，每卷都是【一切佛　心品】，好象全经只划分为一个段落。还应该注意到，“佛经三分”而此经好象没有第三分。	sometimes called divisions. It should be noted that each of the four fascicles of the Laṅkāvatāra Jewel Sūtra is titled The Chapter on the Heart of the Speech of All Buddhas, as though the entire sūtra were divided into only one section. It should also be noted that, although Buddhist sūtras have three divisions, this sūtra seems not to have a third division.
什么是“佛经三分”呢？“佛经三分”就是几乎所有的佛经都可以划分为“序分、正宗分、流通分”。流通分就是一部经的结尾，大多都是以“闻佛所说，皆大欢喜，信受奉行，作礼而去。”这样的经文来结尾。	What are the “three divisions of a Buddhist sūtra”? Nearly all Buddhist sūtras can be divided into an introductory division, a main exposition, and a circulation division. The circulation division is the conclusion of a sūtra. Most sūtras conclude with words such as: “Having heard what the Buddha taught, all were greatly delighted, faithfully accepted it, put it into practice, paid homage, and departed.”
而《楞伽经》却没有这样的结尾，好象是《楞伽经》并没有说完，下面接着还应该有经文。联系起来看，也许会是这样的：《楞伽经》本来不止一品，但我们现在所看到的译本，只翻译了前面的第一品——一切佛　心品。	Yet the Laṅkāvatāra Sūtra has no such conclusion. It appears as though the sūtra has not finished and that further text should follow. Considered in connection with this, perhaps the situation is as follows: the Laṅkāvatāra Sūtra originally had more than one chapter, but the version we now see translated only the first chapter, The Chapter on the Heart of the Speech of All Buddhas.
然而，既然这品经是“一切佛语之核心”，已窥全豹，那么，即使不看后面的经文，也已经是完整的了。既然是完整的，就应该有第三分。所以，古代有的经学家把《楞伽经》最后讲“不食肉”的那段经文看作是“流通分”。	Nevertheless, since this chapter is the “core of all Buddhas’ speech,” and one can see the whole leopard from a single spot, it is complete even without reading the subsequent text. Since it is complete, it should have a third division. Therefore, some ancient sūtra scholars regarded the final passage of the Laṅkāvatāra Sūtra, which discusses not eating meat, as its circulation division.

十、别解文义

X. Detailed Explanation of the Text and Its Meaning

“别”就是分别，“解文义”就是解释经文的义理，“别解文义”就是逐字逐句分别解释经文的义理，这就从“如是我　”开始讲解经文了。前九门是总的阐述大意，第十门是具体解释经文。	“Distinguishing” means making distinctions, and “explaining the meaning of the text” means explaining the principles expressed in the sūtra text. Thus, “distinguishing and explaining the meaning of the text” means explaining the principles of the sūtra text word by word and sentence by sentence. This begins the exposition of the sūtra text with “Thus have I heard.” The first nine sections provide a general exposition of the main purport; the tenth section explains the sūtra text in detail.
为了容易区别哪些是经文，哪些是解释，咱们把经文用【方括号】围起来，以便于阅读。今依照义理把全经大致划分若干段落（纲目），下面把这些纲目列出：	To make it easy to distinguish the sūtra text from the explanations, we enclose the sūtra text in [square brackets] for ease of reading. We shall now divide the entire sūtra broadly into several sections (an outline) according to its meaning and principles. These sections are listed below:
壹、通说百八句	I. General Discussion of the One Hundred and Eight Statements
一、一百零八问	1. One Hundred and Eight Questions
二、一百零八应	2. One Hundred and Eight Responses
三、一百零八句	3. One Hundred and Eight Statements
贰、别解四十门	II. Detailed Explanation in Forty Sections
一、诸识生灭	1. The Arising and Ceasing of the Various Consciousnesses
二、藏识境界	02. The Realm of the Storehouse Consciousness
三、有无妄计	03. Deluded Conceptions of Existence and Nonexistence
四、顿渐净流	04. Sudden and Gradual Purification of the Stream
五、常不思议	05. The Eternal and the Inconceivable
六、建立诽谤	06. Establishment and Slander
七、空无生性	07. Emptiness, Non-Arising, and Intrinsic Nature
八、如来藏性	08. The Nature of the Tathāgata-garbha

九、四大修行	09. Cultivation Through the Four Great Elements
一　、诸法因缘	10. Causes and Conditions of All Dharmas
一一、言说分别	11. Verbal Expression and Discrimination
一二、远离四句	12. Freedom from the Four Propositions
一三、大般涅	13. Mahāparinirvāṇa
一四、分别缘起	14. Discerning Dependent Arising
一五、常声依幻	15. Eternal Sound and Reliance on Illusion
一六、四果差别	16. Distinctions Among the Four Fruits
一七、圣智一乘	17. Noble Wisdom and the One Vehicle
一八、意生身相	18. Characteristics of the Mind-Born Body
一九、五无间业	19. The Five Actions of Immediate Retribution
二　、诸佛体性	20. The Essential Nature of All Buddhas
二一、四等密意	21. The Four Equalities and Hidden Intent
二二、依二密法	22. Relying on the Two Esoteric Teachings
二三、法离有无	23. Dharmas Beyond Existence and Nonexistence
二四、宗趣言说	24. Tenet, Purport, and Verbal Expression
二五、虚妄分别	25. Deluded Discrimination
二六、善于语义	26. Skill in Language and Meaning
二七、迷执解脱	27. Delusion, Attachment, and Liberation
二八、智不得境	28. Wisdom Does Not Apprehend Objects
二九、勿习世论	29. Do Not Study Worldly Doctrines
三　、涅　差别	30. Distinctions in Nirvāṇa
三一、如来觉性	31. The Tathāgata’s Nature of Awakening
三二、不生不灭	32. Neither Arising nor Ceasing
三三、拣别无常	33. Distinguishing Impermanence
三四、入灭现证	34. Present Realization Upon Entering Cessation
三五、常无常义	35. The Meaning of Permanence and Impermanence

三六、蕴处生灭	36. The Arising and Ceasing of the Aggregates and Sense Bases
三七、四法差别	37. Distinctions Among the Four Dharmas
三八、佛如恒沙	38. Buddhas as Numerous as Ganges Sands
三九、诸法刹那	39. The Momentariness of All Dharmas
四　、如来变化	40. Transformations of the Tathāgata
流通分　禁绝酒肉荤腥	Section on Circulation: Prohibiting Alcohol, Meat, and Pungent Foods

通序分

General Introduction Section

六种证信成就

Six Kinds of Accomplishment That Establish Faith

【如是】	[Thus]
“如是”这两个字，可以简单地理解为“就是这样的”。是指听到佛说此经，佛正是这样说的。“如是”二字是“信成就”。	The two words “thus” may be simply understood as meaning “just so.” They indicate that, having heard the Buddha speak this sūtra, it was indeed spoken by the Buddha in this way. The words “thus” constitute the “accomplishment of faith.”
【我闻】	[Have I Heard]
这里的“我”就是阿难尊者。阿难告诉大众，此经是我亲耳听佛所说的。阿难是佛的侍者，并且记忆力特别强。佛讲经说法，阿难都在场。佛圆寂之后不久，大众结集佛说的经典，就由阿难诵出。大众也都听佛说过，听阿难诵出后，证明没错，就用文字记录下来，于是世间就有了佛经。“我闻”二字是“闻成就”。	Here, “I” refers to Venerable Ānanda. Ānanda informed the assembly that he had personally heard the Buddha speak this sūtra. Ānanda was the Buddha’s attendant and possessed an especially powerful memory. He was present whenever the Buddha expounded the sūtras and taught the Dharma. Not long after the Buddha entered parinirvāṇa, the assembly compiled the sūtras spoken by the Buddha, and Ānanda recited them. The others had likewise heard the Buddha speak them, and after hearing Ānanda’s recitation, they confirmed that it was correct and recorded it in writing. Thus, Buddhist sūtras came to exist in the world. The words “have I heard” constitute the “accomplishment of hearing.”
【一时】	[At One Time]
是指佛说此法之时，就是教主与徒众嘉会之时。“一时”二字是“时成就”。	This refers to the time when the Buddha taught this Dharma: the auspicious gathering of the Teacher and his disciples. The words “at one time” constitute the “accomplishment of time.”
【佛】	[Buddha]
佛者，觉也。本师释迦牟尼佛，觉悟成佛之后，应机说法，广度众生，即是说法之主。“佛”是“主成就”。	Buddha means “the Awakened One.” After our fundamental teacher, Śākyamuni Buddha, awakened and became a Buddha, he expounded the Dharma in accordance with the capacities of his

	listeners and widely liberated sentient beings. He was the one who taught the Dharma. “Buddha” is the “accomplishment of the teacher.”
【住南海滨楞伽山顶，种种宝华以为庄严。】	[Dwelling on the summit of Laṅkā Mountain by the Southern Sea, adorned with various jeweled flowers.]
这是说法之处。“宝华庄严”是指此处非常殊胜。这是“处成就”。	This describes the place where the Dharma was taught. “Adorned with jeweled flowers” indicates that this place was especially sublime. This is the “accomplishment of place.”
【与大比丘僧及大菩萨众俱，从彼种种异佛刹来。是诸菩萨摩诃萨，无量三昧，自在之力，神通游戏，大慧菩萨摩诃萨而为上首。一切诸佛手灌其顶，自心现境界，善解其义。种种众生，种种心色，无量度门，随类普现。于五法、自性、识、二种无我，究竟通达。】	[Together with a great assembly of bhikshus and great bodhisattvas, who had come from various other Buddha lands. These bodhisattva-mahāsattvas possessed immeasurable samādhis, powers of mastery, and playfully exercised spiritual powers. Mahāmati Bodhisattva-Mahāsattva was their foremost leader. All Buddhas anointed his crown with their hands. They understood that all realms appear from one’s own mind and were skilled in comprehending its meaning. For the various kinds of sentient beings, with their various mental dispositions and forms, they universally manifested immeasurable gates of liberation according to each type. They thoroughly penetrated the five dharmas, self-nature, consciousness, and the twofold selflessness.]
这一段是“众成就”。	This passage is the “accomplishment of the assembly.”
“与大比丘僧及大菩萨众俱”，列出共同听法的大众。	“Together with a great assembly of bhikshus and great bodhisattvas” lists the assembly that heard the Dharma together.
“从彼种种异佛刹来”，就是从各种不同的他方世界来。远的能来，近的更能来，举远知近，以显众多。	“Who had come from various other Buddha lands” means that they came from many different worlds in other directions. Those from afar were able to come, and those nearby could all the more readily come. By mentioning the distant, the text indicates the near; this demonstrates the multitude of the assembly.
“是诸菩萨摩诃萨，无量三昧，自在之力，神通游戏”，是赞扬与会众多菩萨之德。	“These bodhisattva-mahāsattvas possessed immeasurable samādhis, powers of mastery, and playfully exercised spiritual powers” praises the

	virtues of the many bodhisattvas present at the gathering.
“大慧菩萨摩诃萨而为上首”，特别赞扬大慧菩萨之德。接下来的经文，就是是具体赞扬大慧菩萨的。	“Mahāmati Bodhisattva-Mahāsattva was their foremost leader” especially praises the virtues of Mahāmati Bodhisattva. The sūtra passages that follow specifically praise Mahāmati Bodhisattva.
“一切诸佛手灌其顶”，是说大慧菩萨位居等觉，当授佛位，故为灌顶。	“All Buddhas anointed his crown with their hands” means that Mahāmati Bodhisattva occupied the stage of equal enlightenment and was to receive Buddhahood; therefore, he received empowerment.
“自心现境界”，是说一切境界，皆由自心发显。	“All realms appear from one’s own mind” means that all realms manifest from one’s own mind.
“善解其义”，是说大慧菩萨善解“自心现境界”之义，智慧超群。	“They were skilled in comprehending its meaning” means that Mahāmati Bodhisattva thoroughly understood the meaning of “all realms appear from one’s own mind” and possessed outstanding wisdom.
“种种众生，种种心色，无量度门，随类普现”，是说尽管一切有情之五蕴有种种不同，大慧菩萨都能以无量度门而普度，法门深广。	“For the various kinds of sentient beings, with their various mental dispositions and forms, they universally manifested immeasurable gates of liberation according to each type” means that, although the five aggregates of all sentient beings differ in countless ways, Mahāmati Bodhisattva is able to liberate them universally through immeasurable gates of liberation. His Dharma gates are profound and vast.
“于五法、自性、识、二种无我，究竟通达。”五法就是：名、相、妄想、正智、如如。“自性”就是三自性：遍计所执性、依他起性、圆成实性。“识”就是八识：眼识、耳识、鼻识、舌识、身识、意识、末那识、阿赖耶识。	“They thoroughly penetrated the five dharmas, self-nature, consciousness, and the twofold selflessness.” The five dharmas are name, appearance, deluded thought, correct wisdom, and suchness. “Self-nature” refers to the three natures: the nature of pervasive discrimination and attachment, the nature of dependence on others, and the nature of absolute reality and perfection. “Consciousness” refers to the eight consciousnesses: eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mental consciousness, manas consciousness, and ālaya consciousness.

“二种无我”就是：人无我、法无我。“究竟通达”是说，对于以上所说的“五法三自性八识二无我”等等诸法，大慧菩萨都能究竟通达。大慧菩萨是发起本经之人，所以在经文一开始就特别加以赞扬。	“The twofold selflessness” refers to the selflessness of persons and the selflessness of dharmas. “Thoroughly penetrated” means that Mahāmati Bodhisattva thoroughly penetrated all the dharmas mentioned above, including the five dharmas, three self-natures, eight consciousnesses, and twofold selflessness. Mahāmati Bodhisattva was the one who initiated this sūtra; therefore, he is especially praised at its very beginning.

别序分

Prefatory Section

大慧说偈赞佛

Dahui Recites a Verse in Praise of the Buddha

【尔时大慧菩萨与摩帝菩萨俱，游一切诸佛刹土。承佛神力，从座而起，偏袒右肩，右膝著地，合掌恭敬，以偈赞佛。】	[At that time, Mahāmati Bodhisattva, together with Moti Bodhisattva, traveled through the lands of all Buddhas. Supported by the Buddha's spiritual power, he rose from his seat, bared his right shoulder, placed his right knee on the ground, joined his palms reverently, and praised the Buddha in verse.]
“摩帝菩萨”是大慧菩萨的伴侣，“摩帝菩萨俱”就是摩帝菩萨等诸多大菩萨。	“Moti Bodhisattva” was a companion of Mahāmati Bodhisattva. “Together with Moti Bodhisattva” refers to Moti Bodhisattva and many other great bodhisattvas.
“游一切诸佛刹土”是说大慧等诸多他方世界的大菩萨，曾去过很多的佛世界游方参学。	“Traveled through the lands of all Buddhas” means that Mahāmati and many great bodhisattvas from other worlds had visited many Buddha lands, traveling and studying there.
“承佛神力，从座而起，偏袒右肩，右膝著地，合掌恭敬”是西域天竺国表示尊敬的礼仪。	“Supported by the Buddha's spiritual power, he rose from his seat, bared his right shoulder, placed his right knee on the ground, and joined his palms reverently” describes a ceremonial expression of respect in the western regions of India.
“以偈赞佛”就是大慧菩萨说偈赞佛，赞偈如下：	“Praised the Buddha in verse” means that Mahāmati Bodhisattva spoke verses in praise of the Buddha. The verses are as follows:
【世间离生灭，犹如虚空华。智不得有无，而兴大悲心。】	[The world is free from arising and ceasing, like flowers in empty space. Wisdom cannot apprehend existence or nonexistence, yet it gives rise to great compassion.]
“世”是三世，过去、现在、未来，也就是时间。“间”是十方，东、西、南、北、东南、东北、西南、西北、上、下，也就是空间。“世间”就是“时空”，也就是宇宙。	“World” refers to the three periods of time—past, present, and future—that is, time. “Between” refers to the ten directions—east, west, south, north, southeast, northeast, southwest, northwest, above,

	and below—that is, space. “The world” thus means “time and space,” namely, the universe.
“世间离生灭”就是说宇宙是离开生灭的，也就是说，宇宙毕竟真空，就象捏目见花一样并非实有，本来不存在生与灭。这是往大处说，若缩小范围，具体到众生的生死，那就是本无生死。	“The world is free from arising and ceasing” means that the universe is apart from arising and ceasing. In other words, the universe is ultimately true emptiness; like seeing flowers when one presses on one’s eyes, it is not truly existent. Originally, there is no arising or ceasing. This is speaking on the broadest scale. Narrowing the scope to the birth and death of sentient beings, it means that birth and death are originally nonexistent.
可是我们为什么总是觉得有生灭、有生死呢？我们看到花开花落，那不是生灭吗？看到众生头出头没，那不是生死吗？如果那不是生灭、不是生死，那又会是什么呢？下一句经文就回答了这个问题——“犹如虚空华”。	But why do we always feel that there is arising and ceasing, birth and death? When we see flowers bloom and wither, is that not arising and ceasing? When we see sentient beings emerge and disappear, is that not birth and death? If these are not arising and ceasing or birth and death, then what are they? The next line of the sūtra answers this question: “like flowers in empty space.”
这是打比方，虚空本无花（华），因为捏目，视力便扭曲了，于是看到虚空有花，那是假象，不是真的，真的是虚空无花。这个比喻用来说明，生灭是世间的假象，不是真实，真实是“世间离生灭”。	This is an analogy. Empty space originally has no flowers. When one presses on one’s eyes, one’s vision becomes distorted, and one then sees flowers in empty space. That is a false appearance, not reality; in truth, there are no flowers in empty space. This analogy explains that arising and ceasing are illusory appearances of the world, not reality. The reality is that “the world is free from arising and ceasing.”
乃至有生灭、无生灭都是扭曲。扭曲是识，无扭曲是智。说有说无都是扭曲，智慧远离扭曲，“有”不可得、“无”也不可得，包括去与来、一与异、垢与净、增与减等等一切二法之情计都不可得。这就是“智不得有无”。	Even the notions that there is arising and ceasing or that there is no arising and ceasing are distortions. Distortion is consciousness; freedom from distortion is wisdom. To speak of existence or nonexistence is distortion. Wisdom is free from distortion: “existence” is unobtainable, and “nonexistence” is likewise unobtainable. This includes all discriminatory conceptions of dualities such as going and coming, sameness and difference, defilement and purity, increase and decrease. This is “wisdom cannot apprehend existence or nonexistence.”
“而兴大悲心”呢，是说已经圆满智慧的佛陀，兴起大悲心，欲令众生都能“开、示、悟、入”佛的知见。上	“Yet it gives rise to great compassion” means that the Buddha, whose wisdom is already complete, gives rise to great compassion, wishing to enable all

四句偈，是扫除“生灭”之见，是阐述“法身四德”之“常”。	sentient beings to “open, reveal, awaken to, and enter” the Buddha’s knowledge and vision. These preceding four lines of verse sweep away the view of “arising and ceasing” and elucidate permanence, one of the four virtues of the dharmakāya.
【一切法如幻，远离于心识。智不得有无，而兴大悲心。】	[All dharmas are like illusions, apart from mind and consciousness. Wisdom cannot apprehend existence or nonexistence, yet it gives rise to great compassion.]
“一切法如幻，远离于心识”，“一切法如幻”是指世间生灭等等诸法，都如梦幻泡影，不可执取。“一切法”是“所”，是心识所认识的。心识是“能”，是能够认识一切法的。	“All dharmas are like illusions, apart from mind and consciousness.” “All dharmas are like illusions” means that dharmas such as the world’s arising and ceasing are all like dreams, illusions, bubbles, and shadows and cannot be grasped. “All dharmas” are the object, that which mind-consciousness cognizes. Mind-consciousness is the subject, that which is able to cognize all dharmas.
生灭等法，就是苦啊！心识领受这些苦，以苦为真，苦不堪言！佛陀兴起大悲心，向众生开示，这些苦（一切法）都不真实，如同幻化。不但一切法如同幻化，即此心识，也不可得，也不能执为实有，也当远离。远离苦就是乐。上四句偈，是扫除“心、法”之见，是阐述“法身四德”之“乐”。	Dharmas such as arising and ceasing are suffering. Mind-consciousness receives these sufferings, takes suffering to be real, and finds it unbearable. The Buddha gives rise to great compassion and explains to sentient beings that these sufferings—all dharmas—are unreal, like illusions. Not only are all dharmas like illusions; this very mind-consciousness is also unobtainable and cannot be clung to as truly existent. It too must be left behind. To leave suffering behind is bliss. These preceding four lines of verse sweep away the view of “mind and dharmas” and elucidate bliss, one of the four virtues of the dharmakāya.
【远离于断常，世间恒如梦。智不得有无，而兴大悲心。】	[Apart from annihilationism and eternalism, the world is ever like a dream. Wisdom cannot apprehend existence or nonexistence, yet it gives rise to great compassion.]

一切世间众生，背觉合尘，流转生死，而起妄想心识，复计“断、常”二见。世间的断见，源自于误认色身是“我”，色身会坏，“我”就断灭了，这就是世间的断见。	All sentient beings in the world turn their backs on awakening and unite with sense objects. They wander through birth and death, give rise to deluded mind-consciousness, and further conceive the two views of annihilationism and eternalism. The world’s annihilationist view arises from mistaking the physical body for “self.” The physical body decays, and so this “self” is annihilated. This is the world’s annihilationist view.
世间的常见，源自于误认第八识为“我”，虽然色身会坏，而第八识可以投胎换色身，以为是“我”投胎，这个“我”是永恒的，这就是世间的常见。	The world’s eternalist view arises from mistaking the eighth consciousness for “self.” Although the physical body decays, the eighth consciousness may enter a womb and take another physical body. One supposes that it is “I” who enters the womb and that this “I” is eternal. This is the world’s eternalist view.
其实第八识本来无我，都是些随业受报的种子，不但能领受报应的“人”是这些种子随业起现的假象，而且所领受的“法”，也就是所处的环境，也是这些种子随业起现的假象，都不是真我，这就是“人无我、法无我”。	In fact, the eighth consciousness is originally without self. It consists only of seeds that undergo karmic retribution in accordance with karma. Not only is the “person” who receives retribution an illusory appearance produced as these seeds manifest according to karma; the “dharmas” received—that is, the environment in which one dwells—are likewise illusory appearances produced as these seeds manifest according to karma. None of these is a true self. This is “no self of persons and no self of dharmas.”

佛陀以妙智观察，了达这断见、常见等，就象梦幻一样虚妄，本来无我，众生却认假作真，妄计有我。佛陀因而兴起大悲心，发愿度脱众生，指出本源佛性不会断灭，也不同于世间妄计之“常”，使众生远离世间“断、常”二见。领悟无始无终的真如佛性（真我）。上四句偈，是扫除世间断常之见，是阐述“法身四德”之“我”。	The Buddha observes with wondrous wisdom and understands that views such as annihilationism and eternalism are false like dreams and illusions. Originally there is no self, yet sentient beings take the false for true and mistakenly conceive a self. The Buddha therefore gives rise to great compassion and vows to liberate sentient beings. He points out that the fundamental Buddha-nature neither ceases nor is identical with the “eternal” imagined by worldly delusion, enabling sentient beings to leave behind the worldly views of annihilationism and eternalism and realize the suchness Buddha-nature—the true self—without beginning or end. These preceding four lines of verse sweep away the world’s views of annihilationism and eternalism and elucidate self, one of the four virtues of the dharmakāya.
【知人法无我，烦恼及尔焰。常清净无相，而兴大悲心。】	[Knowing that persons and dharmas are without self, afflictions and eryan are ever pure and without marks, yet it gives rise to great compassion.]
“烦恼”即烦恼障，此为事障。“尔焰”是梵语的音译，意思是“所知”，若计著于所知，则成所知障，所知障为理障。	“Afflictions” means the affliction obscurations, which are obscurations of phenomena. “Eryan” is a transliteration of a Sanskrit term and means “that which is known.” If one becomes attached to what is known, it becomes a knowledge obscuration. Knowledge obscurations are obscurations of principle.
智慧本是破除迷惑的，迷惑就是人法二执，烦恼障断尽时，证人空（人无我）；所知障断尽时，证法空（法无我）。“人法无我”便无此二执，但若于“智慧”生起执著，就又成障碍了。	Wisdom is originally what eliminates delusion, and delusion consists of the two attachments to persons and dharmas. When the affliction obscurations are completely eliminated, one realizes the emptiness of persons—no self of persons. When the knowledge obscurations are completely eliminated, one realizes the emptiness of dharmas—no self of dharmas. “No self of persons and dharmas” means that these two attachments are absent. But if attachment arises toward “wisdom,” it again becomes an obstruction.
如来了知人我、法我、迷惑，智慧，一切都不可得，而无相的法身“常清净无相”。看到众生在迷惑中妄受苦轮，故而生起悲心，而拔济之。上四句偈，是扫除众生的妄知妄见，是阐述“法身四德”之“净”。	The Tathāgata knows that personal self, dharma-self, delusion, and wisdom are all unobtainable, while the formless dharmakāya is “ever pure and without marks.” Seeing sentient beings falsely undergo the cycle of suffering amid delusion, he

	gives rise to compassion and rescues them. These preceding four lines of verse sweep away sentient beings' false knowledge and false views and elucidate purity, one of the four virtues of the dharmakāya.
“尔焰”这个词，是音译，有所知、应知、境界、智母、智境、智障等义。古时翻译经典，多义不翻，而用音译。“尔焰”这个词若使用得多了，就会成为一个汉语的词汇。比如佛、僧等词，也是音译，已经成为汉语的词汇了。	The term “eryan” is a transliteration and may mean what is known, what ought to be known, realm, mother of wisdom, object of wisdom, or obstruction to wisdom. In ancient translations of the scriptures, polysemous terms were often not translated but rendered phonetically. If the term “eryan” came into frequent use, it would become a Chinese word. Terms such as “Buddha” and “saṅgha” are likewise transliterations that have already become Chinese vocabulary.
“尔焰”这个词，在之后的经文中，还会出现，届时我们结合整段经文，该取“所知、应知、境界、智母、智境、智障”哪一义，到时候欢迎大家共同斟酌。	The term “eryan” will appear again later in the sūtra. When it does, we may consider the entire passage together and determine which meaning should be adopted: what is known, what ought to be known, realm, mother of wisdom, object of wisdom, or obstruction to wisdom. Everyone is welcome to consider it together then.
以上四个四句偈，赞颂了法身四德“常、乐、我、净”，这是赞颂佛“法、报、化”三身的“法身”——毗卢遮那佛。	The four preceding four-line verses praise the four virtues of the dharmakāya—permanence, bliss, self, and purity. They praise the dharmakāya, among the Buddha's three bodies—the dharmakāya, sambhogakāya, and nirmāṇakāya—namely, Vairocana Buddha.
【一切无涅　，无有涅　佛，无有佛涅　。远离觉所觉，若有若无有，是二悉俱离。】	[There is no nirvāṇa in all things; there is no Buddha of nirvāṇa, nor is there a Buddha entering nirvāṇa. Apart from awakening and that which is awakened, existence and nonexistence—both are completely abandoned.]
“一切”包括了佛与众生。“涅　”就是不生不灭的真如理体。其自性本来空寂，无有生起。既无生起，则无有灭，因此不用更求寂灭，否则即是头上安头。一切法当体即是涅　寂静。	“All things” includes Buddhas and sentient beings. “Nirvāṇa” is the principle-substance of suchness, which neither arises nor ceases. Its intrinsic nature is originally empty and quiescent, without arising. Since there is no arising, there is no ceasing. Thus there is no need to seek quiescence further; otherwise, one is putting a head on top of one's head. All dharmas, in their very nature, are nirvāṇic quiescence.

佛与众生都具此真如理体，本无生死可了，岂有涅　能证。所以说“一切无涅　”。也就是说，佛与众生都是本来涅　，没有“涅　的佛”和“不涅　的佛”之分别，也没有“佛涅　”和“众生不涅　”之分别。	Both Buddhas and sentient beings possess this principle-substance of suchness. Originally, there is no birth and death to transcend, so how could there be nirvāṇa to realize? Therefore it is said, “There is no nirvāṇa in all things.” That is, Buddhas and sentient beings are originally in nirvāṇa. There is no distinction between “a Buddha in nirvāṇa” and “a Buddha not in nirvāṇa,” nor between “a Buddha entering nirvāṇa” and “sentient beings not entering nirvāṇa.”
若有证涅　之佛，则佛有能证、所证，则不得称为佛。以佛已离一切相，故《金刚经》云：“离一切诸相，即名诸佛。”一切相皆离，更何况能证所证相，因此不可谓有证涅　之佛，所以说“无有涅　佛，无有佛涅　”。	If there were a Buddha who realized nirvāṇa, that Buddha would have a realizing subject and an object realized, and thus could not be called a Buddha. Since a Buddha has already departed from all marks, the Diamond Sūtra says: “To be free from all marks is to be called all Buddhas.” When all marks have been left behind, how much more so the marks of realizing subject and realized object. Therefore, one cannot say that there is a Buddha who realizes nirvāṇa. Hence, “there is no Buddha of nirvāṇa, nor is there a Buddha entering nirvāṇa.”
“觉”即佛，“所觉”即涅　。人法俱泯，能觉、所觉皆离，所以说“远离觉所觉”。然而，人法俱泯，只是破除了“有”，却未破除“无有”，而“无有”也须破除啊，所以说“若有若无有，是二悉俱离”。	“Awakening” means Buddha, and “that which is awakened” means nirvāṇa. Persons and dharmas both fall away; the one who awakens and that which is awakened are both left behind. Therefore it is said, “Apart from awakening and that which is awakened.” Yet when persons and dharmas both fall away, only “existence” has been dismantled; “nonexistence” has not yet been dismantled. But “nonexistence” must also be dismantled. Therefore it is said, “Existence and nonexistence—both are completely abandoned.”
至此，佛与众生的分别，能觉与所觉的分别，有与无的分别，这种种分别，都远离了，这是什么心态呀？通俗地说，这就是“一念心上无分别光”。	At this point, the distinctions between Buddhas and sentient beings, between the one who awakens and that which is awakened, and between existence and nonexistence have all been left behind. What state of mind is this? Put simply, it is “the non-discriminating light of mind in a single thought.”
临济禅师说：若要与佛祖不别，但莫外求。你一念心上清净光，是你屋里“法身佛”；你一念心上无分别光，是你屋里“报身佛”；你一念心上无差别光，是你屋里“化身佛”。	Chan Master Linji said: “If you wish to be no different from the Buddhas and patriarchs, simply do not seek outside yourselves. The pure light in your mind in a single thought is the dharmakāya

	Buddha within your own house; the non-discriminating light in your mind in a single thought is the sambhogakāya Buddha within your own house; and the non-differentiating light in your mind in a single thought is the nirmāṇakāya Buddha within your own house.”
上六句偈，正是说的“一念心上无分别光”，这是赞颂佛“法、报、化”三身的“报身”——卢舍那佛。	These six lines of verse speak precisely of “the non-discriminating light of mind in a single thought.” They praise the sambhogakāya, among the Buddha’s three bodies—the dharmakāya, sambhogakāya, and nirmāṇakāya—namely, Locana Buddha.
【牟尼寂静观，是则远离生。是名为不取，今世后世净。】	[The Muni’s quiescent contemplation is thus apart from arising. This is called non-grasping; the present life and future lives are pure.]
“牟尼”是梵语的音译，有寂默、仁爱、文明、圣洁、珍贵等意思，是佛的名字。这就赞颂到佛“法、报、化”三身的“化身”——释迦牟尼佛了。	“Muni” is a transliteration of a Sanskrit term. It can mean quiescent silence, benevolence, civilization, holiness, or preciousness, and it is a name of the Buddha. Here the praise reaches the nirmāṇakāya among the Buddha’s three bodies—the dharmakāya, sambhogakāya, and nirmāṇakāya—namely, Śākyamuni Buddha.
“寂静观”，寂静是说真如本体如如不动，观就是观照。由寂起照，还照寂体，就是“寂照照寂”，如珠吐光，还照珠体。佛已离于能所等一切相，故其心究竟寂静无念，无有作意，廓然如虚空，如是观一切法，则为清净无功用行。佛观一切法，常自寂灭相，这就是“牟尼寂静观”。	“Tranquil Contemplation”: “tranquil” means that the essence of suchness is thusness, unmoving; “contemplation” means contemplative awareness. From tranquility arises illumination, and that illumination in turn illumines the tranquil essence. This is “tranquility illumining, illumination illuminating tranquility,” like a jewel emitting light that shines back upon the jewel itself. The Buddha has already transcended all marks of subject and object; therefore, his mind is ultimately tranquil and free of thoughts, without any deliberate mentation, vast and open like empty space. To contemplate all dharmas in this way is pure, effortless practice. The Buddha contemplates all dharmas as ever possessing the mark of tranquil cessation. This is “Muni’s Tranquil Contemplation.”
“是则远离生”，这样就会远离生死。因为有生死的是虚妄的色身，本体寂静，无生无灭。也就是说，不执取色身，乃至不执取象化身佛那样好的色身，就能证到不生不灭的真如本体，所以说“是名为不取，今世后世	“Thus one is far removed from birth” means that one thereby becomes removed from birth and death. What undergoes birth and death is the illusory physical body; the essential nature is tranquil, neither arising nor ceasing. That is to say,

净”，今世后世皆得清净，没有差别了，这是“一念心上无差别光”啊。	if one does not grasp at the physical body, or even at a physical body as splendid as that of a transformation-body Buddha, one can realize the essence of suchness, which is unborn and undying. Therefore it is said, “This is called non-grasping; the present life and future lives are pure.” Both the present life and future lives are pure, without distinction. This is the non-differentiating light of mind in a single thought.
【我名为大慧，通达于大乘。今以百八义，仰咨尊中上。】	[I am named Mahāmati, versed in the Mahāyāna. I now respectfully inquire of the Most Honored One concerning the one hundred and eight meanings.]
大慧菩萨赞佛已，自说姓名，“我名为大慧，通达于大乘”。大慧菩萨既然已经通达大乘佛法，怎么还会有一百零八个问题不明白呢？其实，大慧菩萨是替众生发问，是替大乘根器者发问。“今以百八义，仰咨尊中上”，我有一百零八个问题，向尊敬的佛陀请教。	After Mahāmati Bodhisattva had praised the Buddha, he stated his own name: “I am named Mahāmati, versed in the Mahāyāna.” Since Mahāmati Bodhisattva had already mastered the Mahāyāna Buddhadharma, how could he still have one hundred and eight questions that he did not understand? In fact, Mahāmati Bodhisattva was asking on behalf of sentient beings, and on behalf of those with the capacities for the Mahāyāna. “I now respectfully inquire of the Most Honored One concerning the one hundred and eight meanings”: I have one hundred and eight questions to ask the revered Buddha.
【世间解之士，闻彼所说偈，观察一切众，告诸佛子言：汝等诸佛子，今皆恣所问，我当为汝说，自觉之境界。】	[The Knower of the World, having heard those verses, observed all the assembly and said to the Buddha-children: “All of you Buddha-children, now ask whatever you wish. I shall explain to you the realm of self-realization.”]
佛有十个尊称：如来、应供、正遍知、明行足、善逝、世间解无上士、调御丈夫、天人师、佛、世尊。“世间解”就是世间解无上士，是佛的十个尊号之一。	The Buddha has ten honorific titles: Tathāgata, Worthy of Offerings, Perfectly Enlightened One, Perfect in Knowledge and Conduct, Well-Gone One, Knower of the World, Unsurpassed One, Tamer of Men, Teacher of Gods and Humans, Buddha, and World-Honored One. “Knower of the World” refers to the Knower of the World and Unsurpassed One, one of the Buddha’s ten honorific titles.
“世间解之士，闻彼所说偈，观察一切众，告诸佛子言”，佛听到大慧菩萨所说的偈子，观察到与会大众都是大乘根器，于是对大家说：“汝等诸佛子，今皆恣所问，我当为汝说，自觉之境界。”今天你们要问我一百	“The Knower of the World, having heard those verses, observed all the assembly and said to the Buddha-children”: Having heard the verses spoken by Mahāmati Bodhisattva, the Buddha observed that everyone in the assembly possessed the

零八个问题，借着这一百零八个问题，我给你们说说我的自证境界吧。	capacities for the Mahāyāna. He therefore said to them: “All of you Buddha-children, now ask whatever you wish. I shall explain to you the realm of self-realization.” Today you wish to ask me one hundred and eight questions. Through these one hundred and eight questions, I shall explain to you the realm of my own realization.
因为这一百零八个问题都是如来亲证之法，所以说是“自觉之境界”。	Because these one hundred and eight questions all concern dharmas personally realized by the Tathāgata, they are called “the realm of self-realization.”
得到了佛的允许，大慧菩萨就开始发问了。	Having received the Buddha’s permission, Mahāmati Bodhisattva began to ask his questions.

正宗分

Main Section

壹、通说八百句

I. General Explanation in Eight Hundred Sentences

一、一百零八问

I. One Hundred and Eight Questions

【尔时，大慧菩萨摩诃萨承佛所听，顶礼佛足，合掌恭敬，以偈问曰：】	[At that time, the Mahāsattva Bodhisattva Mahāmati, having received the Buddha's permission, bowed at the Buddha's feet. With palms joined reverently, he asked in verse:]
“承佛所听”，听，就是听许、允许。得到了佛的允许，大慧菩萨就恭恭敬敬地用说偈的方式，提出了一百零八个问题。	“Having received the Buddha's permission” means that he had been granted the Buddha's approval. Mahāmati Bodhisattva then respectfully presented 108 questions in verse.
今将一百零八问分为九节，每节十二问。	The 108 questions are now divided into nine sections, with twelve questions in each section.
第一节：云何息心	Section One: How Is the Mind Stilled?
001.【云何净其念】　怎样除净妄念，而生正念?	001. [How are one's thoughts purified?] How can deluded thoughts be eliminated and right mindfulness arise?
002.【云何念增长】　如何使正念增长?	002. [How does mindfulness increase?] How can right mindfulness be increased?
003.【云何见痴惑】　刚才是问正念和邪念，这句是问正见和邪见、智慧和愚痴、通达和迷惑。	003. [How are delusion and confusion perceived?] The preceding questions concerned right and wrong thoughts; this one concerns right and wrong views, wisdom and ignorance, understanding and delusion.
004.【云何惑增长】　怎样除净邪见、愚痴、迷惑? 如何增长正见、智慧、通达?	004. [How does delusion increase?] How can wrong views, ignorance, and delusion be eliminated? How can right view, wisdom, and understanding increase?
005.【何故刹土化，相及诸外道】　如来为何在刹土中示现身相，教化众生及诸多外道的? “刹土”就是世间。“佛法在世间，不离世间觉。”	005. [Why does he manifest forms in Buddha lands, and [teach] appearances and the various non-Buddhist paths?] Why does the Tathāgata manifest bodily forms in Buddha lands, teaching sentient beings and the many followers of non-Buddhist

	paths? “Buddha-Dharma is within the world; awakening is not apart from the world.”
006.【云何无受次】　什么叫做“无受”？	006. [How is there no reception?] What is meant by “no reception”?
007.【何故名无受】　为什么称为“无受”？	007. [Why is it called no reception?] Why is it called “no reception”?
008.【何故名佛子】　菩萨为什么叫做“佛子”？	008. [Why are they called Buddha’s children?] Why are bodhisattvas called “Buddha’s children”?
009.【解脱至何所】　修行人得解脱之后，往什么地方去呢？	009. [Where does liberation lead?] After practitioners attain liberation, where do they go?
010.【谁缚谁解脱】　迷时是谁在缠缚？悟时是谁解脱？	010. [Who is bound, and who is liberated?] In delusion, who is bound? In awakening, who is liberated?
011.【何等禅境界】　禅定的境界都有哪些呢？	011. [What are the states of dhyāna?] What states of meditative absorption are there?
012.【云何有三乘，惟愿为解说】　为什么有声闻、缘觉、菩萨三乘？恳请您为我们解说。	012. [Why are there three vehicles? I earnestly beseech you to explain.] Why are there the three vehicles of the śrāvakas, pratyekabuddhas, and bodhisattvas? We respectfully ask you to explain.
第二节：云何修定	Section Two: How Is Meditative Stability Cultivated?
013.【缘起何所生，云何作所作】　善恶缘起是如何生起的？是谁造业？造的业是什么？	013. [From where does dependent arising arise, and how are deeds performed?] How do wholesome and unwholesome causes and conditions arise? Who creates karma, and what is the karma that is created?
014.【云何俱异说】　对于上述缘起论，还有哪些相同和不同的论说？	014. [How are there teachings of sameness and difference?] What other teachings concerning the foregoing doctrine of dependent arising are the same, and what are different?
015.【云何为增长】　为什么会增长那些俱异说？	015. [How do they increase?] Why do those teachings of sameness and difference proliferate?
016.【云何无色定，及与灭正受，云何为想灭】　这是问九次第定（“四禅”色界定，“四空”无色界定，还有“灭受想定”）。	016. [What are the formless absorptions, cessation attainment, and the cessation of perception?] This asks about the nine successive absorptions: the four dhyānas of the form realm, the four formless attainments, and the attainment of the cessation of feeling and perception.

017.【何因从定觉】　从定又起觉，是什么原因呢?	017. [For what reason does one arise from meditative stability?] What is the reason that awareness arises again after meditative stability?
018.【云何所作生，进去及持身】　这里的“所作”是指刚刚问到的“定”。这里的“进去”，进是指入定，去是指出定。这一问的意思是：为何修禅定会有种种神妙生起？比如入定、出定，以及长时间地持身不动，这是怎么回事呢?	018. [How do what is done arise, entering and leaving, and sustaining the body?] Here, “what is done” refers to the meditative stability just discussed. “Entering and leaving” means entering meditative stability and emerging from it. The question asks: Why do various wondrous phenomena arise through cultivating meditation—for example, entering and emerging from meditative stability, and maintaining the body motionless for a long time?
019.【云何现分别】　为什么会起现分别心呢？或者，分别心是怎样起现的?	019. [How do manifest discriminations arise?] Why does a discriminating mind arise? Or how does the discriminating mind manifest?
020.【云何生诸地】　诸地是指三界九地。三界九地这诸多种类的身躯是怎样产生的?	020. [How do the various planes arise?] The various planes refer to the nine planes of the three realms. How do the many kinds of bodies in these nine planes arise?
021.【破三有者谁，何处身云何】　什么人才能破除“欲有、色有、无色有”三有、出离“欲界、色界、无色界”三界？出离之后，身在何处？以何为身?	021. [Who destroys the three modes of existence? Where is the body, and what is it like?] Who can eliminate the three modes of existence—existence in the desire, form, and formless realms—and leave the three realms of desire, form, and formlessness? After leaving them, where is one’s body, and what constitutes that body?
022.【往生何所至】　破三有之后，往生到何处?	022. [Where does rebirth lead?] After destroying the three modes of existence, where is one reborn?
023.【云何最胜子，何因得神通，及自在三昧】　修行人有的得到了五神通，有的得到了自在三昧，这是什么原因呢？这两种行人，哪个是最殊胜的呢?	023. [How does the supreme child attain spiritual powers and samādhi mastery?] Some practitioners attain the five spiritual powers, while others attain samādhi mastery. What is the reason for this? Which of these two kinds of practitioners is supreme?
024.【云何三昧心，最胜为我说】　什么是三昧之心？三昧之心是最为殊胜的么？请您为我们解说。	024. [What is the mind of samādhi? Please explain what is supreme for me.] What is the mind of samādhi? Is the mind of samādhi the most supreme? Please explain it for us.

第三节：云何心相	Section Three: What Are the Characteristics of Mind?
025.【云何名为藏】　什么是“藏识”？	025. [What is called the store?] What is the store consciousness?
026.【云何意及识】　什么是意？什么是识？	026. [What are mind and consciousness?] What is mind? What is consciousness?
027.【云何生与灭】　诸识是怎样生灭的？	027. [How do arising and ceasing occur?] How do the various consciousnesses arise and cease?
028.【云何见已还】　古代“见”与“现”通用，“现”是指现行生死。这一问的意思是：如何了生死？如何证还灭？（还灭就是涅　。）	028. [How does manifestation return?] In ancient usage, “seeing” and “manifestation” were interchangeable; “manifestation” refers to the present course of birth and death. This asks: How does one transcend birth and death? How does one realize cessation and return? (Cessation and return means nirvāṇa.)
029.【云何为种性，非种及心量】　三乘种性、外道非种性、不定种性，以及心量，是怎么回事？	029. [What are spiritual capacities, lack of spiritual capacity, and mind-capacity?] What are the spiritual capacities of the three vehicles, the lack of spiritual capacity of non-Buddhist paths, indeterminate spiritual capacity, and mind-capacity?
030.【云何建立相，及与非我义】　身相是怎样建立起来的？“非我计我”是怎么回事？	030. [How are characteristics established, and what is meant by non-self?] How are bodily characteristics established? What does it mean to mistake what is not self for self?
031.【云何无众生】　为什么说“实无众生得灭度者”？	031. [How are there no sentient beings?] Why is it said that, in reality, there are no sentient beings who attain liberation?
032.【云何世俗说】　关于“无众生”，世俗的说法是怎样说的？	032. [How is it spoken of conventionally?] With regard to “no sentient beings,” how is this explained in conventional terms?
033.【云何为断见，及常见不生】　怎样不生“断、常”二见？	033. [How do annihilationism and eternalism not arise?] How can the two views of annihilationism and eternalism be prevented from arising?
034.【云何佛外道，其相不相违】　“凡一切法，皆是佛法”，佛法为什么能包容外道？	034. [How are the Buddha and non-Buddhist paths not at variance in their characteristics?] “All dharmas are Buddha-Dharma.” Why can Buddha-Dharma encompass non-Buddhist paths?
035.【云何当来世，种种诸异部】　佛灭后，佛弟子为什么建立诸多宗派？	035. [How will the various different schools arise in the future?] Why did the Buddha’s disciples

	establish so many schools after the Buddha's parinirvāṇa?
036.【云何空何因】　什么是“万法皆空”？说“万法皆空”是什么原因呢?	036. [What is emptiness, and for what reason?] What does it mean to say that all phenomena are empty? Why is it said that all phenomena are empty?
第四节：云何转识	Section Four: How Is Consciousness Transformed?
037.【云何刹那坏】　为什么念念之间，每一刹那都在坏灭呢?	037. [How does each instant perish?] Why does every instant perish, thought after thought?
038.【云何胎藏生】　为什么投胎受生?	038. [How does birth from the womb-store occur?] Why does one enter a womb and take birth?
039.【云何世不动】　为什么说世相迁流就是如如不动?	039. [How is the world unmoving?] Why is the ceaseless flux of worldly appearances said to be suchness, unmoving?
040.【何因如幻梦，及　阎婆城，世间热时焰，及与水月光】　幻、梦、　阎婆城（海市蜃楼）、阳焰、水中月，这是五个比喻，比喻不真实。为什么世相迁流并不真实呢?	040. [For what reason are they like illusion and dreams, a city of gandharvas, heat haze in the world, and the moon's reflection in water?] Illusion, dreams, a city of gandharvas (a mirage), heat haze, and the moon in water are five metaphors for unreality. Why is the ceaseless flux of worldly appearances unreal?
041.【何因说觉支，及与菩提分】　为什么要说“七觉支”这样的法呢？（七觉支又称七菩提分：择法菩提、精进菩提、喜菩提、除菩提、舍菩提、定菩提、念菩提。）	041. [For what reason are the factors of awakening and the factors of bodhi taught?] Why are dharmas such as the seven factors of awakening taught? (The seven factors of awakening are also called the seven factors of bodhi: investigation of dharmas, diligence, joy, ease, equanimity, meditative stability, and mindfulness.)
042.【云何国土乱】　所依国土为什么会乱起乱灭?	042. [How does disorder arise in lands?] Why do the lands upon which beings depend arise and perish in disorder?
043.【云何作有见】　“有”即三有——欲有、色有、无色有。为什么会生起三有之见呢?	043. [How does the view of existence arise?] “Existence” refers to the three modes of existence: existence in the desire, form, and formless realms. Why does the view of these three modes of existence arise?
044.【云何不生灭，世如虚空华】　为什么说世相虚无，如同空华？何故又说不生不灭呢?	044. [How are there neither arising nor ceasing, while the world is like flowers in empty space?] Why are worldly appearances said to be insubstantial,

	like flowers in empty space? Why are they also said to be neither arising nor ceasing?
045.【云何觉世间】　怎样从世间法中觉悟呢?	045. [How does one awaken to the world?] How does one awaken through worldly dharmas?
046.【云何说离字】　为什么要说“出离”呢?	046. [Why speak of the word “leaving”?] Why is “leaving” or “departure” spoken of?
047.【离妄想者谁】　离开妄想的是谁呢?	047. [Who departs from deluded thoughts?] Who is it that leaves behind deluded thoughts?
048.【云何虚空譬】　为什么用“虚空”作譬喻呢?	048. [Why use the metaphor of empty space?] Why is empty space used as a metaphor?
第五节：云何成智	Section Five: How Is Wisdom Accomplished?
049.【如实有几种】　这是问真如有几种。	049. [How many kinds of suchness are there?] This asks how many kinds of suchness there are.
050.【几波罗蜜心】　这是问六度（六波罗蜜）：布施、持戒、忍辱、精进、禅定、般若。	050. [How many pāramitā minds are there?] This asks about the six perfections: generosity, moral discipline, forbearance, diligence, meditative stability, and prajñā.
051.【何因度诸地，谁至无所受】　怎样才能超越十地至于佛地？谁能到“无所受”的佛境界?	051. [For what reason does one transcend the various bhūmis, and who reaches non-reception?] How can one transcend the ten bhūmis and reach the Buddha-bhūmi? Who can reach the Buddha’s state of “non-reception”?
052.【何等二无我】　什么是“二无我”？	052. [What are the two kinds of non-self?] What are the “two kinds of non-self”?
053.【云何尔焰净】　怎样把智障清除干净?	053. [How is the obstruction of knowledge purified?] How can the obstruction of knowledge be completely eliminated?
054.【诸智有几种】　诸多智慧，有多少种类呀?	054. [How many kinds of wisdom are there?] How many kinds of wisdom are there?
055.【几戒众生性】　众生应持几种禁戒?	055. [How many precepts accord with the nature of sentient beings?] How many kinds of precepts should sentient beings uphold?
056.【谁生诸宝性，摩尼真珠等】　摩尼真珠等诸多宝物，是怎样生起的?	056. [Who produces the various precious substances, such as maṇi and pearls?] How do the many precious things, such as maṇi jewels and pearls, arise?

057.【谁生诸语言，众生种种性】　众生语言差别种种不同，是怎样生起的？	057. [Who produces the various languages and the diverse natures of sentient beings?] How do the diverse differences among sentient beings' languages arise?
058.【明处及伎术，谁之所显示】　“五明”等技术是谁发明的？五明：内明（佛法），外明有四种：因明（逻辑学）、声明（音乐）、医方明（医药学）、工巧明（自然科学）。	058. [Who has revealed the fields of knowledge and the arts?] Who devised disciplines such as the five fields of knowledge? The five fields are inner knowledge (Buddha-Dharma) and four forms of outer knowledge: logic, phonetics and music, medicine, and crafts and natural sciences.
059.【伽陀有几种，长颂及短句】　伽陀就是前面说过的“孤起”，还有长颂、短句，这些都是诗歌。诗歌有几种？	059. [How Many Kinds of Gāthā Are There—Long Verses and Short Lines?] Gāthā refers to the “independently arising” verses mentioned earlier; there are also long verses and short lines. These are all forms of poetry. How many kinds of poetry are there?
060.【成为有几种，云何名为论】　成其所为，形成系统的理论，这样的理论有多少种啊？为什么把这些理论叫作“论”？	060. [How Many Kinds of Accomplishment Are There, and Why Are They Called Treatises?] To accomplish what one undertakes is to form a systematic theory. How many kinds of such theories are there? Why are these theories called “treatises”?
第六节：云何世间	Section Six: What Is the World?
061.【云何生饮食，及生诸爱欲】　为什么会生起吃饭的欲望？为什么会生起诸多爱欲？	061. [How Do the Desires for Food and for the Various Sensual Pleasures Arise?] Why does the desire to eat arise? Why do the many desires of love and sensual pleasure arise?
062.【云何名为王，转轮及小王，云何守护国】　什么叫做国王、转轮王和小王？他们是怎样守护国土的？	062. [What Is Called a King, a Wheel-Turning King, and a Lesser King, and How Do They Protect Their Countries?] What are kings, wheel-turning kings, and lesser kings? How do they protect their lands?
063.【诸天有几种，云何名为地】　有几种层次的天？为什么用“地”来命名？	063. [How Many Kinds of Heavens Are There, and Why Are They Called Grounds?] How many levels of heaven are there? Why are they named “grounds”?
064.【星宿及日月】　什么是星宿？什么是日月？	064. [Constellations, the Sun, and the Moon] What are the constellations? What are the sun and moon?
065.【解脱修行者，是各有几种】　修行解脱道的有几种人？	065. [How Many Kinds of Practitioners of Liberation Are There?] How many kinds of people practice the path of liberation?

066.【弟子有几种】　有几种学生?	066. [How Many Kinds of Disciples Are There?] How many kinds of students are there?
067.【云何阿阇黎】　有几种老师?	067. [What Is an Ācārya?] How many kinds of teachers are there?
068.【佛复有几种】　有几种佛?	068. [How Many Kinds of Buddhas Are There?] How many kinds of Buddhas are there?
069.【复有几种生】　有几种众生?	069. [How Many Kinds of Sentient Beings Are There?] How many kinds of sentient beings are there?
070.【魔及诸异学，彼各有几种】　众魔及诸外道，他们各有几种所行之法?	070. [Māras and the Various Non-Buddhist Teachers: How Many Kinds Are There?] Among the various māras and non-Buddhist paths, how many kinds of practices does each have?
071.【自性及与心，彼复各几种】　自性与心等等名相，各有多少种类?	071. [How Many Kinds of Intrinsic Nature and Mind Are There?] Among such designations as intrinsic nature and mind, how many kinds are there?
072.【云何施设量，惟愿最胜说】　怎样才能心量广大？请心量施设最为殊胜的佛陀为我们解说。	072. [How Is Mind-Capacity Established? May the Supreme One Explain.] How can one's mind-capacity become vast? May the Buddha, supreme in mind-capacity, explain this for us.
第七节：云何分别	Section Seven: How Are Distinctions Made?
073.【云何空风云】　天空、风、云，是怎么回事?	073. [What Are Empty Space, Wind, and Clouds?] What are empty space, wind, and clouds?
074.【云何念聪明】　有情众生的心念，为什么会有聪明才智?	074. [How Do Thought and Intelligence Arise?] Why do sentient beings' thoughts possess intelligence and ability?
075.【云何为林树，云何为蔓草】　为什么会有树林、藤蔓、杂草?	075. [What Are Forests and Trees, and What Are Vines and Grasses?] Why are there forests, trees, vines, and weeds?
076.【云何象马鹿，云何而捕取】　为什么会有象马鹿之类的动物？为什么又会遭到捕杀?	076. [What Are Elephants, Horses, and Deer, and Why Are They Captured?] Why are there animals such as elephants, horses, and deer? Why are they captured and killed?
077.【云何为卑陋　何因而卑陋】　什么是卑贱？什么是丑陋？什么原因造成卑贱而丑陋的人?	077. [What Are Lowliness and Ugliness, and What Causes Them?] What is lowliness? What is ugliness? What causes people to be lowly and ugly?
078.【云何六节摄】　为什么一年分六节？（西域以两个月为一节。）	078. [Why Are There Six Seasons?] Why is the year divided into six seasons? (In the western regions,

	two months constitute one season.)
079.【云何一阐提】　为什么会有一阐提?	079. [What Is an Icchantika?] Why are there icchantikas?
080.【男女及不男，斯皆云何生】　世间有男有女，还有的不男不女，这都是怎么产生的?	080. [How Do Men, Women, and Those Who Are Neither Male nor Female Come into Being?] In the world there are men, women, and those who are neither male nor female. How do all these come into being?
081.【云何修行退，云何修行生】　修行心为什么会退堕？人为什么会生起修行心?	081. [Why Does Practice Regress, and Why Does the Resolve to Practice Arise?] Why does the resolve to practice regress and decline? Why does the resolve to practice arise in people?
082.【禅师以何法，建立何等人】　禅师用什么方法示人？能令哪类人成道?	082. [By What Dharma Does a Chan Master Guide People, and What Kinds of People Can It Enable to Realize the Way?] What methods does a Chan Master use to instruct people? What kinds of people can they enable to realize the Way?
083.【众生生诸趣，何相何像类】　众生六道轮回之相，都有哪些形像类别?	083. [When Sentient Beings Are Born into the Various Destinies, What Forms and Types Do They Take?] What forms and categories characterize sentient beings in the cycle of rebirth through the six realms?
084.【云何为财富，何因致财富】　什么是财富？怎样得到财富?	084. [What Is Wealth, and What Causes One to Obtain It?] What is wealth? How does one obtain wealth?
第八节：云何成就	Section Eight: How Is Attainment Accomplished?
085.【云何为释种，何因有释种，云何甘蔗种，无上尊愿说】　释迦种族是怎样传承下来的？甘蔗种族是怎么回事?	085. [What Is the Śākya Clan, What Causes There to Be a Śākya Clan, and What Is the Sugarcane Clan? May the Supreme One Explain.] How was the lineage of the Śākya clan transmitted? What is the sugarcane clan?
086.【云何长苦仙，彼云何教授】　意求长生的苦行仙人，受教于谁?	086. [What Is a Long-Lived Ascetic Sage, and from Whom Does He Receive Instruction?] From whom do ascetic sages seeking longevity receive instruction?
087.【如来云何于，一切时刹现，种种名色类，最胜子围绕】　佛于一切时一切处随类现身，身虽有种种不同，却都是众所围绕。为什么会这样呢?	087. [How Does the Tathāgata Manifest in Every Time and Land, in Various Forms, Surrounded by the Supreme One's Children?] The Buddha manifests in forms suited to different kinds of beings at all times and in all places. Though these

	bodies differ in many ways, each is surrounded by an assembly. Why is this so?
088.【云何不食肉，云何制断肉，食肉诸种类，何因故食肉】　为什么不食肉？为什么制定断肉的戒律？以肉为食的那些种类，是什么因缘导致他们食肉呢？	088. [Why Does One Not Eat Meat, Why Is Meat-Eating Prohibited, What Kinds of Beings Eat Meat, and Why Do They Eat It?] Why should one not eat meat? Why were precepts prohibiting meat-eating established? What causes those kinds of beings that eat meat to do so?
089.【云何日月形，须弥及莲华，师子胜相刹，侧住覆世界，如因陀罗网，或悉诸珍宝，箜篌细腰鼓，状种种诸华，或离日月光，如是等无量】　“须弥”有“妙高山”的意思。	089. [Why Do the Sun and Moon, Mount Sumeru, Lotuses, Lion-Superior Lands, Sideways Lands, Overturned Lands, Worlds Like Indra's Net, or Worlds Entirely Adorned with Precious Treasures, Lutes, Hourglass Drums, and Various Flowers, or Worlds Without the Light of Sun and Moon, Exist in Such Countless Forms?] “Sumeru” means “Wonderfully High Mountain.”
师子世界于诸世界中最为殊胜，还有侧世界、覆世界、仰世界、横世界等。“莲华”是指华藏世界。“因陀罗网”是天帝的宝贝网，网有千珠。这诸多种类的世界，有的有日月所围绕，有的没有日月，有的状如箜篌，有的状如腰鼓，有的状如花朵。这些世界就象因陀罗网，珠光交映，重重无尽。这是什么因缘所致啊？	The lion world is the most excellent among worlds. There are also sideways worlds, overturned worlds, upright worlds, horizontal worlds, and others. “Lotus” refers to the Lotus Treasury World. “Indra's Net” is the celestial emperor's precious net, which has a thousand jewels. Among these many kinds of worlds, some are surrounded by the sun and moon, while others have no sun or moon; some are shaped like lutes, some like hourglass drums, and some like flowers. These worlds are like Indra's Net: the light of the jewels reflects one upon another in endless layers. What causes this?
090.【云何为化佛】　什么是化身佛？（化身佛又称应身佛。千百亿化身，就是随不同众生的应化之身。）	090. [What Is a Transformation Buddha?] What is a nirmāṇakāya Buddha? (A nirmāṇakāya Buddha is also called a responsive manifestation body. Countless transformation bodies are forms assumed in response to different sentient beings.)
091.【云何报生佛】　什么是报生佛？（报生佛又称他报身。应他的机缘而为他所见。）	091. [What Is a Buddha Born of Recompense?] What is a Buddha born of recompense? (Such a Buddha is also called an other-enjoyment body. In accordance with a person's affinities, it is seen by that person.)
092.【云何如如佛】　什么是如如佛？（如如佛就是法身佛。如如不动，非一非异。）	092. [What Is a Suchness Buddha?] What is a Suchness Buddha? (A Suchness Buddha is a dharmakāya Buddha: thusness is unmoving, neither one nor different.)

093.【云何智慧佛】　什么是智慧佛？（智慧佛又称自报身。自己修因感果，以始觉之智，合于本觉。）	093. [What Is a Wisdom Buddha?] What is a Wisdom Buddha? (A Wisdom Buddha is also called a self-enjoyment body. Through cultivating the cause oneself, one realizes the result; the wisdom of initial awakening accords with original awakening.)
094.【云何于欲界，不成等正觉，何故色究竟，离欲得菩提】　这是说卢舍那报身佛。为什么不于欲界成佛，而于色究竟天成佛？	094. [Why Is Perfect Awakening Not Attained in the Desire Realm, but Bodhi Attained Free of Desire in the Highest Form Heaven?] This refers to the sambhogakāya Buddha Vairocana. Why does he not attain Buddhahood in the desire realm, but attain Buddhahood in the Highest Form Heaven?
095.【善逝般涅　，谁当持正法】　佛灭后，谁来传持佛的正法？	095. [When the Sugata Enters Parinirvāṇa, Who Will Uphold the True Dharma?] After the Buddha's passing, who will transmit and uphold the Buddha's true Dharma?
096.【天师住久如，正法几时住】　佛住世多长时间？佛灭后，正法住世多长时间？（“天师”就是“天人师”，佛的尊号。）	096. [How Long Does the Teacher of Humans and Devas Remain, and How Long Does the True Dharma Remain?] How long does the Buddha remain in the world? After the Buddha's passing, how long does the true Dharma remain in the world? (“Teacher of Humans and Devas” is one of the Buddha's honorific titles.)
第九节：云何度生	Section Nine: How Are Sentient Beings Liberated?
097.【悉檀及与见，各复有几种】　悉檀与见解，各有多少种？（“悉檀”有“遍施”的意思。悉檀有四种：一、世界悉檀　“世界”在这里是“世的界限”之义，“世”就是时间先后。世界悉檀也就是“次第”的意思。	097. [How Many Kinds of Siddhānta and Views Are There?] How many kinds of siddhānta and views are there? (“Siddhānta” means “universal giving.” There are four kinds of siddhānta: first, worldly siddhānta. Here, “worldly” means the boundaries of time, with “time” referring to temporal sequence. Worldly siddhānta thus means “order and sequence.”
依次第说法闻法，得“欢喜益”。二、对治悉檀　是说闻法修行，对治破除宿障，得“灭恶益”。三、为人悉檀　是说，因闻法故，得“生善益”。四、第一义悉檀是说因闻法故，得“悟理益”。）	By teaching and hearing the Dharma in proper sequence, one gains the benefit of joy. Second, remedial siddhānta means that through hearing the Dharma and practicing, one counteracts and removes past obstacles and gains the benefit of eliminating evil. Third, siddhānta for individuals means that, through hearing the Dharma, one gains the benefit of giving rise to goodness. Fourth, siddhānta of the highest meaning means that,

	through hearing the Dharma, one gains the benefit of awakening to principle.)
098.【毗尼比丘分，云何何因缘】　“毗尼”就是戒律。为什么要制定戒律？诸比丘为什么要持戒？	098. [What Is the Discipline for Bhikshus, and for What Reasons Is It Established?] “Vinaya” means monastic discipline. Why are disciplinary precepts established? Why must bhikshus uphold the precepts?
099.【彼诸最胜子，缘觉及声闻，何因百变易，云何百无受】　声闻缘觉二乘，为什么变易生死未了？他们为什么不受后有？（百无受，就是入无余涅　，不受后有。）	099. [Why Do Those Supreme Children, Pratyekabuddhas, and Śrāvakas Undergo Transformational Birth and Death, and Why Do They Not Receive Further Existence?] Why have the two vehicles of śrāvakas and pratyekabuddhas not yet ended transformational birth and death? Why do they not receive further existence? (“Not receiving further existence” means entering nirvāṇa without remainder and not receiving another existence.)
100.【云何世俗通】　什么是世间五通？	100. [What Are Worldly Supernormal Powers?] What are the five worldly supernormal powers?
101.【云何出世间】　什么是出世间第六通？	101. [What Is the Supramundane?] What is the sixth supramundane supernormal power?
102.【云何为七地，惟愿为演说】　请您给我们演说，什么是七地？	102. [What Is the Seventh Bhūmi? May You Explain It.] Please explain to us what the seventh bhūmi is.
103.【僧伽有几种】　有几种类型的僧众？	103. [How Many Kinds of Saṅgha Are There?] How many types of saṅgha are there?
104.【云何为坏僧】　什么是破戒僧？	104. [What Is a Monastic Who Has Broken the Precepts?] What are monastics who have broken the precepts?
105.【云何医方论，是复何因缘】　医方等诸论是为谁而说的？	105. [What Are Medical Treatises, and for What Reasons Are They Taught?] For whom are medical treatises and other such treatises taught?
106.【何故大牟尼，唱说如是言，迦叶拘留孙，拘那含是我】　您是释迦牟尼佛，为什么您说，迦叶佛、拘留孙佛、拘那含牟尼佛等过去的诸佛都是我呢？	106. [Why Did the Great Sage Declare Such Words: “Kāśyapa, Krakucchanda, and Kanakamuni Are Me”?] You are Śākyamuni Buddha. Why do you say that the past Buddhas Kāśyapa, Krakucchanda, Kanakamuni, and others are all you?
107.【何故说断常，及与我无我，何不一切时，演说真实义，而复为众生，分别说心量】　您为什么有时也说“断、常”“我、无我”等法呢？何不于一切时都演说	107. [Why Teach Annihilation and Eternalism, Self and No-Self, Rather Than at All Times Expounding the True Meaning, and Why Teach Differently According to Sentient Beings' Mind-Capacities?]

真实义？为什么要应众生的心量，分别说一些方便法呢？	Why do you sometimes also teach such dharmas as “annihilation and eternalism” and “self and no-self”? Why not expound the true meaning at all times? Why do you teach various expedient methods in accordance with sentient beings' mind-capacities?
108.【何因男女林，诃梨阿摩勒，鸡罗及铁围，金刚等诸山，无量宝庄严，仙闼婆充满】　男女林、诃梨、阿摩勒、鸡罗，是树木花果的名称。铁围、金刚是山名。在铁围、金刚等诸多宝山里，还有众多宝物庄严，仙人、乐神，充满其间。这是为什么呢？（乾闼婆，是天帝的乐神。）	108. [What Causes the Forest of Men and Women, Harītakī, Āmalaka, Kīra, Iron-Enclosure Mountains, Vajra Mountains, and Other Mountains Adorned with Countless Treasures and Filled with Gandharvas?] The Forest of Men and Women, harītakī, āmalaka, and kīra are names of trees, flowers, and fruits. Iron-Enclosure and Vajra are names of mountains. Within the many jeweled mountains, including Iron-Enclosure and Vajra Mountains, are abundant precious adornments, filled with sages and celestial musicians. Why is this so? (Gandharvas are the celestial emperor's musician deities.)

二、一百零八应

II. The One Hundred and Eight Responses

【无上世间解，闻彼所说偈。】	[The Unsurpassed Knower of the World heard the verse he had spoken.]
“无上世间解”就是佛。“闻彼所说偈”，佛听到了大慧菩萨所说一百零八问的偈子。	“The Unsurpassed Knower of the World” means the Buddha. “Heard the verse he had spoken” means that the Buddha heard the verses in which Mahāmati Bodhisattva posed the 108 questions.
【大乘诸度门，诸佛心第一。】	[Among the Mahāyāna gateways of liberation, the mind of the Buddhas is foremost.]
大慧菩萨在提出一百零八问之前，曾说“我名为大慧，通达于大乘，今以百八义，仰咨尊中上”，可见这一百零八问就是大乘教义了。	Before posing the 108 questions, Mahāmati Bodhisattva said, “My name is Mahāmati; I am well versed in the Mahāyāna. I now respectfully ask the Supreme One about these 108 meanings.” Thus, these 108 questions concern Mahāyāna teachings.
“大乘诸度门，诸佛心第一”，是说，在大乘佛法诸多救度众生的法门中，诸佛之心法是最上的法门。心法微妙，不即语言，也不离语言。释迦世尊回答这一百零八问，将会直契心源。这就是“大乘微妙诸佛之心最上法门”。达摩祖师付嘱二祖慧可，用四卷楞伽印心，大概也是这个缘故吧。	“Among the Mahāyāna gateways of liberation, the mind of the Buddhas is foremost” means that, among the many Mahāyāna Dharma gates for liberating sentient beings, the mind Dharma of the Buddhas is the supreme gate. The mind Dharma is subtle and wondrous: it is not identical with

	language, yet it is not apart from language. In answering these 108 questions, Śākyamuni Buddha will directly accord with the source of mind. This is the “supreme Dharma gate of the subtle and wondrous mind of the Buddhas in the Mahāyāna.” Perhaps this is also why Patriarch Bodhidharma entrusted the Second Patriarch, Huike, with the four fascicles of the Laṅkāvatāra Sūtra to seal his mind.
【善哉善哉问，大慧善谛听。我今当次第，如汝所问说。】	[Excellent, excellent question! Mahāmati, listen carefully. I shall now answer in sequence, according to what you have asked.]
“善”就是“好”，“善哉”就是“好啊”。佛告诉大慧菩萨：好啊！好啊！你提的问题很好。你好好听着，我这就依你所提的问题，按顺序逐个回答你。	“Shan” means “good,” and “shanzai” means “excellent!” The Buddha tells Mahāmati Bodhisattva: “Excellent! Excellent! Your questions are very good. Listen carefully. I shall now answer each of your questions in order.”
“次第”就是顺序，以上一百零八个问题，虽然我们分为九节，每节十二问，但还是显得文不对题。前面说过，大慧菩萨是替众生发问，众生心是杂乱的。佛的回答就要理顺一下了，所以佛回答问题的顺序并不是从第一个问题“云何净其念”开始，而是归纳性的回答，把意思相近的问题归拢到一起。	“In sequence” means according to an order. Although we have divided the preceding 108 questions into nine sections of twelve questions each, the wording still seems disconnected from the subject at hand. As stated earlier, Mahāmati Bodhisattva asked on behalf of sentient beings, whose minds are disordered. The Buddha's answers must therefore put them in order. Thus, the order in which the Buddha answers does not begin with the first question, “How can one purify one's thoughts?” Rather, his answers are organized by summary, gathering together questions of similar meaning.
001.【生及与不生　涅　空刹那　趣至无自性】　这是回答大慧菩萨所问的生灭、不生灭、涅　、虚空（空间）、刹那（时间）、六趣等问题，罗列如下：	001. [Arising and non-arising; nirvāṇa, emptiness, moments; the destinies, and lack of self-nature.] This answers Mahāmati Bodhisattva's questions concerning arising and ceasing, non-arising and non-ceasing, nirvāṇa, empty space, moments, time, the six destinies, and so forth, as listed below:
关于生灭的“027.云何生与灭”、“043.云何作有见”。	Concerning arising and ceasing: “027. How do arising and ceasing occur?” and “043. How does one form the view of existence?”
关于不生灭的“044.云何不生灭，世如虚空华”。	Concerning non-arising and non-ceasing: “044. How can there be neither arising nor ceasing, while the world is like flowers in empty space?”

关于涅　的“095.善逝般涅　，谁当持正法”、“096.天师住久如，正法几时住”。	Concerning nirvāṇa: “095. When the Sugata enters parinirvāṇa, who will uphold the True Dharma?” and “096. How long will the Teacher of devas abide, and how long will the True Dharma remain?”
关于虚空（空间）的“048.云何虚空譬”、“073.云何空风云”。	Concerning empty space: “048. How is empty space used as an analogy?” and “073. What are empty space, wind, and clouds?”
关于刹那（时间）的“037.云何刹那坏”、“078.云何六节摄”。	Concerning moments and time: “037. How do moments perish?” and “078. How are the six divisions encompassed?”
关于六趣的“083.众生生诸趣，何相何像类”。	Concerning the six destinies: “083. When sentient beings are born into the various destinies, what forms and appearances do they have?”
回答这类问题，佛只用了三个字“无自性”。这些都是虚假的，如同捏目，见空中花，这些都无自性可得。	In answering such questions, the Buddha uses only three words: “without self-nature.” All these are unreal. Like someone with an eye disorder who sees flowers in empty space, they have no self-nature to be found.
002.【佛诸波罗蜜　佛子与声闻　缘觉诸外道　及与无色行　如是种种事】　这是回答大慧菩萨所问的波罗蜜、佛子、声闻、缘觉、诸外道及其所行法“无色行”等问题，罗列如下：	002. [The Buddha's various pāramitās; sons of the Buddha and śrāvakas; pratyekabuddhas and the various non-Buddhist paths; and the practices of the formless realm—such are these various matters.] This answers Mahāmati Bodhisattva's questions concerning pāramitās, sons of the Buddha, śrāvakas, pratyekabuddhas, the various non-Buddhist paths, and such practices as the practices of the formless realm, as listed below:
关于佛与佛法的“087.如来云何于，一切时刹现，种种名色类，最胜子围绕”、“035.云何当来世，种种诸异部”。	Concerning the Buddha and Buddhadharma: “087. How does the Tathāgata appear in all times and lands, surrounded by the most excellent disciples of various names and forms?” and “035. In future ages, how will the various different schools arise?”
关于波罗蜜的“049.如实有几种”、“050.几波罗蜜心”。	Concerning the pāramitās: “049. How many kinds of reality are there?” and “050. How many pāramitās are there in mind?”

关于佛子、声闻、缘觉的“008.何故名佛子”、“045.云何觉世间”、“046.云何说离字”、“047.离妄想者谁”、“101.云何出世间”。	Concerning sons of the Buddha, śrāvakas, and pratyekabuddhas: “008. Why are they called sons of the Buddha?” “045. How does one awaken to the world?” “046. How is separation from letters taught?” “047. Who is free from deluded thoughts?” and “101. How does one transcend the world?”
关于诸外道的“034.云何佛外道，其相不相违”。	Concerning the various non-Buddhist paths: “034. How can the characteristics of the Buddha and non-Buddhist paths be mutually noncontradictory?”
关于无色行的“016.云何无色定，及与灭正受”。	Concerning practices of the formless realm: “016. What are formless samādhi and cessation absorption?”
佛对以上种种事的回答，只用了“如是”两个字。也就是法尔如是、本来如此。开佛智慧、出离妄想、觉悟世间、超出轮回，是佛子的本分事。	The Buddha answers all these various matters with only two words: “just so.” That is, they are dharmas naturally thus; they are originally so. To open the Buddha's wisdom, leave behind deluded thoughts, awaken to the world, and transcend saṃsāra are the proper tasks of a son of the Buddha.
如来出现于一切时刹之际，最杰出的修行人围绕在佛的周围，乃至佛灭度之后，佛弟子建立诸多宗派，这些都是“佛诸波罗蜜”——佛法的诸多大智慧所起的妙用。至于那些修无色定，把定境以为是涅　的人，由于知见不正，自然就是诸外道了	The Tathāgata appears throughout all times and lands, with the most outstanding practitioners gathered around the Buddha. Even after the Buddha's parinirvāṇa, the Buddha's disciples establish many schools. All these are wondrous functions arising from “the Buddha's various pāramitās”—the many great wisdoms of Buddhadharma. As for those who cultivate formless samādhi and take meditative states to be nirvāṇa, they naturally belong to the various non-Buddhist paths because their views are not correct.
003.【须弥巨海山　洲渚刹土地】　回应“039.云何世不动”“042.云何国土乱”。	003. [Mount Sumeru, the great ocean, mountains, continents and islets, lands and Buddha-fields.] This responds to “039. How is the world unmoving?” and “042. How are lands in disorder?”
004.【星宿及日月】　回应“064.星宿及日月”。	004. [The constellations, sun, and moon.] This responds to “064. The constellations, sun, and moon.”
以上两答是回应大慧菩萨所问的无情名相。所依国土为什么会乱起乱灭？为什么说世相迁流就是如如不动？佛的回答是“须弥巨海山，洲渚刹土地”。在一开始大慧菩萨说偈赞佛的时候，就说“世间离生灭，犹如虚空华。	The preceding two answers respond to Mahāmati Bodhisattva's questions concerning the names and characteristics of insentient things. Why do the lands on which beings depend arise and perish in disorder? Why is the flux of worldly appearances

	said to be suchness, unmoving? The Buddha's answer is: “Mount Sumeru, the great ocean, mountains, continents and islets, lands and Buddha-fields.” At the outset, when Mahāmati Bodhisattva praised the Buddha in verse, he said, “The world is free from arising and ceasing, like flowers in empty space.”
智不得有无，而兴大悲心。” 这“世间离生灭”就是“世不动”，这“犹如虚空华”就是所依国土的乱起乱灭相，大慧菩萨早知此义。佛的回答其实是从“洲渚刹土地”扩展到“须弥巨海山”，进一步扩展到“星宿及日月”。	“Wisdom does not grasp existence or nonexistence, yet gives rise to great compassion.” “The world is free from arising and ceasing” means that “the world is unmoving,” while “like flowers in empty space” refers to the disorderly arising and ceasing of the lands on which beings depend. Mahāmati Bodhisattva already understood this meaning. The Buddha's answer in fact extends from “continents and islets, lands and Buddha-fields” to “Mount Sumeru, the great ocean, mountains,” and further to “the constellations, sun, and moon.”
“洲渚刹土地”可以理解为星球。“须弥巨海山”是说须弥山、香水海，须弥山可以理解为引力场，香水海可以对应近代天文学所说的“以太”，也就是无边无际的宇宙空间。	“Continents and islets, lands and Buddha-fields” may be understood as planets. “Mount Sumeru, the great ocean, mountains” refers to Mount Sumeru and the fragrant-water ocean. Mount Sumeru may be understood as a gravitational field, while the fragrant-water ocean may correspond to what modern astronomy calls “ether,” namely the boundless expanse of cosmic space.
“星宿及日月”的“日”可以对应于天文学所说的“恒星”，“月”可以对应于天文学所说的“行星”。佛的回答从“国土”到“星宿”，展示了一个广袤的世界。这些都是“犹如虚空华”，都是“离生灭”的。	In “the constellations, sun, and moon,” “sun” may correspond to what astronomy calls fixed stars, and “moon” to what it calls planets. The Buddha's answer moves from “lands” to “constellations,” revealing a vast world. All these are “like flowers in empty space” and are “free from arising and ceasing.”
005.【外道天修罗】 回应“063.诸天有几种，云何名为地”。	005. [Non-Buddhist paths, devas, and asuras.] This responds to “063. How many kinds of devas are there, and why are they called grounds?”
大慧菩萨所问的“有几种层次的天？为什么用“地”来命名？”，其中的“地”是指“三界九地”。三界就是欲界、色界、无色界。欲界天六层，从下往上分别是：四王天、忉利天、夜摩天、兜率天、化乐天、他化自在天。	Mahāmati Bodhisattva asks, “How many levels of heavens are there, and why are they called ‘grounds’?” Here, “grounds” refers to the nine grounds of the three realms. The three realms are the desire realm, form realm, and formless realm. The heavens of the desire realm have six levels. From lowest to highest, they are the Heaven of the

	Four Great Kings, Trāyastriṃśa Heaven, Yāma Heaven, Tuṣita Heaven, Nirmāṇarati Heaven, and Paranirmitavaśavartin Heaven.
色界天十八层：初禅天三层、二禅天三层、三禅天三层、四禅天九层。空界(无色界)天四层：空无边处天、识无边处天、无所有处天、非想非非想处天。“九地”列在下面：	The heavens of the form realm have eighteen levels: three in the first dhyāna, three in the second dhyāna, three in the third dhyāna, and nine in the fourth dhyāna. The heavens of the formless realm have four levels: the Sphere of Infinite Space, the Sphere of Infinite Consciousness, the Sphere of Nothingness, and the Sphere of Neither Perception nor Non-Perception. The nine grounds are listed below:
欲界一地：　五趣杂居地	One ground of the desire realm: the ground of mixed dwelling of the five destinies.
色界四地：初禅：离生喜乐地	Four grounds of the form realm: first dhyāna, the ground of joy and bliss born of separation.
二禅：定生喜乐地	Second dhyāna: the ground of joy and bliss born of samādhi.
三禅：离喜妙乐地	Third dhyāna: the ground of wondrous bliss free from joy.
四禅：舍念清净地	Fourth dhyāna: the ground of purity through equanimity and mindfulness.
空界四地：空无边处地	Four grounds of the formless realm: the ground of the Sphere of Infinite Space.
识无边处地	The ground of the Sphere of Infinite Consciousness.
无所有处地	The ground of the Sphere of Nothingness.
非想非非想处地	The ground of the Sphere of Neither Perception nor Non-Perception.
三界九地是大范围的划分，至于小范围，名目就更多了，比如，外道天、修罗天等。	The three realms and nine grounds are broad classifications. On a narrower scale, there are many more names, such as the heavens of non-Buddhist paths and asura heavens.
006.【解脱自在通　力禅三摩提】　回应“023.云何最胜子，何因得神通，及自在三昧”。	006. [Liberation, mastery, supernormal powers, strength, dhyāna, and samādhi.] This responds to “023. How do the most excellent disciples obtain spiritual powers and samādhi of mastery?”
“自在三昧”又称“自由三昧”，是指远离烦恼的束缚，达到自由自在的境界，这并不是五神通，如果从神	“Samādhi of mastery,” also called “samādhi of freedom,” means freedom from the bondage of

通的角度讲，这叫漏尽通，或者叫自在通。	afflictions and the attainment of a state of ease and freedom. It is not one of the five spiritual powers. From the perspective of spiritual powers, it is called the power of the exhaustion of outflows, or the power of mastery.
大慧菩萨问，为什么修行人有的得到“天眼、天耳、神足、宿命、他心”五神通，有的得到自在三昧？两者哪个最殊胜？	Mahāmati Bodhisattva asks why some practitioners obtain the five spiritual powers of the divine eye, divine ear, spiritual travel, knowledge of former lives, and knowledge of others' minds, while others attain samādhi of mastery. Which of the two is most excellent?
佛回答“解脱自在通，力禅三摩提”。求解脱的人能得到自在三昧（这当然是最殊胜的，所以放在前面说），努力修习禅定的人可能得到五神通。三摩提就是三摩地，就是心一境性。	The Buddha answers, “Liberation, mastery, supernormal powers, strength, dhyāna, and samādhi.” Those who seek liberation can attain samādhi of mastery—naturally this is the most excellent, and so it is mentioned first. Those who diligently cultivate dhyāna and samādhi may attain the five spiritual powers. Samādhi is samādhi; it is one-pointedness of mind.
修习禅定达到心一境性，就有可能出现五神通。然而，人天乘和解脱道都修禅定，所以禅定称为“五乘共法”，就是人乘、天乘、声闻乘、缘觉乘、菩萨乘，这五乘都修禅定。	By cultivating dhyāna and samādhi until one-pointedness of mind is attained, the five spiritual powers may appear. Yet both the human and deva vehicle and the path of liberation cultivate dhyāna and samādhi. Therefore, dhyāna and samādhi are called a teaching shared by the five vehicles: the human vehicle, deva vehicle, śrāvaka vehicle, pratyekabuddha vehicle, and bodhisattva vehicle all cultivate dhyāna and samādhi.
《阿毗达摩摄义论》云：“其意专注所缘，作下品修习已，即于所缘色等，如次证得神通静虑。所谓神通者，如有颂曰：神变与天耳，及知他心智，宿命及天眼，是名为五种。”	The Compendium of Abhidhamma states: “When the mind is concentrated on its object and one has practiced at an inferior level, one then realizes supernormal dhyāna with respect to such objects as material form, in their respective order. As for supernormal powers, a verse says: ‘Psychic transformation, the divine ear, knowledge of others' minds, former lives, and the divine eye—these are called the five kinds.’”

007.【灭及如意足】　回应“006.云何无受次”“007.何故名无受”“051.何因度诸地，谁至无所受”。	007. [Cessation and the bases of miraculous power.] This responds to “006. How is there no subsequent receiving?” “007. Why is it called non-receiving?” and “051. By what cause does one cross the various grounds, and who reaches non-receiving?”
灭就是寂灭，就是“无受”，又称“涅　”。寂灭与“如意足”及下面所说的“觉支”“道品”息息相关。三十七道品是因，寂灭是果。	Cessation is quiescent extinction; it is the “absence of feeling,” also called “nirvāṇa.” Quiescent extinction is closely related to the “bases of spiritual power,” as well as to the “factors of awakening” and “path factors” discussed below. The thirty-seven factors conducive to awakening are the cause; quiescent extinction is the fruition.
008.【觉支及道品】　回应“041.何因说觉支，及与菩提分”。	008. [Factors of Awakening and Path Factors] In response to “041. Why are the factors of awakening and the factors of bodhi taught?”
菩提就是觉，“七菩提”就是“七觉支”。为什么讲说“七觉支”等“三十七道品”呢？就是为了证到寂灭。道品的“道”有“能通”之义，能通向涅　；“品”有“类别、种类”之义，循这三十七种修行方法而修，即可证入涅　。下面把三十七道品列出来：	Bodhi means awakening, and the “seven factors of bodhi” are the “seven factors of awakening.” Why are the “seven factors of awakening” and the other “thirty-seven factors conducive to awakening” taught? They are taught in order to realize quiescent extinction. The “path” in “path factors” has the sense of “being able to lead through,” for it can lead to nirvāṇa; “factors” has the sense of categories or kinds. By cultivating according to these thirty-seven methods of practice, one may realize nirvāṇa. The thirty-seven factors conducive to awakening are listed below:
(一)四念处，又称四念住：	(I) The four foundations of mindfulness, also called the four establishments of mindfulness:
(1) 身念处，观身不净。即观此色身，是很不清净的。	(1) Mindfulness of the body: contemplate the body as impure. That is, contemplate this physical body as profoundly impure.
(2) 受念处，观受是苦。观苦、乐等感受，全都是苦。	(2) Mindfulness of feelings: contemplate feelings as suffering. Contemplate all feelings, whether painful, pleasant, or otherwise, as suffering.
(3) 心念处，观心无常。观此识心念念生灭，没有常性。	(3) Mindfulness of mind: contemplate the mind as impermanent. Contemplate this conscious mind as arising and ceasing with every thought, without any enduring nature.

(4) 法念处，观法无我。观世间诸法都是因缘所生，并没有自主自在的“我”。	(4) Mindfulness of dharmas: contemplate dharmas as without self. Contemplate all worldly dharmas as arising from causes and conditions, without any autonomous and independent “self.”
(二)四正勤，又称四正断：	(II) The four right efforts, also called the four right abandonments:
(1) 已生恶令永断。是说，一切恶法，若已生者，当精勤令其永远断除。	(1) Cause evil that has already arisen to cease forever. This means that, if any evil dharma has already arisen, one should diligently cause it to be eradicated forever.
(2) 未生恶令不生。是说，一切恶法，若未生时，当精勤遮止，令其永不萌生。	(2) Prevent unarisen evil from arising. This means that, when any evil dharma has not yet arisen, one should diligently restrain it so that it never begins to arise.
(3) 未生善令生起。是说，一切善法，若未生时，当精勤令其生起。	(3) Cause unarisen wholesome dharmas to arise. This means that, when any wholesome dharma has not yet arisen, one should diligently cause it to arise.
(4) 已生善令增长。是说，一切善法，若已生者，当精勤一心修习，令其增长。	(4) Cause wholesome dharmas that have already arisen to increase. This means that, if any wholesome dharma has already arisen, one should diligently cultivate it with one-pointed mind and cause it to increase.
(三)四如意足，又称四神足。是说所修之法，如愿满足。	(III) The four bases of spiritual power, also called the four spiritual powers. This means that the dharma one cultivates is brought to fulfillment as one wishes.
(1) 欲如意足。　希慕所修之法能如愿满足。	(1) The base of spiritual power of desire: ardently aspire for the dharma one cultivates to be fulfilled as one wishes.
(2) 精进如意足。于所修之法，专注一心，无有间杂，而能如愿满足。	(2) The base of spiritual power of diligence: focus single-mindedly on the dharma one cultivates, without interruption or admixture, so that it may be fulfilled as one wishes.
(3) 念如意足。　于所修之法，记忆不忘，如愿满足。	(3) The base of spiritual power of mindfulness: retain the dharma one cultivates in memory without forgetting it, so that it may be fulfilled as one wishes.

(4) 思惟如意足。心思所修之法，不令忘失，如愿满足。	(4) The base of spiritual power of contemplation: keep the dharma one cultivates in mind and do not let it be forgotten, so that it may be fulfilled as one wishes.
(四)五根。根，即能生之意。此五根能生一切善法。	(IV) The five faculties. “Faculty” has the sense of that which can give rise to something. These five faculties can give rise to all wholesome dharmas.
(1) 信根。　笃信正道及助道法，则能生出一切无漏禅定解脱。	(1) The faculty of faith: by firmly believing in the true path and the dharmas that assist the path, one can give rise to all undefiled dhyānas and liberation.
(2) 精进根。修于正法，无间无杂。	(2) The faculty of diligence: cultivate the true Dharma without interruption or admixture.
(3) 念根。　修于正法，记忆不忘。	(3) The faculty of mindfulness: cultivate the true Dharma, retaining it in memory without forgetting it.
(4) 定根。　摄心不散，一心寂定。	(4) The faculty of samādhi: gather the mind without allowing it to scatter, abiding in one-pointed meditative stillness.
(5) 慧根。　对于诸法，观照明了。	(5) The faculty of wisdom: clearly contemplate and discern all dharmas.
(五)五力。力即力用，能破恶成善。	(V) The five powers. “Power” means efficacy; it can overcome evil and accomplish good.
(1) 信力。　信根增长，破诸疑惑。	(1) The power of faith: when the faculty of faith increases, it overcomes all doubts and delusions.
(2) 精进力。精进根增长，破身心懈怠，成办出世之事。	(2) The power of diligence: when the faculty of diligence increases, it overcomes the body’s and mind’s laziness and accomplishes supramundane matters.
(3) 念力。　念根增长，破诸邪念，成就出世正念功德。	(3) The power of mindfulness: when the faculty of mindfulness increases, it overcomes all wrong thoughts and fulfills the merit and virtue of supramundane right mindfulness.
(4) 定力。　定根增长，破诸乱想，发诸禅定。	(4) The power of samādhi: when the faculty of samādhi increases, it overcomes all confused thoughts and gives rise to the various dhyānas.
(5) 慧力。　慧根增长，遮止三界见思之惑，成办出世之事。（简单地说，分别即见惑，贪爱即思惑。）	(5) The power of wisdom: when the faculty of wisdom increases, it restrains the delusions of

	views and thought in the three realms and accomplishes supramundane matters. (Simply put, discrimination is the delusion of views, while craving and attachment are the delusion of thought.)
(六)七觉分，又称七觉支、七觉意。觉即觉了，分即分支，是说这七个方面，各有其分支范围。	(VI) The seven factors of awakening, also called the seven awakening factors or the seven mental factors of awakening. Awakening means awakening and understanding; factor means branch. This means that each of these seven aspects has its own particular scope.
(1) 择法觉分。能拣择诸法之真伪。	(1) The awakening factor of investigation of dharmas: it can distinguish the true from the false among all dharmas.
(2) 精进觉分。修诸道法，无有间杂。	(2) The awakening factor of diligence: cultivate all path dharmas without interruption or admixture.
(3) 喜觉分。　契悟真法，心得欢喜。	(3) The awakening factor of joy: upon realizing the true Dharma, the mind becomes joyful.
(4) 除觉分。　能断除诸见烦恼。	(4) The awakening factor of removal: it can eliminate the afflictions of all views.
(5) 舍觉分。　能舍离所见念着之境。	(5) The awakening factor of equanimity: it can relinquish the objects to which one clings through what one sees and thinks.
(6) 定觉分。　能觉了所发之禅定。	(6) The awakening factor of samādhi: it can awaken to and understand the dhyānas that arise.
(7) 念觉分。　能思惟所修之道法。	(7) The awakening factor of mindfulness: it can contemplate the path dharmas one cultivates.
(七)八正道，又作八圣道、八道谛。不邪曰正，能通曰道。	(VII) The Noble Eightfold Path, also called the eight noble paths or the eight truths of the path. “Right” means not deviant; “path” means that which can lead through.
(1) 正见。　能见真理。	(1) Right view: the ability to see the truth.
(2) 正思惟。心无邪念。	(2) Right thought: the mind is free from wrong thoughts.
(3) 正语。　言无虚妄。	(3) Right speech: one’s words are free from falsehood.
(4) 正业。　住于清净善业。	(4) Right action: abide in pure wholesome karma.

(5) 正命。　依法乞食活命。	(5) Right livelihood: sustain one's life by seeking alms in accordance with the Dharma.
(6) 正精进。修诸道行，能无间杂。	(6) Right diligence: cultivate all practices of the path without interruption or admixture.
(7) 正念。　能专心忆念善法。	(7) Right mindfulness: the ability to recollect wholesome dharmas with focused attention.
(8) 正定。　身心寂静，住于真空之理。	(8) Right samādhi: body and mind are tranquil, abiding in the principle of true emptiness.
009.【诸禅定无量】　回应“011.何等禅境界”。	009. [The Immeasurable Variety of Dhyānas] In response to “011. What kinds of states of dhyāna are there?”
大慧菩萨问，禅定的境界都有哪些？佛告诉大慧菩萨，世间出世间大小禅定，种类有无量多。虽然如此，但这些境界都不能执取。佛在下面第65答扫掉了执取禅境界之心。	Mahāmati Bodhisattva asked: What states of dhyāna are there? The Buddha told Mahāmati Bodhisattva that there are immeasurably many kinds of greater and lesser dhyānas, both worldly and supramundane. Even so, none of these states should be grasped. In Answer 65 below, the Buddha removes the mind that grasps at states of dhyāna.
010.【诸阴身往来】　回应“020.云何生诸地”。	010. [The Coming and Going of the Bodies of the Aggregates] In response to “020. How do the various stages arise?”
阴身就是六道轮回的生死身，诸阴身就是诸多种类的生死身。大慧菩萨问，三界九地这诸多种类的五阴之身是怎样产生的？佛告诉大慧菩萨：“诸阴身往来。”往来，就是轮回的意思。三界九地诸多阴身都是因果轮回的产物，有生就有死，就这样头出头没，往来于六道，都是无常的呀！	The body of the aggregates is the body subject to birth and death in the cycle of rebirth through the six realms; the bodies of the aggregates are the many kinds of bodies subject to birth and death. Mahāmati Bodhisattva asked: How do the many kinds of bodies composed of the five aggregates in the three realms and nine grounds arise? The Buddha told Mahāmati Bodhisattva: “The bodies of the aggregates come and go.” Coming and going means rebirth in the cycle of saṃsāra. The many bodies of the aggregates in the three realms and nine grounds are all products of the cycle of cause and effect. Where there is birth, there is death; thus they emerge and sink, coming and going through the six realms. All are impermanent!

011.【正受灭尽定】　回应“018.云何所作生，进去及持身”。	011. [The Samādhi of Cessation of Perception and Feeling] In response to “018. How do arising activity, entering and departing, and sustaining the body occur?”
大慧菩萨问：修禅定会有入定、出定，以及持身不动等现象，这是为什么呢？	Mahāmati Bodhisattva asked: When one cultivates dhyāna, phenomena such as entering samādhi, emerging from samādhi, and sustaining the body without movement occur. Why is this so?
佛回答说：“正受灭尽定。”　正受就是三昧，又名三摩提，或三摩地，即离诸邪乱，摄心不散的意思。入定、出定、持身不动等现象，是修禅定产生的正受。	The Buddha replied: “The samādhi of cessation of perception and feeling.” Right absorption is samādhi, also called sanmoti or sanmodi; it means being free from all deviant distraction and gathering the mind without allowing it to scatter. Phenomena such as entering samādhi, emerging from samādhi, and sustaining the body without movement are right absorption produced through cultivating dhyāna.
灭尽定，又叫灭受想定，证此定者，受想心灭，也就是没有感受、没有思维。但这并不是断灭，修成灭尽定不但可以持身不动，而且可以持身自由。从持身自由的角度解释“进去”，舍彼就此名“进”，舍此就彼名“去”。也就是说，可以舍掉这个色身，进入另一个色身。	The samādhi of cessation, also called the samādhi of cessation of feeling and perception, is such that, for one who realizes it, feeling, perception, and mental activity cease; that is, there are no feelings and no thoughts. Yet this is not annihilation. Those who accomplish the samādhi of cessation can not only sustain their bodies without movement, but can also exercise mastery over their bodies. From the perspective of this mastery, “entering and departing” may be explained as follows: relinquishing that body and taking up this one is called “entering”; relinquishing this one and taking up that one is called “departing.” In other words, one may relinquish this physical body and enter another physical body.
012.【三昧起心说】　回应“024.云何三昧心，最胜为我说”。	012. [Teaching Dharma Through a Mind Arisen from Samādhi] In response to “024. Please explain to me what is supreme in the mind of samādhi.”
大慧菩萨问，三昧之心是最为殊胜的么？佛在上一答刚说过“正受灭尽定”，身证此定就可以持身自由了。然而，这是最殊胜的么？显然不是，若是，就不会有现在这个问答了。	Mahāmati Bodhisattva asked whether the mind of samādhi is supreme. In the preceding answer, the Buddha had just spoken of “the samādhi of cessation of perception and feeling”; by personally realizing this samādhi, one may exercise mastery over one’s body. Yet is this supreme? Clearly it is

	not; if it were, this present question and answer would not arise.
那么，何者最为殊胜？佛回答说：“三昧起心说”。从三昧起，运心说法，才是最殊胜的，这就扫掉了对灭尽定的妄执。不仅如此，佛在下面第75答和第84答，用两个反问，把“起”和“三昧”也一并扫掉了。	Then what is supreme? The Buddha replied: “Teaching Dharma through a mind arisen from samādhi.” To arise from samādhi and employ the mind to teach the Dharma is what is supreme; this removes the deluded attachment to the samādhi of cessation of perception and feeling. Moreover, in Answers 75 and 84 below, the Buddha uses two rhetorical questions to remove “arising” and “samādhi” as well.
013.【心意及与识】　回应“025.云何名为藏”、“026.云何意及识”。	013. [Mind, Manas, and Consciousness] In response to “025. What is called the storehouse?” and “026. What are manas and consciousness?”
大慧菩萨问，什么是“藏识”？什么是意？什么是识？佛回答说：“心意及与识”。集起为心，能生为意，分别名识。集起为心，就是六根与六尘相对，一念取著心起，采集而结业。心，是说前六识；意，是说第七识——意根；识，是说第八识——藏识。“心意及与识”是说八识，下面紧接着的答语是说“二无我、五法、三自性”。	Mahāmati Bodhisattva asked: What is “storehouse consciousness”? What is manas? What is consciousness? The Buddha replied: “Mind, manas, and consciousness.” That which gathers and arises is called mind; that which can give rise to [thought] is called manas; that which discriminates is called consciousness. That which gathers and arises as mind means that when the six sense faculties encounter the six sense objects, a thought of grasping arises, gathering impressions and forming karma. “Mind” refers to the first six consciousnesses; “manas” refers to the seventh consciousness—the mind faculty; and “consciousness” refers to the eighth consciousness—the storehouse consciousness. “Mind, manas, and consciousness” refers to the eight consciousnesses. The answer immediately following discusses the twofold emptiness of self and phenomena, the five dharmas, and the three natures.
014.【无我法有五】　回应“052.何等二无我”。	014. [The Five Dharmas and No Self] In response to “052. What are the two kinds of no-self?”
大慧菩萨所问的是“二无我”，佛此句不但回答了“二无我”，同时也说了“五法”。	What Mahāmati Bodhisattva asked about was the “two kinds of no-self.” In this sentence, the Buddha not only answers the question of the “two kinds of no-self,” but also speaks of the “five dharmas.”
“无我”就是“人无我、法无我”二无我。	“No self” means the two kinds of no-self: no self of persons and no self of dharmas.

“法有五”就是“名、相、妄想、正智、如如”五法。	“The dharmas are five” means the five dharmas of name, appearance, deluded thought, right wisdom, and suchness.
015.【自性想所想】　回应“071.自性及与心，彼复各几种”	015. [The Imagined Nature and Its Objects] In response to “071. How many kinds are there of natures, mind, and so forth?”
大慧菩萨问，自性与心等等名相，各有多少种类？其实这就是问“五法、三自性、八识、二无我”。	Mahāmati Bodhisattva asked: How many kinds are there of such terms as natures and mind? In fact, this is a question about the five dharmas, the three natures, the eight consciousnesses, and the two kinds of no-self.
佛在前两答已经说了五法、八识、二无我，此句的“自性”是说“遍计所执性、依他起性、圆成实性”三自性。	In the preceding two answers, the Buddha had already discussed the five dharmas, the eight consciousnesses, and the two kinds of non-self. In this sentence, “self-nature” refers to the three self-natures: the nature of pervasive discrimination and attachment, the nature of dependence on others, and the nature of absolute reality and perfection.
此句是综前两答而说“想所想”。“五法、三自性、八识、二无我”其内容相当广泛，而佛的回答却很简练，或者是“想”，或者是“所想”，也就是说，或者是能想的心，或者是所想的事。浩如烟海的义理、分门别类的讲述，即使能感得天花乱坠、地涌金莲，也不过是“想”或“所想”而已。	This sentence sums up the preceding two answers in speaking of “thought and that which is thought.” The five dharmas, the three self-natures, the eight consciousnesses, and the two kinds of non-self cover an extremely broad range of content, yet the Buddha’s answer is very concise: either “thought” or “that which is thought.” That is, either the mind that thinks or the things thought of. The vast ocean of doctrines and their systematic expositions, even if they bring about flowers raining down from heaven and golden lotuses springing from the earth, are no more than “thought” or “that which is thought.”
016.【及与现二见】　回应“033.云何为断见，及常见不生”。	016. [And the Two Present Views] Responds to “033. How may annihilationist and eternalist views fail to arise?”
“及与”是承上启下之语。上面说到“自性想所想”，是说“五法、三自性、八识、二无我”皆归于“想”和“所想”。这里所说的“及与现二见”，是接着上面说的，不仅“五法、三自性、八识、二无我”皆归于“想”和“所想”，还有“常见”与“断见”也是归于“想”和“所想”，乃至下边的“017.乘及诸种性”一直到“	“And with” is a transitional expression that links what precedes with what follows. Above, “the self-nature of thought and that which is thought” means that the five dharmas, the three self-natures, the eight consciousnesses, and the two kinds of non-self all return to “thought” and “that which is thought.” The “and the two present views” spoken of here continues the preceding point: not only do the five dharmas, the three self-natures,

	the eight consciousnesses, and the two kinds of non-self all return to “thought” and “that which is thought”; eternalism and annihilationism likewise return to “thought” and “that which is thought,” as do the items below, from “017. Vehicles and the various dispositions” through
031.伎术诸明处”，也都归于“想”和“所想”。	“031. The various arts and fields of knowledge.” They too all return to “thought” and “that which is thought.”
017.【乘及诸种性】　回应“012.云何有三乘，惟愿为解说”。	017. [Vehicles and the Various Dispositions] Responds to “012. Why are there three vehicles? I pray that you will explain.”
佛所说“乘”即大慧菩萨所问的“三乘”。三乘就是声闻乘、缘觉乘、菩萨乘，因为行人的发心不同，佛就对机为说三乘，于是世间就有了三乘佛法。这并没有离开“想”和“所想”，因为缘于“发心”嘛。	The “vehicles” spoken of by the Buddha are the three vehicles about which Mahāmati Bodhisattva asked. The three vehicles are the śrāvaka vehicle, the pratyekabuddha vehicle, and the bodhisattva vehicle. Because practitioners differ in the resolves they arouse, the Buddha teaches the three vehicles according to their capacities; thus, the three-vehicle Buddhadharma exists in the world. This does not depart from “thought” and “that which is thought,” because it is conditioned by the arousal of resolve.
018.【金银摩尼等】　回应“056.谁生诸宝性，摩尼真珠等”、“084.云何为财富，何因致财富”。	018. [Gold, Silver, Maṇi Jewels, and So Forth] Responds to “056. Who gives rise to the nature of various treasures, such as maṇi jewels and pearls?” and “084. What is wealth, and what causes wealth to arise?”
“摩尼”是从海底龙宫出来的如意宝珠，价值连城。金、银、摩尼、珍珠等财宝，非常珍贵，号称宝物。	A maṇi is a wish-fulfilling jewel said to come from the dragon palace beneath the sea; it is worth a fortune. Gold, silver, maṇi jewels, pearls, and other riches are extremely precious and are called treasures.
是它们本身具有宝性么？就拿金子来说吧，导电不如铜，硬度不如铁，它为什么会那么珍贵呢？其“宝性”是怎样产生出来的呢？其实，是人心认为它珍贵，是众人的心认为它珍贵，这没有离开“想”和“所想”。	Do they themselves possess the nature of treasure? Take gold, for example: it conducts electricity less well than copper and is less hard than iron, so why is it so precious? How does its “nature of treasure” arise? In fact, people regard it as precious; the minds of the many regard it as precious. This does not depart from “thought” and “that which is thought.”
如果说“物以稀为贵”，因为它比较稀少，所以珍贵，那么，“以稀为贵”者不还是人心么，仍然没有离开	If one says that things are precious because they are scarce, and that gold is precious because it is

“想”和“所想”啊。	comparatively rare, then is not the one who regards rarity as precious still the human mind? It still does not depart from “thought” and “that which is thought.”
019.【一阐提大种】　回应“079.云何一阐提”。	019. [Icchantikas and the Great Elements] Responds to “079. What is an icchantika?”
一阐提，是“极恶”的意思，没有信根。一阐提有三种：断善阐提、大悲阐提、无性阐提。	Icchantika means “utterly evil” and denotes one without the faculty of faith. There are three kinds of icchantika: icchantikas who have cut off roots of goodness, icchantikas of great compassion, and icchantikas without the nature for Buddhahood.
即使没有信根的一阐提，是极恶的人了。也同样没有离开“想”和“所想”。	Even an icchantika without the faculty of faith, an utterly evil person, likewise does not depart from “thought” and “that which is thought.”
020.【荒乱及一佛】　回应“042.云何国土乱”“106.何故大牟尼，唱说如是言，迦叶拘留孙，拘那含是我”。	020. [Chaos and One Buddha] Responds to “042. Why are lands in disorder?” and “106. Why does the Great Sage declare: ‘Kāśyapa, Krakucchanda, and Kanakamuni are all myself’?”
国土是指众生所居之处，用现代人的语言讲，就是星球。扩展眼光，缩短时间，广义地来看，这些星球是乱起乱灭的，这就是大慧菩萨所说的“国土乱”和世尊所说的“荒乱”。这个“乱”是广义地来看，若具体到每一个变化，乃至于每一个极其微小的变化，都不是偶然的，都是有规律可循的，这个规律就是世间因果。	“Lands” refers to the places inhabited by sentient beings; in modern language, they are planets. Taking a broader view and a shorter span of time, these planets arise and perish in chaotic fashion. This is what Mahāmati Bodhisattva calls “the disorder of lands” and what the World-Honored One calls “chaos.” This “disorder” is viewed in a broad sense. If we consider each particular change, even every minute change, none is accidental; all follow discernible laws. This law is worldly cause and effect.
贤劫千佛，释迦牟尼佛是第四尊，前面的三尊就是拘留孙佛、拘那含牟尼佛、迦叶佛。这是从众生着相的眼光看，若从佛的眼光看，无相而万法具备，无我而广应诸缘，应众生何妨分时而化，诸化身无妨一脉相承。所以三佛即一佛，所以释迦世尊说，前三佛也是我。	Among the thousand Buddhas of the Fortunate Aeon, Śākyamuni Buddha is the fourth. The preceding three are Krakucchanda Buddha, Kanakamuni Buddha, and Kāśyapa Buddha. This is from the perspective of sentient beings attached to appearances. From the Buddha’s perspective, however, there are no appearances, yet all dharmas are complete; there is no self, yet there is a vast response to all conditions. In responding to sentient beings, what prevents one from teaching at different times? The various transformation bodies may also be connected in a single lineage. Thus, three Buddhas are one Buddha, and

	Śākyamuni, the World-Honored One, says that the preceding three Buddhas are also himself.
乱起乱灭的星球、应缘而化的诸佛，都在众生心中，也没有离开“想”和“所想”。	Planets that arise and perish in chaos, and the Buddhas who manifest in response to conditions, are all within the minds of sentient beings and do not depart from “thought” and “that which is thought.”
021.【智尔焰得向】　回应“053.云何尔焰净”。	021. [Wisdom, the Objects of Knowledge, and Their Direction] Responds to “053. How are the objects of knowledge purified?”
前面说过，“尔焰”就是智障，或者叫做所知障。大慧菩萨问“云何尔焰净”——怎样把所知障清除干净？佛回答说“智尔焰得向”——智慧和智障各有趋向。这当然是心的趋向，所以也没有离开“想”和“所想”。	As stated above, “the objects of knowledge” are knowledge-obstructions, also called obstructions of what is known. Mahāmati Bodhisattva asks, “How are the objects of knowledge purified?”—how can the obstructions of what is known be completely removed? The Buddha answers, “Wisdom and the objects of knowledge each have their direction”—wisdom and knowledge-obstructions each tend in their own direction. These are, of course, directions of the mind, and thus they too do not depart from “thought” and “that which is thought.”
022.【众生有无有】　回应“036.云何空何因”	022. [Sentient Beings, Existence, and Nonexistence] Responds to “036. What is emptiness, and what is its cause?”
在众生看来，“有”和“无有”这两个概念，是相反的，不能并存，“有”就不是“无”，“无”就不是“有”。在佛看来，“有”和“无”并不相违，而是相辅相成的，有因无而有，无因有而无。	From the perspective of sentient beings, the two concepts of “existence” and “nonexistence” are opposites and cannot coexist: where there is existence, there is not nonexistence; where there is nonexistence, there is not existence. From the Buddha’s perspective, however, existence and nonexistence do not conflict but complement each other: existence exists because of nonexistence, and nonexistence is absent because of existence.
“有”和“无”都不是固定不变的，都没有实义可得，或者说，都是当体即空。所以《信心铭》说：“有即是无，无即是有，若不如是，必不须守。”	Neither “existence” nor “nonexistence” is fixed and unchanging; neither has any real meaning that can be obtained. Or, put differently, each is empty in its very substance. Thus, the Inscription on Faith in Mind says: “Existence is precisely nonexistence; nonexistence is precisely existence. If it is not so, there is surely no need to guard it.”

023.【象马诸禽兽　云何而捕取】　回应“076.云何象马鹿，云何而捕取”。	023. [Elephants, Horses, and Other Birds and Beasts: How Are They Captured?] Responds to “076. How are elephants, horses, and deer captured?”
前面刚说过，“有、无”的概念当体即空，并无实义。佛接着就借用大慧菩萨“云何象马鹿，云何而捕取”的问题，进一步阐述“有、无”当体即空的道理。	It was just stated that the concepts of “existence” and “nonexistence” are empty in their very substance and have no real meaning. The Buddha then draws on Mahāmati Bodhisattva’s question, “How are elephants, horses, and deer captured?” to further explain the principle that existence and nonexistence are empty in their very substance.
树林里有象马诸禽兽吗？树林里无象马诸禽兽吗？若说有，有就会被捕捉去，被捕捉去了，那个“有”的实义在哪里呀？若说“无”，既无，又怎么能捕捉到呢？或者说，捕捉前有，捕捉后无。	Are there elephants, horses, and other birds and beasts in the forest? Or are there none? If one says they exist, they may be captured and taken away; once they have been taken away, where is the real meaning of that “existence”? If one says they do not exist, how can they be captured if they do not exist? Or one might say that they exist before being captured and do not exist after being captured.
那么，因为捕捉后的“无”才对比显出捕捉前的“有”，因为捕捉前的“有”才对比显出捕捉后的“无”，这是相辅相成的呀，这不就是“有即是无，无即是有”么。这些也没有离开“想”和“所想”。既然如此，那还捕捉它们干什么呢——“云何而捕取”！“云何”在这里是加重语气。	Thus, the “existence” before capture is made manifest only in contrast to the “nonexistence” after capture, and the “nonexistence” after capture is made manifest only in contrast to the “existence” before capture. They complement one another. Is this not “existence is precisely nonexistence; nonexistence is precisely existence”? These too do not depart from “thought” and “that which is thought.” Since this is so, why capture them at all? —“How are they captured?” Here, “how” adds emphasis.
024.【譬因成悉檀】　回应“097.悉檀及与见，各复有几种”。	024. [Example, Reason, and Siddhānta] Responds to “097. How many kinds are there of siddhānta and views?”
譬即譬喻，悉檀有“宗法”的意思。“譬因成悉檀”有因明三支“宗、因、喻”的意思。“譬、因”成“悉檀”——用“因、喻”来说明“宗”。这就更是“想”和“所想”了。	Pi means analogy, and siddhānta has the sense of a doctrinal proposition. “Example, reason, and siddhānta” carries the meaning of the three parts of Buddhist logic: proposition, reason, and example. “Example” and “reason” establish the “proposition”—that is, reasons and examples are used to explain the proposition. This is even more clearly a matter of “thought” and “that which is thought.”

025.【及与作所作】　回应“013.缘起何所生　云何作所作”。	025. [And Acting and What Is Done] Responds to “013. From what does dependent origination arise? What are acting and what is done?”
作、所作，亦即“能作”和“所作”。前边016.【及与现二见】说到“及与”是承上启下之语，承接上面的“自性想所想”，启发下面所说也都归于“想”和“所想”。这里的“及与作所作”再次提出是承接上面“自性想所想”。“能作”和“所作”，都没有能独立存在的实体可得，也都归于“想”和“所想”。	Acting and what is done are, respectively, “that which acts” and “that which is done.” Earlier, in 016, [And the Two Present Views], it was said that “and with” is a transitional expression, continuing from the preceding “self-nature of thought and that which is thought” and introducing the point that what follows likewise returns to “thought” and “that which is thought.” Its reappearance here in “and acting and what is done” again takes up the preceding “self-nature of thought and that which is thought.” Neither that which acts nor that which is done has an independently existing entity that can be obtained; both return to “thought” and “that which is thought.”
026.【丛林迷惑通】　回应“003.云何见痴惑”“004.云何惑增长”。	026. [The Tangled Forest of Delusion and Penetration] Responds to “003. How is delusion perceived?” and “004. How does delusion increase?”
“丛林”在这里是形容错综复杂，象丛林的枝叶藤蔓那样纵横交错。“迷惑通”就是迷于“惑”和“通”。未修行前迷于惑，已修行后迷于通，其实是很常见的现象。也就是说，世俗所追求的通达，其实是像丛林一样错综复杂的迷惑。	Here, “tangled forest” describes something intricate and complex, crisscrossing like the branches, leaves, and vines of a dense forest. “The delusion and penetration” means being deluded by afflictions and by penetration. Before practice, one is deluded by afflictions; after beginning practice, one is deluded by penetration. This is in fact a very common phenomenon. That is, the comprehension pursued in ordinary life is actually a tangled and complex delusion, like a forest.
027.【心量不现有】　回应“029.云何为种性，非种及心量”。	027. [The Mind-Capacity Does Not Manifest Existence] Responds to “029. What are dispositions, non-dispositions, and mind-capacity?”
心量广阔，犹如海纳百川，兼容并蓄也不见有一法可得，才是真正的通。	When mind-capacity is vast, like the sea receiving a hundred rivers, accommodating all things without finding a single dharma to be obtained, that is true penetration.
028.【诸地不相至】　回应“102.云何为七地”。	028. [The Various Bhūmis Do Not Necessarily Follow One Another] Responds to “102. What is the seventh bhūmi?”

这里所说的“诸地不相至”，是说菩萨地阶未必都是按照诸如“初地到十地”的次序，因为根性不同，悟性高的人可能还会顿悟成佛，“不相至”是说各地阶之间并没有固定的次序可循。最后一答“108.心地者有七”是说，也未必都是按照“初地”到“十地”来划分地阶。	Here, “the various bhūmis do not necessarily follow one another” means that the stages of the bodhisattva bhūmis do not necessarily proceed in a sequence such as from the first through the tenth bhūmi. Because capacities differ, those of high aptitude may even suddenly awaken and become Buddhas. “Do not follow one another” means that there is no fixed sequence among the various stages. The final answer, “108. There are seven mind-grounds,” means that the stages likewise need not always be divided according to the first through tenth bhūmis.
029.【百变百无受】　回应“099.彼诸最胜子，缘觉及声闻，何因百变易，云何百无受”。	029. [A Hundred Transformations and a Hundred Non-Receptions] Responds to “099. Why do those most excellent sons, pratyekabuddhas and śrāvakas, undergo a hundred transformations and a hundred non-receptions?”
声闻缘觉二乘，还有些许变易生死未了，所以说“百变”。但他们分段生死已了，不受后有，所以说“百无受”。他们为什么不受后有呢？这是他们强烈的出离心所致。他们为什么还在变易呢？这正是他们回小向大的机会呀。他们必然会回小向大，早晚而已。	Śrāvakas and pratyekabuddhas still have some transformational birth and death unresolved; hence it is said, “many transformations.” Yet their segmented birth and death has already ceased, and they do not undergo further existence; hence it is said, “many do not receive further existence.” Why do they not undergo further existence? It is because of their strong resolve for liberation. Why do they still undergo transformation? This is precisely their opportunity to turn from the Lesser to the Great. They will inevitably turn from the Lesser to the Great; it is only a matter of time.
030.【医方工巧论】　回应“105.云何医方论，是复何因缘”。	030. [On Medicine and Skilled Arts] Responding to “105. For what reason is there the treatise on medicine?”
病理学、医药学等，属于“医方明”。理工科、手工艺等，属于“工巧明”。	Pathology, pharmacology, and the like belong to the “knowledge of medicine.” Science, engineering, handicrafts, and the like belong to the “knowledge of skilled arts.”
031.【伎术诸明处】　回应“058.明处及伎术，谁之所显示”。	031. [Various Fields of Knowledge and Technical Arts] Responding to “058. By whom are fields of knowledge and technical arts displayed?”
不仅医方明、工巧明等技术，乃至诸种“明”，都没有离开“想”和“所想”。诸种“明”，一般划分为五大类，谓之“五明”，那就是：内明、因明、声明、医方	Not only technical fields such as the knowledge of medicine and the knowledge of skilled arts, but all kinds of “knowledge” do not depart from “thought”

明、工巧明。简单地说，内明指修心的方法，因明就是逻辑学，声明就是音乐学，医方明、工巧明刚才已经说到了。	and “what is thought.” Such fields of knowledge are generally divided into five major categories, called the “five sciences”: inner knowledge, logic, phonetics, medicine, and skilled arts. Put simply, inner knowledge refers to methods of cultivating the mind; logic is the study of reasoning; phonetics is the study of music; and medicine and skilled arts have just been discussed.
前面（016.及与现二见）已经提到，一直到“伎术诸明处”这里，都是归于“想”和“所想”。乃至“五法、三自性、八识、二无我”，也都是归于“想”和“所想”。	As mentioned earlier in “016. And the Two Views of the Present,” everything up to “Various Fields of Knowledge and Technical Arts” belongs to “thought” and “what is thought.” Even the “five dharmas, three natures, eight consciousnesses, and twofold non-self” all belong to “thought” and “what is thought.”
下面，从“032.诸山须弥地”到“056.毛孔眉毛几”，是大慧菩萨没有问到的，佛开始反诘大慧菩萨了。应该注意到，自此反诘之后，佛的答语频繁出现“云何”，在此之前，仅“023.	From below, beginning with “032. The Various Mountains, Mount Sumeru, the Earth, the Great Ocean, and the Measures of the Sun and Moon” and continuing to “056. How Many Pores and Eyebrows,” are matters that Mahāmati Bodhisattva did not ask about; the Buddha then begins to question Mahāmati in return. It should be noted that, after this counter-questioning begins, the Buddha’s replies frequently use “how.” Before this, it appears only in item 023,
象马诸禽兽，云何而捕取”一处有“云何”二字，前面说过，“云何而捕取”的“云何”是加重语气，也算是反诘吧。然而，句句反诘是从这里开始的。佛不仅反诘大慧菩萨没有问到的，即使大慧菩萨问到的，佛也开始使用反诘的语气了。	“How are elephants, horses, birds, and beasts captured?” The two characters yunhe, “how,” in “how are they captured?” add emphasis and may also be regarded as a counter-question. Nevertheless, counter-questioning sentence after sentence begins here. The Buddha not only questions Mahāmati about matters he did not ask, but even begins to use a counter-questioning tone regarding matters Mahāmati did ask about.
反诘就是反问，下面的经文有两种反问，一种是大慧菩萨没有问到的，一种是大慧菩萨已经问到的。比如，“052.	Counter-questioning means asking in return. The sūtra passages below contain two kinds of rhetorical question: those concerning matters Mahāmati Bodhisattva did not ask about, and those concerning matters he had already asked about. For example, “052.
声闻辟支佛，佛及最胜子，身各有几数？何故不问此？——声闻、辟支佛、佛、菩萨，他们的身体各自是由多少微尘构成的？你怎么不问这个问题呢？”这是大慧菩	“Śrāvakas, pratyekabuddhas, Buddhas, and the Supreme Ones’ sons—of how many particles is each body composed? Why do you not ask this?”

萨没有问到的。再比如，“065.云何禅境界——说什么境界不境界的！”这是大慧菩萨已经问到的。	That is a matter Mahāmati Bodhisattva did not ask about. Another example is, “065. What is the realm of dhyāna?”—what is this talk of realms or no realms? That is a matter Mahāmati Bodhisattva had already asked about.
回顾前面的经文，佛的回答，是在讲述了诸多教理之后，而后归结于“想”和“所想”。紧接着的就是下面的经文，佛开始反诘大慧菩萨了。佛在这里为什么要反诘呢？咱们不妨从“自宗通、说通”谈起。本经后面的经文讲到了“自宗通”与“说通”，咱们不妨把后面的经文搬到这里，经文如下：	Looking back over the preceding sūtra passages, the Buddha’s answers first expound many doctrines and then conclude by returning to “thought” and “what is thought.” Immediately afterward come the following passages, in which the Buddha begins to question Mahāmati Bodhisattva in return. Why does the Buddha do so here? We may begin by discussing “self-realization” and “verbal exposition.” Later passages in this sūtra speak of “self-realization” and “verbal exposition.” Let us bring those later passages here; the text reads as follows:
佛告大慧，三世如来有二种法通，谓说通及自宗通。说通者，谓随众生心之所应，为说种种，众具契经，是名说通。	The Buddha said to Mahāmati: “The Tathāgatas of the three times have two kinds of penetration into the Dharma: verbal exposition and self-realization. Verbal exposition means teaching in various ways according to what accords with the minds of sentient beings; the many sūtras accordingly contain such teachings. This is called verbal exposition.”
自宗通者，谓修行者离自心现种种妄想，谓不堕‘一、异’‘俱、不俱’品，超度一切心意识，自觉圣境界，离因成见相。一切外道、声闻、缘觉，堕二边者。所不能知，我说是名‘自宗通’法。	“Self-realization means that practitioners leave behind the various deluded thoughts manifested by their own minds; they do not fall into the categories of ‘one’ and ‘different,’ or ‘both’ and ‘not both’; they transcend all mind, mentation, and consciousness, directly realize the state of the noble ones, and are free from views based on causes, production, and appearances. This is what all non-Buddhist paths, śrāvakas, and pratyekabuddhas who fall into the two extremes cannot know. I call this the Dharma of ‘self-realization.’”
大慧，是名‘自宗通’及‘说通’相，汝及余菩萨摩诃萨，应当修学。尔时，世尊欲重宣此义，而说偈言：我谓二种通，宗通及言说。说者授童蒙，宗为修行者。	“Mahāmati, these are the characteristics of ‘self-realization’ and ‘verbal exposition.’ You and the other bodhisattva mahāsattvas should cultivate and learn them.” At that time, wishing to restate this meaning, the World-Honored One spoke these verses: “I speak of two kinds of penetration: self-

	realization and verbal exposition. Verbal exposition instructs beginners; self-realization is for practitioners.”
这段经文的意思是：“三世诸佛有两种法通，就是说通和自宗通。所谓说通，是应众生种种不同的根性，应病与药，为他们解说种种不同的义理，在种种不同的经典里就具有众多的这样的义理，这就是说通。	The meaning of this passage is as follows: “The Buddhas of the three times have two kinds of penetration into the Dharma: verbal exposition and self-realization. Verbal exposition means that, in accordance with the various capacities of sentient beings and prescribing medicine according to their illnesses, they explain various meanings to them. The various sūtras contain many such teachings; this is verbal exposition.”
所谓自宗通，就是实修者，离开自心所现的种种妄想，不再困扰在“一、异”“俱、不俱”等知见里，超越一切意识，远离因和果对立等等知见，而自证圣智境界。一切外道、声闻、缘觉等，堕在两边者，不能了知圣智境界。	“Self-realization means that actual practitioners leave behind the various deluded thoughts manifested by their own minds. They are no longer troubled by views such as ‘one’ and ‘different,’ or ‘both’ and ‘not both’; they transcend all consciousness, leave behind views based on such oppositions as cause and effect, and directly realize the realm of noble wisdom. All non-Buddhist paths, śrāvakas, and pratyekabuddhas who fall into the two extremes cannot know the realm of noble wisdom.”
这就是我说的“自宗通”。大慧啊，这就是自宗通和说通，你和其他大菩萨，都应当修学。”说到这里，佛作了一首偈语，简洁明了地归纳了自宗通和说通：“我谓二种通，宗通及言说。说者授童蒙，宗为修行者。”	“This is what I call ‘self-realization.’ Mahāmati, this is self-realization and verbal exposition. You and the other great bodhisattvas should cultivate and learn them.” Having said this, the Buddha composed a verse that concisely summarizes self-realization and verbal exposition: “I speak of two kinds of penetration: self-realization and verbal exposition. Verbal exposition instructs beginners; self-realization is for practitioners.”
这首偈语明确指出“说者授童蒙，宗为修行者。”这就是说，“说通”只是入门知识，“自宗通”才是修行者所须要的。正因为如此，佛在回答了诸多义理之后，恐学人堕在这些义理里，就采用反诘的语气，扫除义理的困扰，从而引导学人走上正修行路。	This verse clearly states, “Verbal exposition instructs beginners; self-realization is for practitioners.” That is, “verbal exposition” is only introductory knowledge, whereas “self-realization” is what practitioners need. For this reason, after answering many doctrinal questions, the Buddha, fearing that students might become trapped in these doctrines, adopts a counter-questioning tone to clear away their entanglement in doctrine and guide them onto the proper path of practice.

032.【诸山须弥地　巨海日月量】	032. [The Various Mountains, Mount Sumeru, the Earth, the Great Ocean, and the Measures of the Sun and Moon]
诸多的山川大地巨海，乃至日月须弥，怎样测量它们啊？象这样的问题，你怎么不问呢？	How are the many mountains, rivers, lands, and great oceans—even the sun, moon, and Mount Sumeru—to be measured? Why do you not ask questions such as these?
033.【下中上众生　身各几微尘】	033. [The Lower, Middle, and Higher Classes of Sentient Beings: How Many Particles Compose Each Body?]
下、中、上不同种类的众生，他们的身体各有多少微尘构成啊？象这样的问题，你怎么不问呢？	How many particles compose the bodies of sentient beings of the lower, middle, and higher classes? Why do you not ask questions such as these?
034.【一一刹几尘】	034. [How Many Particles Are There in Each Buddha-Land?]
刹即刹土，一个大千世界就是一个刹土。一个刹土有多大呢？这要从“小世界”说起，有日有月就是一个小世界，这就相当于一个太阳系了。	Kṣetra means a Buddha-land. One great chiliocosm is one Buddha-land. How large is a Buddha-land? This must be explained beginning with a “small world.” A world having a sun and moon is one small world, roughly equivalent to a solar system.
一千个小世界构成一个小千世界，一千个小千世界构成一个中千世界，一千个中千世界构成一个大千世界，所以大千世界又称为“三千大千世界”，就是“千”的三次方。这就是一个刹土，相当于现代天文学所说的“银河系”的大小吧。	One thousand small worlds make one minor chiliocosm; one thousand minor chiliocosms make one middling chiliocosm; and one thousand middling chiliocosms make one great chiliocosm. Thus, a great chiliocosm is also called a “trichiliocosm”—one thousand cubed. This is one Buddha-land, perhaps equivalent in size to what modern astronomy calls a galaxy.
“一一刹几尘”是说，一个个象银河系这样的星系，各自有多少微尘构成啊？象这样的问题，你怎么不问呢？	“How many particles are there in each Buddha-land?” means: How many particles compose each galaxy-like system? Why do you not ask questions such as these?
035.【弓弓数有几】	035. [How Many Bows Are There in Each Bow?]
“弓”和下面所说的“肘”等，都是古印度的长度单位。二尺为一肘，四肘为一弓。	The “bow,” as well as the “cubit” mentioned below, are ancient Indian units of length. Two feet make one cubit, and four cubits make one bow.
036.【肘步拘楼舍】	036. [Cubits, Paces, and Krośas]
五百弓为一“拘楼舍”。	Five hundred bows make one krośa.

037.【半由延由延】	037. [Half a Yojana and a Yojana]
十拘楼舍为一“由延”。由延有时候翻译成“由旬”。	Ten krośas make one yojana. Yojana is sometimes translated as youxun.
038.【兔毫窗尘虮】	038. [Rabbit Hair, Window Dust, and Lice]
“兔毫”有时候翻译成“兔毛头尘”。七微尘为一“窗尘”，七窗尘为一“兔毛头尘”。	“Rabbit hair” is sometimes translated as “rabbit-hair-tip dust.” Seven motes make one “window-dust particle,” and seven window-dust particles make one rabbit-hair-tip dust particle.
039.【羊毛[　-夫+　]麦尘】	039. [Wool, Barley, and Dust]
七兔毛头尘为一“羊毛头尘”，七羊毛头尘为一“牛毛头尘”，七牛毛头尘为一“虮”，七虮为一“虱”，七虱为一“芥”，七芥为一[　-夫+　]。[　-夫+　]就是大麦。	Seven rabbit-hair-tip particles make one “sheep-hair-tip particle”; seven sheep-hair-tip particles make one “ox-hair-tip particle”; seven ox-hair-tip particles make one nit; seven nits make one louse; seven lice make one mustard seed; and seven mustard seeds make one [- +]. [- +] means barley.
040.【钵他几[　-夫+　]麦】	040. [Bota Ji Barley]
041.【阿罗[　-夫+　]麦几】	041. [Alo Barley Ji]
钵他是半斗，阿罗是一斗。这两句反诘的意思是，你怎么不这样问呢：半斗有多少个大麦？一斗有多少个大麦？	A pātra is half a dou, and an āra is one dou. The counter-question in these two lines means: Why do you not ask in this way: How many barley grains are there in half a dou? How many barley grains are there in one dou?
042.【独笼那　梨】	042. [One Du-luṅga and One Nākhārī]
一斛就是一“独笼”，十独笼为一“那　梨”。	One hu is one du-luṅga; ten du-luṅgas make one nākhārī.
043.【勒叉及举利】	043. [Lakṣa and Koṭi]
044.【乃至频婆罗　是各有几数】	044. [Up to Bimbara: How Many of Each Are There?]
“勒叉”就是十万的意思，“举利”是一亿，“频婆罗”是一兆。“是各有几数”意思是，它们各是多少数？	Lakṣa means one hundred thousand, koṭi means one hundred million, and bimbara means one trillion. “How many of each are there?” means: What are their respective numerical values?
045.【为有几阿　　名舍梨沙婆】	045. [How Many Aṇus Are Called One Mustard Seed?]

“阿　”就是微尘，“舍梨沙婆”就是芥子。多少微尘为一芥子啊？	Aṇu means a minute particle, and śarṣapa means a mustard seed. How many minute particles make one mustard seed?
046.【几舍梨沙婆　名为一赖提】	046. [How Many Mustard Seeds Are Called One Ratti?]
“赖提”就是“赖提摩沙”——草子。多少芥子为一草子啊？	Ratti means ratti-māṣa—a grass seed. How many mustard seeds make one grass seed?
047.【几赖提摩沙】　“赖提摩沙”——草子。	047. [How Many Ratti-Māṣas?] Ratti-māṣa means a grass seed.
048.【几摩沙陀那】　“摩沙陀那”——豆。	048. [How Many Māṣa-Dhānas?] Māṣa-dhāna means a bean.
049.【复几陀那罗　为迦梨沙那】　“陀那罗”——铢，“迦梨沙那”——两。	049. [How Many Dhānaras Make One Karṣa?] Dhānara means a zhu, and karṣa means a tael.
050.【几迦梨沙那　为成一波罗】　“波罗”——斤。	050. [How many karṣas make one pala?] “Pala” means a catty.
051.【此等积聚相　几波罗弥楼　是等所应请　何须问余事】	051. [How many palas of these accumulated forms make a Mount Sumeru? These are the matters that should be asked; why ask about anything else?]
“弥楼”就是须弥山。“此等积聚相，几波罗弥楼”——几斤微尘能积聚成须弥山啊？象这些都应该问，这就把时间占完了，就无须问别的事了。	“Milu” means Mount Sumeru. “How many palas of these accumulated forms make a Mount Sumeru?”—how many catties of minute particles must accumulate to form Mount Sumeru? These are the sorts of questions that should be asked. They would use up all the time, leaving no need to ask about anything else.
052.【声闻辟支佛　佛及最胜子　身各有几数　何故不问此】	052. [How many particles constitute the bodies of śrāvakas, pratyekabuddhas, Buddhas, and the Supreme One’s sons? Why do you not ask this?]
声闻、辟支佛、佛、菩萨，他们的身体各自是由多少微尘构成的？你怎么不问这个问题呢？	The bodies of śrāvakas, pratyekabuddhas, Buddhas, and bodhisattvas are each composed of how many minute particles? Why do you not ask this question?
053.【火焰几阿　】	053. [How many minute particles are in a flame?]
火焰能分解成多少微尘？	Into how many minute particles can a flame be divided?
054.【风阿　复几】	054. [And how many minute particles are in wind?]

风能分解成多少微尘?	Into how many minute particles can wind be divided?
055.【根根几阿　】	055. [How many minute particles are in each faculty?]
眼、耳、鼻、舌、身、意，这六根各能分解成多少微尘?	Into how many minute particles can each of the six faculties—eye, ear, nose, tongue, body, and mind—be divided?
056.【毛孔眉毛几】	056. [How many are in pores and eyebrows?]
毛孔、眉毛，各能分解成多少微尘?	Into how many minute particles can pores and eyebrows each be divided?
以上这些问题，你怎么不问呢?	Why do you not ask all these questions?
从上面“032.诸山须弥地”到这里，是大慧菩萨没有问到的，下面又是大慧菩萨所问到的了。	From “032. The Mountains, Mount Sumeru, and the Earth” above to this point are matters that Mahāmati Bodhisattva did not ask about. What follows consists again of matters that Mahāmati Bodhisattva did ask about.
057.【护财自在王　转轮圣帝王　云何王守护】　回应“062.云何名为王，转轮及小王，云何守护国”。	057. [Treasury-Protecting Kings, Sovereign Kings, Wheel-Turning Sage Kings, and Imperial Kings—how do kings protect?] This responds to “062. What is meant by a king, a wheel-turning king, and a lesser king? How do they protect their kingdoms?”
大慧菩萨问的是，什么叫做国王、转轮王和小王，他们是怎样守护国土的。	Mahāmati Bodhisattva asked what is meant by kings, wheel-turning kings, and lesser kings, and how they protect their kingdoms.
释迦世尊没有按他的思路回答，而是告诉他，王的种类多着呢，如护财王、自在王、转轮王、圣王、帝王等等，这是他们过去世做过种种善事，以此为因，今生遇缘而成的善果。善有善报，正报是国王，依报是国土。这是因果使然，说什么国王守护国土啊——“云何王守护”！	Śākyamuni Buddha did not answer along this line of thought. Instead, he told him that there are many kinds of kings: treasury-protecting kings, sovereign kings, wheel-turning kings, sage kings, imperial kings, and so forth. In past lives, they performed various good deeds; these became the causes, and in this life, when conditions are encountered, they mature as the good results. Good deeds bring good recompense: the direct recompense is becoming a king, and the dependent recompense is possessing a kingdom. This is due to cause and effect. What need is there to speak of kings protecting their kingdoms—“how do kings protect?”

058.【云何为解脱】　回应“065.解脱修行者，是各有几种”。	058. [What is liberation?] This responds to “065. How many kinds of practitioners cultivating liberation are there?”
隋朝开皇年间，有个小沙弥，叫做道信，才十四岁，来礼拜三祖僧璨大师。对三祖说：“愿和尚慈悲，乞与解脱法门。”三祖问道信：“谁缚汝？”道信回答说：“无人缚。”三祖说：“何更求解脱乎？”道信于言下大悟。后来道信就是四祖。三祖与四祖的这段问答，与本经世尊与大慧菩萨的问答同一旨趣。	During the Kaihuang era of the Sui dynasty, there was a novice monk named Daoxin. At the age of fourteen, he came to pay homage to Chan Master Sengcan, the Third Patriarch. He said to the Third Patriarch, “May the Venerable One be compassionate and grant me the Dharma gate of liberation.” The Third Patriarch asked Daoxin, “Who binds you?” Daoxin replied, “No one binds me.” The Third Patriarch said, “Why, then, do you seek liberation?” At these words, Daoxin attained great awakening. He later became the Fourth Patriarch. This exchange between the Third and Fourth Patriarchs conveys the same purport as the exchange in this sūtra between the Buddha and Mahāmati Bodhisattva.
大慧菩萨问：“解脱修行者，是各有几种？”——发心修解脱道者，有几种人啊？这个问题一般都是这么回答：“有三种，声闻、缘觉、菩萨。”这样的回答虽然正确，但却不直接、不了义。看佛是怎么回答的：“云何为解脱”——有什么解脱不解脱的！	Mahāmati Bodhisattva asked, “How many kinds of practitioners cultivating liberation are there?”—that is, how many kinds of people arouse the resolve to cultivate the path of liberation? This question is generally answered: “There are three kinds: śrāvakas, pratyekabuddhas, and bodhisattvas.” Although this answer is correct, it is neither direct nor ultimate. See how the Buddha answers: “What is liberation?”—what liberation or nonliberation is there!
059.【广说及句说　如汝之所问】　回应“059.伽陀有几种，长颂及短句”。	059. [Extensive exposition and concise exposition, as you have asked.] This responds to “059. How many kinds of gāthā are there—long verses and short stanzas?”
伽陀就是偈颂。佛经里有很多偈颂。有的偈颂很长，几十句乃至数百句。有的偈颂很短，只有几句。	Gāthā means verse. Buddhist sūtras contain many verses. Some verses are very long, extending to dozens or even hundreds of lines. Others are very short, consisting of only a few lines.
大慧菩萨所说的“长颂”就是很长的偈颂，“短句”就是很短的偈颂，比如“四句偈”。	The “long verses” mentioned by Mahāmati Bodhisattva are simply very long verses, while “short stanzas” are very short verses, such as four-line verses.
释迦世尊所说的“广说”可以对应长颂，“句说”可以对应短句。	The “extensive exposition” spoken of by Śākyamuni Buddha may correspond to long verses, and

	“concise exposition” may correspond to short stanzas.
既然大慧菩萨已经把伽陀分为两种“长颂及短句”，为什么还要问“伽陀有几种”呢？这要从“三藏十二部”说起。	Since Mahāmati Bodhisattva had already divided gāthā into the two kinds of “long verses and short stanzas,” why did he still ask, “How many kinds of gāthā are there?” This must be explained in terms of the Tripiṭaka’s twelve divisions.
前面“十门玄谈”里已经说过，“十二部”是指“长行、重颂、孤起、因缘、本事、本生、未曾有、譬喻、论议、自说、方广、授记”。其中的“重颂、孤起”都是偈颂。	As was already explained in the earlier “Ten Gates of Mysterious Discourse,” the “twelve divisions” are prose discourses, reiterative verses, independent verses, causes and conditions, former deeds, former births, marvels, parables, discussions, self-spoken teachings, extensive teachings, and prophecies. Among these, reiterative verses and independent verses are both verse forms.
先以散文的形式说完之后，再以偈颂的格式重述一遍已说的内容，称为“重颂”。若没有先用散文的形式说，只以偈颂的形式说起，称为“孤起”。大慧菩萨所问的“伽陀有几种，长颂及短句”，其实是这样的意思——诸如长颂及短句这样的伽陀，有多少种类呢？显然，回答这个问题，至少能说出两个种类——重颂与孤起。	After something has first been explained in prose, restating what has already been said in verse is called “reiterative verse.” If it is not first explained in prose but is presented only in verse, it is called “independent verse.” What Mahāmati Bodhisattva meant by asking, “How many kinds of gāthā are there—long verses and short stanzas?” is actually this: How many categories of gāthā are there, such as long verses and short stanzas? Clearly, in answering this question, one could at least name two categories: reiterative verses and independent verses.
然而，佛却没有这样回答。佛回答说“广说及句说　如汝之所问”——正象你问话里所说的那样，有广说（即长颂），有句说（即短句）。　这其实也是反诘——你已经说出了“长颂及短句”，还用再问“有几种”么！	Yet the Buddha did not answer in this way. He replied, “Extensive exposition and concise exposition, as you have asked”—just as you yourself said in your question, there are extensive expositions, that is, long verses, and concise expositions, that is, short stanzas. This too is a counterquestion: you have already stated “long verses and short stanzas,” so is there any need to ask again how many kinds there are?
060.【众生种种欲】　回应“061.云何生饮食，及生诸爱欲”。	060. [Sentient beings have various desires.] This responds to “061. Why does the desire for food arise, and why do the various desires of attachment arise?”
大慧菩萨问：为什么会生起吃饭的欲望？为什么会生起诸多爱欲？佛回答：众生种种欲——因为他是众生，就	Mahāmati Bodhisattva asked: Why does the desire to eat arise? Why do the many desires of

会有种种欲望。对于“云何生饮食，及生诸爱欲”这个问题，佛在下面第九十答，说得更为干脆。	attachment arise? The Buddha answered: “Sentient beings have various desires”—because they are sentient beings, they have all manner of desires. The Buddha gives an even more direct answer to the question, “Why does the desire for food arise, and why do the various desires of attachment arise?” in his ninetieth response below.
那么，佛在这里为什么不那样回答呢？因为这里紧接着就要回答“食肉诸种类，何因故食肉”，所以在这里先突出“众生”这个概念，接续下面“种种诸饮食”之答语。“种种欲”是众生的欲望，“种种诸饮食”是众生的饮食。	Why, then, did the Buddha not answer in that way here? Because he is about to answer, “What kinds of meat-eaters are there, and for what reason do they eat meat?” Thus, he first highlights the concept of “sentient beings” here, linking it to the following answer, “the various kinds of food.” “Various desires” are the desires of sentient beings, and “the various kinds of food” are the foods of sentient beings.
061.【种种诸饮食】　回应“088.云何不食肉，云何制断肉，食肉诸种类，何因故食肉”。	061. [The various kinds of food.] This responds to “088. Why not eat meat? Why establish precepts prohibiting meat? What kinds of meat-eaters are there, and for what reason do they eat meat?”
大慧菩萨问：为什么提倡不吃肉？为什么制定不吃肉的戒条？众生里有诸多吃肉的种类，他们为什么吃肉呢？在这里，佛并不细讲诸多大道理，而是简洁地反诘：“种种诸饮食！”——能吃的东西很多，为什么一定要吃肉呢！	Mahāmati Bodhisattva asked: Why advocate not eating meat? Why establish precepts prohibiting meat? There are many kinds of sentient beings who eat meat; why do they eat it? Here, the Buddha does not elaborate on many grand principles, but simply counters: “The various kinds of food!”—there are many things that can be eaten, so why must one eat meat?
062.【云何男女林　金刚坚固山　云何如幻梦　野鹿渴爱譬　云何山天仙　　阎婆庄严】　回应“040.何因如幻梦，及　阎婆城，世间热时焰，及与水月光”、“108.何因男女林，诃梨阿摩勒，鸡罗及铁围，金刚等诸山，无量宝庄严，仙阎婆充满”。	062. [Why the Male-and-Female Grove and the adamantine solid mountains? Why are things like illusions and dreams, like a thirsty wild deer? Why are mountains adorned with heavenly immortals and gandharvas?] This responds to “040. For what reason are things like illusions and dreams, gandharva cities, heat-haze in the world, and moonlight reflected in water?” and “108. For what reason are there the Male-and-Female Grove, harītakī, āmalaka, petals, and the Iron Enclosure and adamantine mountains, adorned with innumerable treasures and filled with immortals and gandharvas?”
男女林，又称尸陀林、梵语叫做“尸多婆那”。尸多的意思是寒冷、婆那的意思是树林。男女林就是“寒	The Male-and-Female Grove, also called the charnel grove, is known in Sanskrit as Śītavana. Śīta means

林”。寒林之树所结的果实如男女之状，果实成熟后颜色美艳，不久果实落地，状如死尸，臭秽不堪。当地的人们把寒林作为弃死尸之处。	cold, and vana means grove. The Male-and-Female Grove is thus the “Cold Grove.” The fruits borne by the trees of the Cold Grove resemble male and female forms. When ripe, they are brightly colored and beautiful; before long they fall to the ground, resembling corpses and becoming foul and putrid. Local people use the Cold Grove as a place to abandon corpses.
现在我们来看大慧菩萨的第一百零八问“何因男女林，诃梨阿摩勒，鸡罗及铁围，金刚等诸山，无量宝庄严，仙闼婆充满”，其中“诃梨”“阿摩勒”是两种水果，“鸡罗”是“花瓣”的意思。	Now let us consider Mahāmati Bodhisattva’s 108th question: “For what reason are there the Male-and-Female Grove, harītakī, āmalaka, petals, and the Iron Enclosure and adamantine mountains, adorned with innumerable treasures and filled with immortals and gandharvas?” Here, harītakī and āmalaka are two kinds of fruit, while jīra means “petals.”
这一问的前半部分是问，诸如男女林、诃梨、阿摩勒、鸡罗等，都是花果，为什么只有男女林的果实如男女之状呢？这一问的后半部分是问铁围、金刚等诸山。对应佛在这里回答的第一个“云何”——云何男女林、金刚坚固山。	The first half of this question asks: among such flowers and fruits as the Male-and-Female Grove, harītakī, āmalaka, and petals, why are only the fruits of the Male-and-Female Grove shaped like male and female forms? The latter half asks about the Iron Enclosure, the adamantine mountains, and other such mountains. This corresponds to the first “why” in the Buddha’s response here: “Why the Male-and-Female Grove and the adamantine solid mountains?”
再看第一百零八问的后半部分。铁围，金刚都是山名。“仙闼婆”可以分解为“天仙、 闼婆”， 闼婆又作乾闼婆，是天帝的乐神。这一问的后半部分是问，在铁围、金刚等诸多宝山里，还有众多宝物庄严，仙人、乐神，充满其间，这是为什么呢？对应佛在这里回答的第三个“云何”——云何山天仙 闼婆庄严。	Now consider the latter half of the 108th question. Iron Enclosure and Adamantine are both names of mountains. “Xiantapo” can be divided into “heavenly immortals” and “gandharvas”; gandharvas, also written qiandapo, are the musical deities of the heavenly lord. This latter half asks why the Iron Enclosure, the adamantine mountains, and many other jeweled mountains are adorned with numerous treasures and filled with immortals and musical deities. This corresponds to the third “why” in the Buddha’s response here: “Why are mountains adorned with heavenly immortals and gandharvas?”
上面说了第一个和第三个“云何”，还有第二个“云何”——云何如幻梦、野鹿渴爱譬。这是回应大慧菩萨的第四十问“何因如幻梦，及 闼婆城，世间热时焰，	We have discussed the first and third “why”; there remains the second: “Why are things like illusions and dreams, like a thirsty wild deer?” This responds to Mahāmati Bodhisattva’s fortieth question: “For

及与水月光”。其中“野鹿渴爱譬”对应“世间热时焰”。	what reason are things like illusions and dreams, gandharva cities, heat-haze in the world, and moonlight reflected in water?” Here, “the simile of a thirsty wild deer” corresponds to “heat-haze in the world.”
世间热时焰就是“阳焰”，夏日之原野，日光映浮尘而四散，远望很象是水，叫做阳焰。野鹿干渴，见阳焰以为是水，奔跑追逐，却永远追不到。	The heat-haze of the world is a mirage. On a summer plain, sunlight reflects from floating dust and scatters in all directions; viewed from afar, it closely resembles water, and is called a mirage. A thirsty wild deer sees the mirage and takes it for water, running after it in pursuit, yet can never reach it.
“野鹿渴爱譬”是以此为譬喻，讲说一切有为法如幻、如梦、如海市蜃楼、如水中月光，了不可得。 阎婆城就是海市蜃楼。大慧菩萨所问的“何因如幻梦，及 阎婆城，世间热时焰，及与水月光”是问，为什么一切都如此了不可得呢?	“The simile of a thirsty wild deer” uses this as an analogy to explain that all conditioned dharmas are like illusions, dreams, mirages, and moonlight reflected in water—utterly unobtainable. A gandharva city is a mirage. Mahāmati Bodhisattva’s question, “For what reason are things like illusions and dreams, gandharva cities, heat-haze in the world, and moonlight reflected in water?” asks why everything is thus utterly unobtainable.
应该注意到，大慧菩萨所问的是“何因”，释迦世尊回答的是“云何”。佛反诘大慧菩萨：说什么男女林啊，金刚山啊！说什么幻梦啊，阳焰啊！说什么天仙啊，乐神啊，庄严啊！这些统统都是戏论！	It should be noted that what Mahāmati Bodhisattva asks is “what cause,” whereas Śākyamuni Buddha answers, “how.” The Buddha counters Mahāmati Bodhisattva: “What talk is this of men, women, groves, and Vajra Mountains? What talk is this of dreams and shimmering heat? What talk is this of celestial immortals, music-making deities, and adornments?” All of these are mere conceptual elaborations.
063.【解脱至何所】 回应“009.解脱至何所”。	063. [Where Does Liberation Lead?] Responds to “009. Where Does Liberation Lead?”
064.【谁缚谁解脱】 回应“010.谁缚谁解脱”。	064. [Who Is Bound, and Who Is Liberated?] Responds to “010. Who Is Bound, and Who Is Liberated?”
这两个问题，佛的答语与大慧菩萨的问句看似相同，其实意境不同。大慧菩萨所说的是问句，佛所说的是反诘。	In these two questions, the Buddha’s replies appear to be identical to Mahāmati Bodhisattva’s questions, but their import differs. Mahāmati Bodhisattva’s words are questions; the Buddha’s words are counter-questions.
大慧菩萨的问句“解脱至何所？”——解脱之后就到哪里去了？其实，若还有个去处，谈何解脱！所以，佛回	Mahāmati Bodhisattva asks, “Where does liberation lead?”—after liberation, where does one go? Yet if

答他：“解脱至何所！”——既是解脱者，还有个什么地方一定要去么！还有个什么地方不能去么！	there is still somewhere to go, how can this be called liberation? Thus, the Buddha answers him, “Where does liberation lead?”—if one is liberated, is there any place one must go? Is there any place one cannot go?
大慧菩萨的问句“谁缚？谁解脱？”——哪些人缠缚在苦海之中？哪些人从苦海中解脱出来了？这个问题，稍具佛学知识的人都知道答案：众生缠缚、佛解脱。然而，这是众生界学佛的常识，凡圣宛然对立，并非了义。佛不会用常识性的概念回答大慧菩萨，佛在这里的回答“谁缚谁解脱”是反诘——何曾有谁缠缚过！何曾有谁解脱过！	Mahāmati Bodhisattva asks, “Who is bound? Who is liberated?”—which beings are bound in the sea of suffering, and which have been liberated from it? Anyone with even a little Buddhist knowledge knows the answer: sentient beings are bound, and Buddhas are liberated. Yet this is merely common knowledge for sentient beings studying Buddhism, in which ordinary beings and sages stand plainly opposed; it is not the definitive meaning. The Buddha would not answer Mahāmati Bodhisattva with conventional concepts. Here, the Buddha’s reply, “Who is bound, and who is liberated?” is a counter-question: Who has ever been bound? Who has ever been liberated?
065.【云何禅境界】　回应“011.何等禅境界”。	065. [What Are the Realms of Chan?] Responds to “011. What Kinds of Chan Realms Are There?”
大慧菩萨问：禅定的境界都有哪些？佛在上面第九答已经告诉大慧菩萨，世间出世间大小禅定的种类有无量多。在这里干脆用反诘的语句扫掉对禅境界的执取之心。“云何禅境界”——说什么境界不境界的！	Mahāmati Bodhisattva asks: What realms are there in meditative absorption? In the ninth answer above, the Buddha has already told Mahāmati Bodhisattva that there are immeasurably many kinds of worldly and supramundane meditation, great and small. Here, he simply sweeps away the mind that clings to meditative realms with a counter-question: “What realms of Chan?”—what talk is this of realms or no realms?
066.【变化及外道】　回应“005.何故刹土化，相及诸外道”。	066. [Transformations and Non-Buddhist Paths] Responds to “005. Why Are Buddha Lands Transformed, as Are Appearances and the Various Non-Buddhist Paths?”

“变化及外道”这一答是紧接着上一答“云何禅境界”的，即“云何禅境界、变化及外道”。这句也就是“云何变化”“云何外道”。以此来反诘大慧菩萨的“何故刹土化，相及诸外道”之问。	The answer “Transformations and Non-Buddhist Paths” immediately follows the preceding answer, “What realms of Chan?” Together they read: “What realms of Chan, transformations, and non-Buddhist paths?” That is, “What transformations?” and “What non-Buddhist paths?” By this, the Buddha counters Mahāmati Bodhisattva’s question, “Why are Buddha Lands transformed, as are appearances and the various non-Buddhist paths?”
067.【云何无因作】	067. [How Can There Be Action Without a Cause?]
068.【云何有因作】	068. [How Can There Be Action with a Cause?]
069.【有因无因作】	069. [Action with or Without a Cause]
070.【及非有无因】	070. [And Neither with nor Without a Cause]
以上四句回应“014.云何俱异说”“015.云何为增长”。	The above four lines respond to “014. How Are the Various Views Different?” and “015. What Views Are Increased?”
《楞严经》多次说到“非因缘性，非自然性”，那么，什么是因缘性？什么是自然性？因缘性就是认为，有实因而生实果，这是一种外道邪见，又称“有因论”。自然性就是认为，一切万物，无因无缘，皆自然生，皆自然灭，这是另一种外道邪见，又称“无因论”。也有些外道认为，亦有因亦无因。还有些外道认为，非有因非无因。	The Śūraṅgama Sūtra repeatedly speaks of “not the nature of causes and conditions, nor the nature of spontaneity.” What, then, are the nature of causes and conditions and the nature of spontaneity? The nature of causes and conditions is the view that real causes produce real results. This is a heterodox view of a non-Buddhist path, also called the theory of causation. The nature of spontaneity is the view that all things arise naturally, without cause or condition, and naturally perish. This is another heterodox view of a non-Buddhist path, also called the theory of no cause. Some non-Buddhist paths also maintain that there are both causes and no causes. Others maintain that there are neither causes nor no causes.
佛法认为“因缘所生法，我说即是空”。因缘所生法，破了无因论。我说即是空，破了有因论。佛法认为，说有，说无，乃至说“亦有亦无、非有非无”，都是谤法。若说有，是增益谤；若说无，是损减谤；若说亦有亦无，是相违谤；若说非有非无，是戏论谤。	Buddhadharma holds that “dharmas arising from causes and conditions, I say, are emptiness.” “Dharmas arising from causes and conditions” refutes the theory of no cause; “I say, are emptiness” refutes the theory of causation. Buddhadharma holds that to assert existence, nonexistence, or even “both existent and nonexistent” or “neither existent nor nonexistent,” is all to slander the Dharma. To assert existence is the error of exaggeration; to assert nonexistence is

	the error of diminution; to assert both existence and nonexistence is the error of contradiction; and to assert neither existence nor nonexistence is the error of conceptual elaboration.
大慧菩萨问“云何俱异说，云何为增长”——都有些什么样的不同论说？会增长哪些外道邪见？佛回答，不外乎如上四种。	Mahāmati Bodhisattva asks, “How are the various views different, and what views are increased?”—what different kinds of assertions are there, and which heterodox views are thereby increased? The Buddha answers: they are no more than the four kinds described above.
不仅是“有、无”，只要是粘着于任何相对的概念，即成四句。比如“断见、常见”的概念，便会有“断、常、亦断亦常、非断非常”。佛在这里回答的四句是广义的，不仅仅只指“有因、无因、亦有因亦无因、非有因非无因”。应该是“超四句，绝百非”，这里只讲了“四句”，至于“百非”，讲起来篇幅冗长，就不去讲它了。	This applies not only to “existence” and “nonexistence.” So long as one clings to any relative concepts, the four propositions arise. For example, from the concepts of annihilationism and eternalism come “annihilationism,” “eternalism,” “both annihilationism and eternalism,” and “neither annihilationism nor eternalism.” The four propositions answered by the Buddha here are meant in a broad sense; they do not refer only to “with a cause,” “without a cause,” “both with and without a cause,” and “neither with nor without a cause.” One should transcend the four propositions and cut off the hundred negations. Only the “four propositions” are discussed here; as for the “hundred negations,” explaining them would be excessively lengthy, so they will not be discussed.
071.【云何现已灭】　回应“028.云何见已还”。	071. [How Can Manifestation Already Cease?] Responds to “028. How Can Manifestation Return?”
古代，“见”与“现”通用，如“天苍苍，野茫茫，风吹草低见牛羊”，其中“见牛羊”就是“现牛羊”。	In ancient times, and were used interchangeably. Thus, in the line “The sky is vast and blue, the plains are boundless; when the wind blows and the grass bends low, cattle and sheep appear,” means .
造业受生死之果，谓之流转，又称“现行”，或称“起现”。而修道证得涅　，谓之“还灭”。“现已灭”或者“见已还”，意思就是“生死已了、涅　已证”。	Creating karma and undergoing the result of birth and death is called cyclic flow; it is also called “manifest activity” or “arising in manifestation.” Cultivating the path and realizing nirvāṇa is called “returning cessation.” Thus, “manifestation already ceases” or “manifestation has returned” means “birth and death have ended, and nirvāṇa has been realized.”

大慧菩萨问“云何见已还”——如何了生死？如何证还灭？这个问题可以用四谛“苦、集、灭、道”来说明。四谛就是两重因果，即所谓“世出世间因果”，也就是“世间因果”和“出世间因果”。	Mahāmati Bodhisattva asks, “How can manifestation return?”—how does one transcend birth and death? How does one realize returning cessation? This can be explained through the four noble truths: suffering, origination, cessation, and the path. The four noble truths comprise two sets of cause and effect—the cause and effect of the worldly and the supramundane—that is, worldly cause and effect and supramundane cause and effect.
“苦、集”是世间因果，“苦”是世间果，“集”是世间因。“灭、道”是出世间因果，“灭”是出世间果，“道”是出世间因。“灭”就是“还灭”，就是涅　。“道”就是“修道”，即所谓“八万四千法门”。	“Suffering” and “origination” are worldly cause and effect: suffering is the worldly result, and origination the worldly cause. “Cessation” and “the path” are supramundane cause and effect: cessation is the supramundane result, and the path the supramundane cause. “Cessation” is “returning cessation,” namely nirvāṇa. “The path” means cultivating the path, the so-called eighty-four thousand dharma gates.
如何了生死证涅　呢，应该是这样：从诸多法门中选一个对机的法门，或念佛、或参禅、或修密……　行起解绝、发恒久心、锲而不舍、一门深入，就可以了生死证涅　。	How does one transcend birth and death and realize nirvāṇa? One should select, from among the many dharma gates, one suited to one’s capacities—whether Buddha-recitation, Chan investigation, or Esoteric practice—and then put it into practice, abandon intellectual understanding, arouse an enduring resolve, persevere without relenting, and penetrate deeply into a single gate. In this way, one can transcend birth and death and realize nirvāṇa.
然而，生死本无，因妄执而起现幻有；还灭原空，对生死而假名涅　。正所谓：志在了生死，了时并无生死；明乃证涅　，证到岂有涅　！	Yet birth and death are originally nonexistent; through deluded attachment, they manifest as illusory existence. Returning cessation is originally empty; nirvāṇa is provisionally named in contrast to birth and death. As it is said: One aims to transcend birth and death, but when it is transcended, there is no birth and death at all; one seeks to realize nirvāṇa, but upon realization, how could there be any nirvāṇa?
所以，佛在这里用反诘的语气，干脆利落地回答大慧菩萨：“云何现已灭”——说什么起现！说什么还灭！	Therefore, the Buddha here answers Mahāmati Bodhisattva sharply and directly in a counter-question: “How can manifestation already cease?”—what talk is this of manifestation arising? What talk is this of returning cessation?

072.【云何净诸觉】　回应“001.云何净其念”。	072. [How Are the Various Knowings Purified?] Responds to “001. How Are One’s Thoughts Purified?”
这里所说的“觉”，是“觉知”的意思。“诸觉”是“诸多种觉知”。都有哪些觉知呢？简单地列出四种吧：	The “knowing” spoken of here means awareness. “The various knowings” means the many kinds of awareness. What kinds of awareness are there? Let us briefly list four:
一、刚刚进入修行门的初学，觉知前念起恶，能止后念令恶不起，这虽然也是觉知，但仅能觉知善恶，不能觉知心源，这应该叫做“不觉”。	1. Beginners who have just entered the gate of practice are aware when a previous thought gives rise to evil, and can stop the subsequent thought so that the evil does not arise. Although this too is awareness, it can discern only good and evil, not the source of mind. This should be called “non-awakening.”
二、声闻、缘觉、初心菩萨，觉知善念恶念都是念，念无异相，可以舍弃粗的妄想执着，叫做“相似觉”。	2. Śrāvakas, pratyekabuddhas, and beginning bodhisattvas are aware that wholesome and unwholesome thoughts are both thoughts, and that thoughts have no distinctive marks. They can abandon coarse deluded thoughts and attachments. This is called “similar awakening.”
三、地前菩萨，觉知前念已灭、后念未起，或者说觉知“念住”，进而觉知念无住相，可以离开粗的分别心，叫做“随分觉”。分别是识，无分别是智。识心是妄念，智心是正念。大慧菩萨所问的第一个问题“云何净其念”——“怎样除净妄念，而生正念”，就是替地前菩萨问的。	3. Bodhisattvas before the first bhūmi are aware that the previous thought has ceased and the subsequent thought has not yet arisen; or, in other words, they are aware of the abiding of thought. They further realize that thought has no mark of abiding and can thereby leave behind coarse discriminating mind. This is called “partial awakening.” Discrimination is consciousness; nondiscrimination is wisdom. The consciousness-mind consists of deluded thoughts, while the wisdom-mind consists of right mindfulness. Mahāmati Bodhisattva’s first question, “How are one’s thoughts purified?”—that is, “How can deluded thoughts be eliminated and right mindfulness arise?”—is asked on behalf of bodhisattvas before the first bhūmi.
四、地上菩萨，见齐诸佛，觉心初起，进而觉知心无初相，可以远离细的分别心，得见心性，叫做“究竟觉”。	4. Bodhisattvas on the bhūmis, whose vision is equal to that of all Buddhas, awaken to the mind at its first arising and further realize that the mind has no mark of first arising. They can thereby be free of subtle discriminating mind, see the nature of mind, and attain what is called “ultimate awakening.”

然而，从初学的“不觉”，到见性后的“究竟觉”，毕竟都了无一法可得、了无一法可舍。正如《金刚经》所说：“若有人言‘如来得阿耨多罗三藐三菩提’，须菩提，实无有法佛得阿耨多罗三藐三菩提。须菩提，如来所得阿耨多罗三藐三菩提，于是中无实无虚”。其中，“无实”就是了无一法可得，“无虚”就是了无一法可舍。	Yet, from the beginner’s “non-awakening” to the “ultimate awakening” after seeing one’s nature, ultimately not a single dharma can be obtained, nor a single dharma relinquished. As the Diamond Sūtra says: “If anyone says that the Tathāgata has attained unsurpassed, complete, perfect awakening, Subhūti, in truth there is no dharma by which the Buddha attains unsurpassed, complete, perfect awakening. Subhūti, in the unsurpassed, complete, perfect awakening attained by the Tathāgata, there is neither reality nor unreality.” Here, “no reality” means that not a single dharma can be obtained, while “no unreality” means that not a single dharma can be relinquished.
到这里，应该不难看出，佛回答的“云何净诸觉”，也是反诘的语气。	By now, it should not be difficult to see that the Buddha’s reply, “How are the various knowings purified?” is likewise a counter-question.
073.【云何诸觉转　及转诸所作】　回应“002.云何念增长”。	073. [How Do the Various Knowings Turn, and How Do They Turn into the Various Activities?] Responds to “002. How Do Thoughts Increase?”
刚刚说过了“诸觉”，现在又紧接着说“诸觉转”。转为什么呢？转为“诸所作”。都有哪些所作呢？很多很多，难以尽数，即使分类罗列，分类的方法也有多种。比如，《瑜伽师地论》就罗列出“灭依止、转依止……”等八大类“所作”。我们在这里可以把“诸所作”简单地理解为行为，把“诸觉”简单地理解为心念。	We have just spoken of “the various knowings,” and immediately afterward we speak of their transformation. Into what do they transform? They transform into “the various activities.” What activities are there? There are very many, too numerous to count; even if classified and listed, they can be classified in various ways. For example, the Yogācārabhūmi-śāstra lists eight broad categories of “activities,” such as “cessation as support” and “transformation as support.” Here, we may simply understand “the various activities” as actions and “the various knowings” as thoughts.
大慧菩萨问“云何念增长”——如何使正念增长？这里的“念增长”也就是诸觉增长。	Mahāmati Bodhisattva asks, “How do thoughts increase?”—how can right mindfulness increase? Here, the “increase of thoughts” is also the increase of the various knowings.
心念增长就会转为所作，就会有所作为。以“有所作为”为因，就会感召果报，这个果报称为“所有”。然而，从“诸觉”到“诸所作”，从“诸所作”到“诸所有”，都是有为法，皆如梦幻、如泡影、如露电，了不可得。	When thoughts increase, they turn into activities, and there is action. Taking such action as a cause, one evokes karmic results, which are called “possessions.” Yet from the various knowings to the various activities, and from the various activities to the various possessions, all are conditioned

	dharmas. They are like dreams, illusions, bubbles, shadows, dew, and lightning—utterly unobtainable.
正如《佛说无量寿经》上所说：“亦无所作，亦无所有”，慧远大师所撰的《佛说无量寿经义疏》解释道：“亦无所作——无因可作，亦无所有——无果可有。”佛在“诸觉”“诸所作”前面冠以“云何”，来反诘大慧菩萨这一问，此反诘就是最好的回答。	Just as the Buddha Speaks of the Sūtra of Immeasurable Life says, “There is also nothing done, and nothing possessed,” Master Huiyuan’s Commentary on the Meaning of the Buddha Speaks of the Sūtra of Immeasurable Life explains: “There is also nothing done means that there is no cause by which anything can be done; there is also nothing possessed means that there is no result that can be possessed.” By prefixing “how” to “all awakenings” and “all that is done,” the Buddha counters Mahāmati Bodhisattva’s question with a rhetorical question. This counter-question is the best answer.
074.【云何断诸想】　回应“017.云何为想灭，何因从定觉”。	074. [How Are All Thoughts Cut Off?] In response to “017. What is the cessation of thought, and what causes awakening from samādhi?”
“想”就是于所缘之境取差别相。俗话说“千差万别”，也就是说，会有很多很多种“想”，这就是“诸想”。通过打坐修行，断了诸想（想灭），就会入定。然而，既有“入”，就会“出”，还会出定（从定觉）。这种有出有入的定，其实是心住于一境而不散乱。出了此定便又于所缘之境取差别相。从而可知，这种定是不究竟的。	“Thought” means apprehending distinguishing characteristics in an object of cognition. As the common saying goes, “a thousand differences and ten thousand distinctions”; that is, there can be very many kinds of thought. These are “all thoughts.” Through seated meditation and cultivation, one cuts off all thoughts—the cessation of thought—and enters samādhi. Yet where there is “entering,” there is also “emerging”: one may emerge from samādhi, or awaken from samādhi. Such samādhi, involving both entering and emerging, is in fact the mind abiding in a single object without scattering. Once one emerges from this samādhi, one again apprehends distinguishing characteristics in objects of cognition. Thus, this kind of samādhi is not ultimate.
大慧菩萨问“云何为想灭，何因从定觉”——怎样断了诸想从而入定？为什么还会从定起觉？	Mahāmati Bodhisattva asks, “What is the cessation of thought, and what causes awakening from samādhi?” That is: How does one cut off all thoughts and thereby enter samādhi? Why does one then awaken from samādhi?
由于这种有出有入的定并不究竟，所以佛用一句反诘“云何断诸想”回答大慧菩萨，以扫掉他对这种定的粘着。	Because this samādhi of entering and emerging is not ultimate, the Buddha answers Mahāmati Bodhisattva with the counter-question, “How are all

	thoughts cut off?" thereby sweeping away his attachment to this kind of samādhi.
075.【云何三昧起】　回应“024.云何三昧心，最胜为我说”。	075. [How Does One Arise from Samādhi?] In response to “024. What is the mind of samādhi? Please explain its supreme form for me.”
对于大慧菩萨“云何三昧心，最胜为我说”这个问题，前面第12答“三昧起心说”扫掉了对灭尽定的妄执，不可住于定境。从三昧起，运心说法，才是最殊胜的。其实是言犹未尽。	In response to Mahāmati Bodhisattva's question, “What is the mind of samādhi? Please explain its supreme form for me,” the twelfth answer above, “The Discourse on Arising Mind from Samādhi,” swept away the deluded attachment to the samādhi of cessation and taught that one must not abide in meditative appearances. To arise from samādhi and direct the mind to teach the Dharma is the most supreme. Yet this does not exhaust the meaning.
到这里，一句“云何三昧起”的答语，把“从三昧起，运心说法”也扫掉了。还不止于此，佛在下面第84答，干脆把这个有关“三昧心”的问题一股脑全扫掉了。	Here, the answer, “How does one arise from samādhi?” also sweeps away “arising from samādhi and directing the mind to teach the Dharma.” Nor does it stop there: in the eighty-fourth answer below, the Buddha simply sweeps away the entire question concerning the “mind of samādhi.”
076.【破三有者谁　何处为何身】　回应“021.破三有者谁，何处身云何”“022.往生何所至”。	076. [Who Breaks Through the Three Modes of Existence? What Body Is There, and Where?] In response to “021. Who breaks through the three modes of existence? What is the body, and where is it?” and “022. Where does rebirth lead?”
077.【云何无众生　而说有吾我】　回应“031.云何无众生”。	077. [How Can There Be No Sentient Beings, Yet a Self Is Said to Exist?] In response to “031. How can there be no sentient beings?”
078.【云何世俗说】　回应“032.云何世俗说”。	078. [How Is It Spoken of Conventionally?] In response to “032. How is it spoken of conventionally?”
正象前面 63、64 两答一样，这里的 76、77、78 三答，佛的答语与大慧菩萨的问句也很相同，其实意境不同。大慧菩萨所说的是问句，佛所说的是反诘。	Just as with answers 63 and 64 above, the Buddha's replies in answers 76, 77, and 78 closely resemble Mahāmati Bodhisattva's questions, but their import differs. Mahāmati Bodhisattva's words are questions; the Buddha's words are counter-questions.
先看第 76 答，除了“破三有者谁”之外，问句里还有“何处身云何”“往生何所至”，答句里还有“何处为何身”。	Let us first consider answer 76. Besides “Who breaks through the three modes of existence?” the question also contains “What is the body, and

	where is it?” and “Where does rebirth lead?” The answer additionally contains “What body is there, and where?”
大慧菩萨问“破三有者谁，何处身云何”——什么人才能破除“欲有、色有、无色有”三有、出离“欲界、色界、无色界”三界？出离之后，身在何处？以何为身？这个问题自然会使人联想到往生净土，所以大慧菩萨接着问“往	Mahāmati Bodhisattva asks, “Who breaks through the three modes of existence? What is the body, and where is it?” That is: What kind of person can break through the three modes of existence—existence in the desire realm, form realm, and formless realm—and leave the three realms? After leaving them, where is that person’s body, and what constitutes that body? This question naturally calls to mind rebirth in the Pure Land, so Mahāmati Bodhisattva next asks about rebirth:
生何所至”——出离三界之后，往生到何处？其实，有来有去、有生有灭，讲述这样的往生只是“随众生心，应所知量”的方便说，并非究竟义。	“Where does it lead?” After leaving the three realms, where does one take rebirth? In fact, coming and going, birth and death—speaking of such rebirth is merely an expedient teaching that “accords with the minds of sentient beings and responds in accordance with what they can understand”; it is not the ultimate meaning.
《楞严经》云：“当知虚空生汝心内，犹如片云点太清里，况诸世界在虚空耶！汝等一人发真归元，此十方空皆悉消殒。圆明精心於中发化，如净琉璃内含宝月，圆满菩提归无所得。	The Śūraṅgama Sūtra says: “Know that empty space arises within your own mind like a small cloud speckling the vast clear sky; how much more so are all worlds within empty space! When any one of you realizes the true and returns to the source, all the empty space in the ten directions entirely vanishes. The perfectly bright and pure mind manifests transformations within it, like a precious moon contained within clear lapis lazuli. Perfect bodhi returns to no attainment.”
”由此可见，所谓“往生”，是此心生到净土里呢？还是净土在此心中起现呢？显然是净土在心中起现。更进一步说，心可得么？“圆满菩提归无所得”，显然是，心也不可得。所以古德说“生即无生，无生即生”，又说“生则决定生，去则实不去”。那么，佛所答的“破三有者谁　何处为何身”是反诘语，就可以理解了吧。	From this, we can see: does so-called “rebirth” mean that this mind is born into the Pure Land, or that the Pure Land manifests within this mind? Clearly, the Pure Land manifests within the mind. Going a step further, can the mind itself be obtained? “Perfect bodhi returns to no attainment”; clearly, the mind too cannot be obtained. Therefore the ancient masters said, “Birth is precisely no birth; no birth is precisely birth,” and also, “Birth is certainly birth, yet going is not truly going.” Thus, the Buddha’s answer, “Who breaks through the three modes of existence? What body is there, and where?” can be understood as a counter-question.

再看第 77 答，答句里还有“而说有吾我”。大慧菩萨问“云何无众生”——为什么说“实无众生得灭度者”？《金刚经》云：“我皆令入无余涅　而灭度之。如是灭度无量无数无边众生，实无众生得灭度者。	Now consider answer 77, which also includes the words, “yet a self is said to exist.” Mahāmati Bodhisattva asks, “How can there be no sentient beings?” That is: Why is it said that “in truth, there are no sentient beings who are liberated”? The Diamond Sūtra says: “I cause all sentient beings to enter nirvāṇa without remainder and thereby liberate them. Yet although immeasurable, countless, boundless sentient beings are thus liberated, in truth there are no sentient beings who are liberated.”
”　谁度众生呢？我度众生。我是能度者，众生是受度者。大慧菩萨所问的是受度者，佛的反诘不但扫掉了对受度者的执著，连能度者也一并扫掉了。	Who liberates sentient beings? I liberate sentient beings. I am the one who liberates, and sentient beings are those liberated. Mahāmati Bodhisattva asks about those who are liberated, but the Buddha’s counter-question not only sweeps away attachment to those who are liberated; it also sweeps away the one who liberates.
第 78 答“云何世俗说”很容易理解。大慧菩萨是紧接着上一句问的，“云何世俗说”——对于“无众生”之义，世俗的说法是怎样说的？佛以反诘作答：“云何世俗说”——既无众生，还讲什么“世俗说”呀！	Answer 78, “How is it spoken of conventionally?” is easy to understand. Mahāmati Bodhisattva asks it immediately after the preceding sentence: “How is it spoken of conventionally?” That is: regarding the meaning of “no sentient beings,” how is it expressed in conventional terms? The Buddha answers with a counter-question: “How is it spoken of conventionally?” If there are no sentient beings, what is there to say about “conventional expression”?
079.【惟愿广分别】　回应“019.云何现分别”。	079. [I Only Wish You Would Distinguish Broadly] In response to “019. How does discrimination manifest?”
大慧菩萨问：“云何现分别”——分别心是怎样起现的？	Mahāmati Bodhisattva asks: “How does discrimination manifest?” That is: How does the discriminating mind arise and manifest?
五蕴之想蕴，八识之六识，思量识别一切事理，于事于理产生了妄执，于是就起现了分别。“分别是识，无分别是智。依识染，依智净。染有生死，净无诸佛。	The aggregate of perception among the five aggregates, and the six consciousnesses among the eight consciousnesses, ponder and discern all phenomena and principles. They form deluded attachments to phenomena and principles, and discrimination consequently arises and manifests. “Discrimination is consciousness; non-discrimination is wisdom. Relying on

	consciousness, one is defiled; relying on wisdom, one is pure. Defilement entails birth and death; purity admits no Buddhas.”
”然而，无分别并非不明事理糊涂颟顸，并非青红不分皂白不辨，而是明了一切事理都是虚妄，都不可得，都不可执着。由于没有妄执，对于一切事一切理就看得更清楚了，正所谓“善能分别诸法相，于第一义而不动”。	Yet non-discrimination does not mean failing to understand phenomena and principles, or being muddle-headed and unable to distinguish red from green or black from white. Rather, it means clearly understanding that all phenomena and principles are illusory, unobtainable, and not to be clung to. Because there is no deluded attachment, one sees all phenomena and principles even more clearly. As it is said, “One can skillfully distinguish the characteristics of all dharmas, yet remain unmoved in the highest truth.”
佛回答：“惟愿广分别”，这正是“善能分别诸法相，于第一义而不动”啊。	The Buddha answers, “I only wish you would distinguish broadly.” This is precisely “skillfully distinguishing the characteristics of all dharmas, yet remaining unmoved in the highest truth.”
080.【所问相云何　及所问非我】　回应“030.云何建立相，及与非我义”。	080. [What Is the Characteristic Asked About, and What Is the Non-Self Asked About?] In response to “030. How are characteristics established, and what is meant by non-self?”
大慧菩萨问：“云何建立相，及与非我义”——身相是怎样建立起来的？“非我计我”是怎么回事？	Mahāmati Bodhisattva asks: “How are characteristics established, and what is meant by non-self?” That is: How is the characteristic appearance of the body established? What does it mean to mistake what is not self for self?
身相乃“地、水、火、风”四大假合而成，本无有我。若其中一大是我，则另外三大应非我。若四大俱是我，不应有多我，毕竟是哪一个为我！故知所谓“我”实不可得。凡夫不明事理，于自身中强生主宰，妄计为“我”，即所谓“非我计我”。	The body is a provisional combination of the four great elements—earth, water, fire, and wind—and originally contains no self. If one of these elements were the self, the other three should not be self. If all four elements were self, there should be multiple selves; ultimately, which one would be the self? We thus know that the so-called self is truly unobtainable. Ordinary beings do not understand phenomena and principles. They forcibly posit a controlling agent within their own bodies and deludedly conceive it as “self.” This is what is meant by mistaking what is not self for self.
佛反诘大慧菩萨：“所问相云何　及所问非我”——你所问身相是什么？（不就是“非我”么！）　你所问的“非我”是什么？（不就是身相么！）	The Buddha counters Mahāmati Bodhisattva: “What is the characteristic you ask about? And what is the non-self you ask about?” That is: What is the bodily

	characteristic you ask about? Is it not precisely “non-self”? And what is the “non-self” you ask about? Is it not precisely the bodily characteristic?
081.【云何为胎藏】　回应“038.云何胎藏生”。	081. [What Is the Womb Treasury?] In response to “038. How does birth in the womb treasury occur?”
大慧菩萨的“云何胎藏生”之问，在“037.云何刹那坏”和“039.云何世不动”之间，显然这是对生死现象的疑惑，生死现象是相对于“世不动”来说的。然而，真的“世不动”么？本经一开始大慧菩萨说偈赞佛的时候，就说“世间离生灭，犹如虚空华。智不得有无，而兴大悲心。”	Mahāmati Bodhisattva’s question, “How does birth in the womb treasury occur?” appears between “037. How does a momentary destruction occur?” and “039. How is the world unmoving?” Clearly, it expresses perplexity about the phenomena of birth and death, which are set in contrast to the “unmoving world.” But is the world truly unmoving? At the very beginning of this sūtra, when Mahāmati Bodhisattva praises the Buddha in verse, he says: “The world is free from arising and ceasing, like flowers in empty space. Wisdom does not apprehend existence or nonexistence, yet gives rise to great compassion.”
这“世间离生灭”就是“世不动”，这“犹如虚空华”就是所依国土的乱起乱灭相。生灭就是不动，不动就是生灭，生即无生，无生即生，大慧菩萨早知此义。可见并非大慧菩萨真有疑惑，乃是替众生发问的。大慧菩萨早就知道本无生死。	“The world is free from arising and ceasing” is the “unmoving world,” while “like flowers in empty space” is the chaotic arising-and-ceasing appearance of the lands on which beings rely. Arising and ceasing are precisely nonmovement; nonmovement is precisely arising and ceasing. Birth is precisely no birth; no birth is precisely birth. Mahāmati Bodhisattva already knew this meaning. Thus, it is not that he truly had this perplexity; rather, he asked on behalf of sentient beings. Mahāmati Bodhisattva had long known that birth and death are originally nonexistent.
佛的答语“云何为胎藏”——本无生死，你把什么叫做胎藏啊！一句反诘，把“云何胎藏生”之问扫得干干净净。	The Buddha’s answer, “What is the womb treasury?” means: Since birth and death are originally nonexistent, what do you call a womb treasury? With a single counter-question, he thoroughly sweeps away the question, “How does birth in the womb treasury occur?”
082.【及种种异身】　回应“069.复有几种生”。	082. [And the Various Different Bodies] In response to “069. How many kinds of birth are there?”
大慧菩萨的“复有几种生”之问，在“068.佛复有几种”之后，意即，有几种佛？有几种众生？	Mahāmati Bodhisattva’s question, “How many kinds of birth are there?” follows “068. How many kinds of Buddhas are there?” Its meaning is: How many

	kinds of Buddhas are there? How many kinds of sentient beings are there?
佛有法身佛、报身佛、化身佛。众生有胎生、卵生、湿生、化生。然而，这是佛学入门的基础知识，并非甚深教义。若依圣谛第一义，那就是无佛无众生。	There are dharmakāya Buddhas, sambhogakāya Buddhas, and nirmāṇakāya Buddhas. Sentient beings are born from wombs, eggs, moisture, and transformation. Yet this is elementary knowledge for those beginning Buddhist study; it is not profound teaching. According to the ultimate meaning of the noble truth, there are no Buddhas and no sentient beings.
佛的答语“及种种异身”紧接在“云何为胎藏”之后，语义很明确——你把什么叫做胎藏！你把什么叫做“卵、湿、化”等种种异身。	The Buddha’s answer, “And the various different bodies,” immediately follows “What is the womb treasury?” Its meaning is clear: What do you call a womb treasury? What do you call the various different bodies, such as those born from eggs, moisture, and transformation?
083.【云何断常见】　回应“107.何故说断常，及与我无我，何不一切时，演说真实义，而复为众生，分别说心量”。	083. [How Are Annihilationist and Eternalist Views Cut Off?] In response to “107. Why speak of annihilationism and eternalism, and of self and non-self? Why not at all times expound the true meaning, but instead distinguish mind-capacity for sentient beings?”
大慧菩萨问：“何故说断常，及与我无我，何不一切时，演说真实义，而复为众生，分别说心量”——您为什么有时也说“断、常”“我、无我”等法呢？何不于一切时都演说真实义？为什么要应众生的心量，分别说一些方便法呢？	Mahāmati Bodhisattva asked: “Why do you speak of annihilation and eternalism, and of self and no-self? Why do you not always expound the true meaning, but instead distinguish teachings according to the capacities of sentient beings?”—Why do you sometimes also speak of such dharmas as “annihilation,” “eternalism,” “self,” and “no-self”? Why not expound the true meaning at all times? Why must you give various expedient teachings in accordance with sentient beings’ capacities?
《五灯会元》世尊章：“世尊临入涅　，文殊大士请佛再转法轮。世尊咄曰：‘文殊！吾四十九年住世，未曾说一字，汝请吾再转法轮，是吾曾转法轮邪？’”	The chapter on the World-Honored One in The Compendium of the Five Lamps states: “As the World-Honored One was about to enter nirvāṇa, Mañjuśrī Mahāsattva asked the Buddha to turn the Dharma wheel once more. The World-Honored One rebuked him, saying, ‘Mañjuśrī! During my forty-nine years in the world, I have not spoken a single word. You ask me to turn the Dharma wheel again—have I ever turned the Dharma wheel?’”

佛在这里的答语“云何断常见”——说什么“断见、常见”啊！就有“未曾说一字”之义。	The Buddha’s reply here, “How can there be views of annihilation or eternalism?”—what is meant by speaking of “annihilationist views” and “eternalist views”?—thus carries the meaning of “not having spoken a single word.”
084.【云何心得定】　回应“024.云何三昧心，最胜为我说”。	084. [How Does the Mind Attain Samādhi?] In response to “024. What is the samādhi of mind? Please explain the supreme one for me.”
“三昧心”就是“心得定”。前面第12答扫掉了入定，第75答扫掉了出定，到这里，一句“云何心得定”，把有关“定”的问题全都扫掉了。	“The samādhi of mind” means “the mind attaining samādhi.” In the twelfth answer above, entry into samādhi was swept away; in the seventy-fifth answer, emergence from samādhi was swept away. Here, the single phrase “How does the mind attain samādhi?” sweeps away every question concerning samādhi.
085.【言说及诸智】　回应“057.谁生诸语言，众生种种性”“054.诸智有几种”。	085. [Speech and the Various Wisdoms] In response to “057. Who gives rise to all language and the various dispositions of sentient beings?” and “054. How many kinds of wisdom are there?”
大慧菩萨的两个问题是：①谁生诸语言，众生种种性——众生语言差别种种不同，是怎样生起的？②诸智有几种——诸多智慧，有多少种类呀？	Mahāmati Bodhisattva’s two questions were: (1) “Who gives rise to all language and the various dispositions of sentient beings?”—How do the many differing languages of sentient beings arise? (2) “How many kinds of wisdom are there?”—How many categories of the many kinds of wisdom are there?
佛的这句答语紧接在“云何心得定”之后，意即“云何言说”“云何诸智”，一句话扫掉了大慧菩萨两个问题。	The Buddha’s reply immediately follows “How does the mind attain samādhi?” Its meaning is: “How can there be speech?” “How can there be the various wisdoms?” This one phrase sweeps away Mahāmati Bodhisattva’s two questions.
还连接着下句的“戒种性佛子”，意即“云何戒”“云何种性”“云何佛子”。	It also connects with the following phrase, “precepts, dispositions, and sons of the Buddha,” meaning: “How can there be precepts?” “How can there be dispositions?” “How can there be sons of the Buddha?”
086.【戒种性佛子】　回应“055.几戒众生性”。	086. [Precepts, Dispositions, and Sons of the Buddha] In response to “055. How many precepts and dispositions do sentient beings have?”
大慧菩萨问：“几戒众生性”——众生应持几种禁戒？这一问是紧接在“诸智有几种”之后的。解脱根性的众	Mahāmati Bodhisattva asked, “How many precepts and dispositions do sentient beings have?”—How

生，生起智慧，感受到轮回之苦，便会寻求解脱，于是便求受佛戒，约束身心，以求出离苦海。此类众生就是“解脱种姓”的众生。解脱种姓的众生，发大愿学佛，就是佛的弟子——佛子。	many kinds of precepts should sentient beings uphold? This question immediately follows “How many kinds of wisdom are there?” Sentient beings with the capacity for liberation give rise to wisdom, feel the suffering of saṃsāra, and seek liberation. They therefore seek to receive the Buddha’s precepts, restraining body and mind in order to leave the sea of suffering. Such beings are beings of the “disposition for liberation.” When beings of the disposition for liberation make great vows to study the Buddha’s teaching, they become the Buddha’s disciples—sons of the Buddha.
然而，这是众生最初学佛的入门方便，就象是漂洋过海所乘的舟船。一旦度过苦海，到达解脱的彼岸，就须弃舟登岸，就须离开舟船。佛在这里不说方便法，而用反诘的语气直指真实义：“戒种性佛子”——云何戒！云何种性！云何佛子！	Yet this is an expedient gateway for sentient beings who are first learning Buddhism, like the boat used to cross a great ocean. Once one has crossed the sea of suffering and reached the far shore of liberation, one must abandon the boat and go ashore. Here, the Buddha does not speak an expedient teaching, but directly points to the true meaning in a questioning tone: “Precepts, dispositions, and sons of the Buddha”—How can there be precepts? How can there be dispositions? How can there be sons of the Buddha?
087.【云何成及论】　回应“060.成为有几种　云何名为论”。	087. [How Can There Be Accomplishment and Treatises?] In response to “060. How many kinds of accomplishment are there? Why are they called treatises?”
大慧菩萨问：“成为有几种　云何名为论”——成其所为，形成系统的理论，这样的理论有多少种啊？为什么把这些理论叫作“论”？	Mahāmati Bodhisattva asked: “How many kinds of accomplishment are there? Why are they called treatises?”—When what is to be accomplished is brought to completion and systematic theories are formed, how many such theories are there? Why are these theories called “treatises”?
“论”是三藏之一。“三藏”就是经藏、律藏、论藏。经藏汇集了佛所说的经典。律藏汇集了佛所制定之律仪。论藏是佛弟子对佛的诸多言教加以归纳总结，形成的系统理论。这样的系统理论有好多种，如《瑜伽师地论》《大智度论》等。以殊胜的智慧对佛典经义加以组织化、体系化，化精简为详明，由于这属于论议，故称为“论”。	“Treatises” are one of the three baskets. The “three baskets” are the Sūtra Piṭaka, Vinaya Piṭaka, and Abhidharma Piṭaka. The Sūtra Piṭaka gathers the scriptures spoken by the Buddha. The Vinaya Piṭaka gathers the disciplinary regulations established by the Buddha. The Abhidharma Piṭaka consists of systematic theories formed when the Buddha’s disciples organize and summarize the Buddha’s many teachings. There are many such systematic theories, such as the Yogācārabhūmi-śāstra and

	the Mahāprajñāpāramitā-śāstra. With excellent wisdom, the meanings of Buddhist scriptures are organized and systematized, elaborating what is concise into what is clear and detailed. Since this belongs to discursive exposition, it is called a “treatise.”
然而，若沉溺与这些大块头的理论体系之中，无异于入海算沙。若为研究理论而耽误了实修，便违背了佛说法的本怀。所以，佛反诘道：“云何成及论”——说什么成其所为！说什么系统之论！	Yet to become immersed in these massive theoretical systems is no different from entering the sea to count its grains of sand. If one delays actual practice in order to study theory, one goes against the Buddha’s original intent in teaching the Dharma. Therefore, the Buddha asks in reply: “How can there be accomplishment and treatises?”—What is meant by accomplishing what is to be done? What is meant by systematic treatises?
088.【云何师弟子】　回应“066.弟子有几种”“067.云何阿阇黎”。	088. [How Can There Be Teachers and Disciples?] In response to “066. How many kinds of disciples are there?” and “067. What is an ācārya?”
阿阇黎译作轨范师，就是教授、老师的意思。大慧菩萨所问的“弟子有几种　云何阿阇黎”，就是问有几种弟子，有几种师父。	Ācārya is translated as “teacher of rules” and means an instructor or teacher. Mahāmati Bodhisattva’s question, “How many kinds of disciples are there? What is an ācārya?” asks how many kinds of disciples and how many kinds of teachers there are.
释迦世尊于菩提树下初成正觉，三叹奇哉：“奇哉！奇哉！奇哉！一切众生俱有如来智慧德相，只因妄想执著，不能证得。若离妄想，则无师智、自然智，一切显现。”	When the World-Honored Śākyamuni first attained perfect awakening beneath the bodhi tree, he exclaimed three times, “Wonderful! Wonderful! Wonderful! All sentient beings alike possess the Tathāgata’s wisdom and virtuous characteristics. Yet because of deluded thoughts and attachments, they cannot realize them. If they are free of deluded thoughts, teacherless wisdom and natural wisdom will all appear.”
什么是“无师智”呢？无师智就是无师独悟之智慧。《法华经·譬喻品》云：“一切智、佛智、自然智，无师智”，前三种智慧并不从师得，故云“无师智”。自证之境，说者无言，观者无见，不象是手中之物可以转授他人，故云“无师智”。	What is “teacherless wisdom”? Teacherless wisdom is the wisdom of awakening independently, without a teacher. The “Parable” chapter of the Lotus Sūtra says: “All-knowing wisdom, Buddha-wisdom, natural wisdom, and teacherless wisdom.” The first three kinds of wisdom are not obtained from a teacher; hence they are called “teacherless wisdom.” The realm of self-realization is one in which the speaker has no words and the observer has no seeing. It is not like an object in one’s hand

	that can be handed over to another; hence it is called “teacherless wisdom.”
所以佛反诘大慧菩萨：“云何师弟子”——说什么师父！说什么弟子！	Therefore, the Buddha asks Mahāmati Bodhisattva in reply: “How can there be teachers and disciples?”—What is meant by teachers? What is meant by disciples?
089.【种种诸众生　斯等复云何】　回应“080.男女及不男　斯皆云何生”。	089. [The Many Kinds of Sentient Beings—How Then Do These Arise?] In response to “080. How do males, females, and those neither male nor female all come into being?”
“不男”有五种：生不男、犍不男、妒不男、变不男、半不男。其中的“变不男”是说性别能变化者，遇男则变为女，遇女则变为男。	There are five kinds of “non-males”: those non-male from birth, castrated non-males, jealous non-males, transformed non-males, and half non-males. “Transformed non-males” refers to those whose sex can change: upon encountering a male, they become female; upon encountering a female, they become male.
大慧菩萨问：“男女及不男　斯皆云何生”——世间有男有女，还有的不男不女，这些都是怎么产生的呢？	Mahāmati Bodhisattva asked: “How do males, females, and those neither male nor female all come into being?”—In the world there are men, women, and others who are neither male nor female. How do all these arise?
佛反诘大慧菩萨：“种种诸众生　斯等复云何”——何止男、女和“不男”啊！众生的种类多着呢，这些又该怎么说呀！	The Buddha asks Mahāmati Bodhisattva in reply: “The many kinds of sentient beings—how then do these arise?”—It is not only males, females, and “non-males”! There are countless kinds of sentient beings. How then are all of these to be explained?
090.【云何为饮食】　回应“061.云何生饮食，及生诸爱欲”。	090. [What Is Food?] In response to “061. How does food arise, and how do the various desires arise?”
大慧菩萨问：“云何生饮食，及生诸爱欲？”　佛在这里回答：“云何为饮食！”——你把什么叫做饮食！或者，有什么饮食不饮食的！短短一句含有“三轮体空”之义。哪三轮？可以这么理解，三轮就是主语、谓语和宾语。	Mahāmati Bodhisattva asked: “How does food arise, and how do the various desires arise?” Here the Buddha replies: “What is food?”—What do you call food? Or, what food and non-food could there be? This brief sentence contains the meaning of the emptiness of the three wheels. What are the three wheels? They may be understood as subject, predicate, and object.
佛在前面第六十答已经指出“众生种种欲”，突出了“众生”的概念，众生就是主语。众生吃饭，“吃”就是谓语，“饭”就是宾语。其实，本无众生，本无吃，本无饭，三轮当体即空。诸多种爱欲都是三轮体空。	In the sixtieth answer above, the Buddha had already pointed out “the various desires of sentient beings,” emphasizing the concept of “sentient beings.” Sentient beings are the subject. When

	sentient beings eat, “eat” is the predicate and “food” is the object. In truth, there are originally no sentient beings, no eating, and no food; the three wheels are empty in themselves. The many forms of desire are all the emptiness of the three wheels.
091.【聪明魔施设】　回应“074.云何念聪明”“070.魔及诸异学，彼各有几种”“072.云何施设量，惟愿最胜说”。	091. [Intelligence, Māras, and Conceptual Construction] In response to “074. What is mindfulness and intelligence?” “070. How many kinds of māras and adherents of other teachings are there?” and “072. What is the measure of conceptual construction? I pray that you will explain it supremely.”
施设，是安立、建立、发起之义，也就是立论。	Conceptual construction means positing, establishing, or initiating; that is, propounding a theory.
佛的这句答语“聪明魔施设”接着上句“云何为饮食”，连起来就是这样的：云何饮食！云何聪明！云何魔！云何施设！很明显，一句“聪明魔施设”反诘了大慧菩萨三个问题。	The Buddha’s reply, “Intelligence, māras, and conceptual construction,” follows the preceding phrase, “What is food?” Together, they read: What is food? What is intelligence? What are māras? What is conceptual construction? Clearly, the phrase “intelligence, māras, and conceptual construction” asks in reply to Mahāmati Bodhisattva’s three questions.
092.【云何树葛藤】　回应“075.云何为林树，云何为蔓草”。	092. [How Can There Be Trees and Vines?] In response to “075. What are forest trees, and what are creeping grasses?”
“蔓”就是“葛藤”。大慧菩萨问：“云何为林树，云何为蔓草”。	“Creeping” means “vines.” Mahāmati Bodhisattva asked: “What are forest trees, and what are creeping grasses?”
佛回答“云何树葛藤”——“说什么树啊葛藤的！”显而易见，这仍然是反诘。	The Buddha replied, “How can there be trees and vines?”—“What is meant by trees and vines?” Clearly, this too is a question in reply.

093.【最胜子所问　云何种种刹】　回应“089.云何日月形，须弥及莲华，师子胜相刹，侧住覆世界，如因陀罗网，或悉诸珍宝，箜篌细腰鼓，状种种诸华，或离日月光，如是等无量”。	093. [Question of the Supreme Son: How Can There Be the Various Buddha Lands?] In response to “089. What are the forms of the sun and moon, Mount Sumeru and lotuses, Buddha lands with the supreme features of lions, worlds resting sideways or inverted, those like Indra’s net, or those entirely made of precious jewels, lutes, slender-waisted drums, and forms like various flowers; and those without the light of sun or moon, and innumerable others like these?”
大慧菩萨的这个问题很长，其实是描述各种形状的星系、各种形状的天体，这是一个广袤而宏大的场面。然而，凡所有相，皆是虚妄，若见诸相非相，即见如来。佛的一句反诘“云何种种刹”，一语道尽“诸相非相”之义。	Mahāmati Bodhisattva’s question is very long. In fact, it describes galaxies and celestial bodies of various shapes—a vast and magnificent scene. Yet all appearances are illusory; if one sees all appearances as non-appearances, one sees the Tathāgata. In the Buddha’s single counter-question, “How can there be the various Buddha lands?” the meaning that “all appearances are non-appearances” is fully expressed.
“云何种种刹”已经反诘了大慧菩萨，为什么还有一句“最胜子所问”呢？“最胜子”是赞扬大慧菩萨。前面我们提到过，大慧菩萨是替众生发问的。	“How can there be the various Buddha lands?” already asks Mahāmati Bodhisattva in reply, so why is there also the phrase “question of the Supreme Son”? “Supreme Son” praises Mahāmati Bodhisattva. As mentioned before, Mahāmati Bodhisattva asks questions on behalf of sentient beings.
然而，由于问题是由大慧菩萨提出，佛说法的对象却是最胜子——大慧菩萨，那就不用循循善诱地浅说，而是直契根本义。根本无义，无义而无量义。对于初学，从无量义中随拈一法，都是权巧方便。由于大慧菩萨是最胜子，所以佛才一路反诘、直截根源。正如永嘉禅师《证道歌》所说：“直截根源佛所印，摘叶寻枝我不能。”	Yet although the questions are raised by Mahāmati Bodhisattva, the object of the Buddha’s teaching is the Supreme Son—Mahāmati Bodhisattva. Thus there is no need for gradual and patient instruction at an elementary level; instead, the Buddha directly accords with the fundamental meaning. Fundamentally, there is no meaning; where there is no meaning, there are immeasurable meanings. For beginners, selecting any one dharma from among immeasurable meanings is an expedient skillful means. Because Mahāmati Bodhisattva is the Supreme Son, the Buddha proceeds by counter-questioning throughout and goes directly to the source. As Chan Master Yongjia says in his Song of Enlightenment: “The Buddha has sealed the direct cutting-off of the source; I cannot pluck leaves and seek branches.”

佛在下面第一百零七答也回应了大慧菩萨这个长长的问题，然而，那时一百零八问将要回答完毕，佛就不再反诘了，那时是以这个长长的问题为例，告诉大慧菩萨应该怎样为初学佛子说法。	In the one hundred and seventh answer below, the Buddha also responds to Mahāmati Bodhisattva's long question. But by then the one hundred and eight questions are nearly finished, so the Buddha no longer asks in reply. At that point, he uses this long question as an example to tell Mahāmati Bodhisattva how the Dharma should be taught to beginning disciples of the Buddha.
094.【仙人长苦行】　回应“086.云何长苦仙　彼云何教授”。	094. [Ascetics and Prolonged Austerities] In response to “086. What are ascetics who undergo prolonged austerities, and how are they instructed?”
承上句“云何种种刹”，这句“仙人长苦行”意即：云何仙人！云何长生！云何苦行！	Following the preceding line, “How are there various buddha-lands?”, the line “How do immortals practice prolonged austerities?” means: What immortals? What longevity? What austerities?
佛以此句反诘大慧菩萨的“云何长苦仙　彼云何教授”之问。	With this line, the Buddha counters Mahāmati Bodhisattva's question: “How do immortals practice prolonged austerities? How do they give instruction?”
095.【云何为族姓】　回应“085.云何为释种　何因有释种　云何甘蔗种　无上尊愿说”。	095. [What Is Lineage?] In response to: “085. What is the Śākya lineage? What is the cause of the Śākya lineage? What is the sugarcane lineage? May the Supreme One explain.”
《本行经》云：大茅草王得成王仙，被猎师所射，滴血于地，生二甘蔗，日炙而开，出一男一女，男名善生，即甘蔗王。释迦种族是其后裔。	The Scripture of Former Deeds says: King Mahākuśa became a royal sage and was shot by a hunter. His blood dripped onto the ground and gave rise to two sugarcane stalks. When the sun's heat split them open, a boy and a girl emerged. The boy was named Good Birth and became the Sugarcane King. The Śākya clan descended from him.
大慧菩萨问到释迦种族的起源——甘蔗种，甘蔗种族是个很古老的仙裔种族。然而，这是很明显的族姓观念。	Mahāmati Bodhisattva asks about the origin of the Śākya clan—the sugarcane lineage. The sugarcane clan was a very ancient lineage descended from sages. Yet this is plainly a notion of lineage.
一切众生都能成佛，并不局限于族姓。所以，佛用“云何为族姓”反诘大慧菩萨。	All sentient beings can become Buddhas; Buddhahood is not confined to lineage. Therefore, the Buddha counters Mahāmati Bodhisattva by asking, “What is lineage?”

096.【从何师受学】　回应“082.禅师以何法，建立何等人”。	096. [From What Teacher Does One Receive Learning?] In response to: “082. By what Dharma does a Chan master establish what kind of people?”
大慧菩萨问到禅的问题“禅师以何法，建立何等人”——禅师用什么方法示人？能令哪类人成道？	Mahāmati Bodhisattva asks about Chan: “By what Dharma does a Chan master establish what kind of people?” That is, by what method does a Chan master instruct people? What kind of people can he lead to realize the Way?
禅是本地风光，清净本然，当下现成，不从师得，非学而成。所以，佛反诘道：从何师受学！	Chan is the original landscape: inherently pure and complete just as it is, immediately present. It is not obtained from a teacher and is not attained through learning. Therefore, the Buddha counters: “From what teacher does one receive learning?”
097.【云何为丑陋】　回应“077.云何为卑陋，何因而卑陋”。	097. [What Is Ugliness?] In response to: “077. What is lowliness and ugliness, and what causes it?”
大慧菩萨问：“什么是卑贱，何因而卑陋”——什么是卑贱？什么是丑陋？是什么原因造成卑贱而丑陋的人？	Mahāmati Bodhisattva asks: “What is lowliness and ugliness, and what causes it?” That is, what is mean or lowly? What is ugly? What causes people to be lowly and ugly?
世尊回答说：“云何为丑陋”——什么是丑陋啊！显而易见，这句反诘旨在指出，相貌丑陋未必是真丑陋，心灵污浊才是真丑陋。	The World-Honored One replies, “What is ugliness?” What is ugly? Clearly, this counter-question is intended to show that an unattractive appearance is not necessarily true ugliness; impurity of mind is true ugliness.
098.【云何人修行】　回应“081.云何修行退，云何修行生”。	098. [How Do People Practice?] In response to: “081. Why does practice regress? Why does the aspiration to practice arise?”
大慧菩萨问：“云何修行退，云何修行生”——修行心为什么会退堕？人为什么会生起修行心？	Mahāmati Bodhisattva asks: “Why does practice regress? Why does the aspiration to practice arise?” That is, why does the mind of practice decline? Why does a person give rise to the aspiration to practice?
世尊回答说：“云何人修行”——说什么“人”！说什么“修行”！这句反诘和盘托出“人、法两空”之真谛。	The World-Honored One replies, “How do people practice?” What “people”? What “practice”? This counter-question fully reveals the truth of the twofold emptiness of self and phenomena.
099.【欲界何不觉　阿迦腻吒成】　回应“094.云何于欲界　不成等正觉　何故色究竟　离欲得菩提”。	099. [Why Is There No Awakening in the Desire Realm, but Awakening in Akaniṣṭha?] In response to: “094. Why is perfect awakening not attained in

	the desire realm? Why is bodhi attained, free of desire, in the Ultimate Form Realm?"
阿迦膩吒，又作“阿迦尼吒”，意思是“色究竟”。咱们在前面提到过“欲界、色界、无色界”三界，现在把“色界”十八层天列于下：	Akaniṣṭha, also rendered Akaniṣṭa, means "Ultimate Form." Earlier, we mentioned the three realms of desire, form, and formlessness. The eighteen heavens of the form realm are now listed below:
初禅天三层：梵众天、梵辅天、大梵天；	The three heavens of the first dhyāna: Brahmā's Retinue, Brahmā's Ministers, and Great Brahmā.
二禅天三层：少光天、无量光天、光音天；	The three heavens of the second dhyāna: Lesser Light, Immeasurable Light, and Light-Sound.
三禅天三层：少净天、无量净天、遍净天；	The three heavens of the third dhyāna: Lesser Purity, Immeasurable Purity, and Pervasive Purity.
四禅天九层：福生天、福爱天、广果天、无想天、无烦天、无热天、善见天、善现天、色究竟天（阿迦膩吒天）。	The nine heavens of the fourth dhyāna: Merit-Birth, Love of Merit, Extensive Fruition, No Thought, No Affliction, No Heat, Good Seeing, Good Manifestation, and Ultimate Form Heaven (Akaniṣṭha Heaven).
阿迦膩吒天是“色界”的最高一层天。	Akaniṣṭha Heaven is the highest heaven in the form realm.
大慧菩萨问：“云何于欲界　不成等正觉　何故色究竟离欲得菩提”——为什么不于欲界成佛，而于色究竟天成佛？大慧菩萨所问的是报身佛。（菩提树下成佛的释迦世尊是化身佛。）	Mahāmati Bodhisattva asks: "Why is perfect awakening not attained in the desire realm? Why is bodhi attained, free of desire, in the Ultimate Form Realm?" That is, why does one not become a Buddha in the desire realm but become a Buddha in Ultimate Form Heaven? What Mahāmati Bodhisattva asks about is the sambhogakāya Buddha. (Śākyamuni, the World-Honored One who attained Buddhahood beneath the bodhi tree, is a nirmāṇakāya Buddha.)
黄檗禅师《宛陵录》里有这样的问答：	The Record of Wanling by Chan Master Huangbo contains the following exchange:
问：如何是佛？	Question: What is Buddha?
师云：即心是佛。无心是道。但无生心动念，有无、长短、彼我、能所等心，心本是佛，佛本是心，心如虚空。所以云，佛真法身犹若虚空。不用别求，有求皆苦。设使恒沙劫行六度万行得佛菩提，亦非究竟。何以故？为属因缘造作故。因缘若尽，还归无常。所以云：‘报化非真佛，亦非说法者。’但识自心，无我无人，本来是佛。	The Master said: "Mind itself is Buddha. No-mind is the Way. Simply do not give rise to thoughts and discriminations of existence and nonexistence, long and short, self and other, subject and object, and the like. Mind itself is Buddha, and Buddha itself is mind. Mind is like empty space. Thus it is said: 'The true dharmakāya of Buddha is like empty space.' There is no need to seek elsewhere; all seeking is

	suffering. Even if, over kalpas as numerous as the sands of the Ganges, one practiced the six perfections and myriad practices and attained Buddhahood and bodhi, it would still not be ultimate. Why? Because it belongs to conditioned production through causes and conditions. When causes and conditions come to an end, it returns to impermanence. Thus it is said: 'The sambhogakāya and nirmāṇakāya are not the true Buddha, nor are they the one who teaches the Dharma.' Simply recognize your own mind. With no self and no person, you have originally been Buddha."
对于大慧菩萨所问，佛回答说："欲界何不觉　阿迦腻吒成"——欲界怎么不能觉悟了！说什么在色究竟天成佛啊！　佛的反诘和盘托出了"法身佛"。法身遍一切处，在圣不增，在凡不减。	To Mahāmati Bodhisattva's question, the Buddha replies: "Why is there no awakening in the desire realm, but awakening in Akaniṣṭha?" How could there be no awakening in the desire realm? What do you mean by becoming a Buddha in Ultimate Form Heaven? The Buddha's counter-question fully reveals the dharmakāya Buddha. The dharmakāya pervades all places: among sages it does not increase, and among ordinary beings it does not diminish.
100.【云何俗神通】　回应"100.云何世俗通"。	100. [What Are Worldly Spiritual Powers?] In response to: "100. What are worldly spiritual powers?"
101.【云何为比丘】　回应"098.毗尼比丘分，云何何因缘"。	101. [What Is a Bhikṣu?] In response to: "098. What are the divisions of Vinaya bhikṣus, and on what causes and conditions do they depend?"
102.【云何为化佛】　回应"090.云何为化佛"。	102. [What Is a Nirmāṇakāya Buddha?] In response to: "090. What is a nirmāṇakāya Buddha?"
103.【云何为报佛】　回应"091.云何报生佛"。	103. [What Is a Sambhogakāya Buddha?] In response to: "091. What is a Buddha born of recompense?"
104.【云何如如佛】　回应"092.云何如如佛"。	104. [What Is a Tathatā Buddha?] In response to: "092. What is a tathatā Buddha?"
105.【平等智慧佛】　回应"093.云何智慧佛"、"068.佛复有几种"。	105. [The Buddha of Equal Wisdom] In response to: "093. What is a Buddha of wisdom?" and "068. How many kinds of Buddha are there?"
106.【云何为众僧】　回应"103.僧伽有几种""104.云何为坏僧"。	106. [What Is the Community of Monks?] In response to: "103. How many kinds of saṅgha are there?" and "104. What is a corrupted saṅgha?"

以上七答，对世俗神通、清净比丘、化身佛、报身佛、如如佛、平等佛、智慧佛、诸多种僧众等问题，佛一一予以反诘。佛的反诘到此为止，一百零八答还有下面两答，佛就不再反诘了。	In the above seven replies, the Buddha counters, one by one, questions concerning worldly spiritual powers, pure bhikṣus, nirmāṇakāya Buddhas, sambhogakāya Buddhas, tathatā Buddhas, Buddhas of equality, Buddhas of wisdom, and the many kinds of saṅgha. Here the Buddha's counter-questions come to an end. Of the 108 replies, two remain below, and in these the Buddha no longer responds with counter-questions.
107.【佛子如是问　箜篌腰鼓华　刹土离光明】	107. [When a Buddhist Disciple Asks Thus: Lutes, Waist Drums, Lotuses, and Buddha-Lands Without Light]
回应“089.云何日月形，须弥及莲华，师子胜相刹，侧住覆世界，如因陀罗网，或悉诸珍宝，箜篌细腰鼓，状种种诸华，或离日月光，如是等无量。”。	In response to: “089. What are the forms of the sun and moon, Mount Sumeru and lotuses? What are buddha-lands with the magnificent marks of lions, those resting sideways and covering worlds, those like Indra's net, or those entirely made of precious treasures, lutes, slender waist drums, and flowers of various forms, or those without the light of sun and moon—such immeasurable varieties?”
佛已经在前面第九十三答回答过这个问题，在这里佛又回答“佛子如是问　箜篌腰鼓华　刹土离光明”。	The Buddha had already answered this question in the ninety-third reply, but here he answers again: “When a Buddhist disciple asks thus: lutes, waist drums, lotuses, and buddha-lands without light.”
第九十三答是对“最胜子”的回答，而这里却是“佛子如是问”——如果初学佛子提这样的问题，应该怎样怎样回答他呢？这样回答：“箜篌腰鼓华　刹土离光明”——详细地解说，箜篌状的刹土是怎样的因缘，腰鼓状的刹土是	The ninety-third reply was addressed to a “supreme disciple,” whereas here it says, “When a Buddhist disciple asks thus.” That is, if a beginning Buddhist disciple raises such questions, how should one answer? One should answer in this way: “Lutes, waist drums, lotuses, and buddha-lands without light”—one should explain in detail the causes and conditions by which a lute-shaped buddha-land comes about, the causes and conditions by which a waist-drum-shaped buddha-land is
怎样的因缘，莲花状的刹土是怎样的因缘，有光明的刹土是怎样的因缘，无光明（离光明）的刹土是怎样的因缘，等等等等。	formed, the causes and conditions by which a lotus-shaped buddha-land is formed, the causes and conditions for buddha-lands with light, and the causes and conditions for buddha-lands without light, and so forth.
综前所述，“最胜子所问　云何种种刹”——如果是最胜子问这样的问题，就反诘他“云何种种刹”！	To summarize the foregoing: “When a supreme disciple asks, ‘How are there various buddha-lands?’”—if a supreme disciple asks such a

	question, counter him by asking, “How are there various buddha-lands?”
“佛子如是问　箜篌腰鼓华　刹土离光明”——如果是初学佛子问这样的问题，就详细地为他解说种种不同的因缘。	“When a Buddhist disciple asks thus: lutes, waist drums, lotuses, and buddha-lands without light”—if a beginning Buddhist disciple asks such a question, explain to him in detail the various differing causes and conditions.
108.【心地者有七】	108. [There Are Seven Mind-Grounds]
回应“102.云何为七地”。佛告诉大慧菩萨，七地是心地。	In response to: “102. What are the seven grounds?” The Buddha tells Mahāmati Bodhisattva that the seven grounds are mind-grounds.
这里所说的“七地”，不同于“十地”，或者说是“十地”的扩展与简略，“七地”的前两地还不到“十地”的初地，后一地已到佛位。列于下：	The “seven grounds” spoken of here differ from the “ten bhūmis.” Or rather, they are an expanded yet abbreviated form of the ten bhūmis: the first two grounds do not yet reach the first of the ten bhūmis, while the last ground has reached Buddhahood. They are listed below:
一、种姓地。	1. The ground of lineage.
二、解行地。	2. The ground of understanding and practice.
三、净心地　相当于初地欢喜地。	3. The ground of purified mind, corresponding to the first bhūmi, the Ground of Joy.
四、行迹地　相当于二地至七地。	4. The ground of the traces of practice, corresponding to the second through seventh bhūmis.
五、决定地　相当于八地不动地。	5. The ground of certainty, corresponding to the eighth bhūmi, the Immovable Ground.
六、决定行地　相当于第九地。	6. The ground of certain practice, corresponding to the ninth bhūmi.
七、毕竟地　又叫已办地，相当于第十地至佛地。	7. The ultimate ground, also called the ground of completion, corresponding to the tenth bhūmi through Buddhahood.
【所问皆如实，此及余众多，佛子所应问。】	[All That Has Been Asked Is in Accordance with Reality; These and Many Other Matters Are What Buddhist Disciples Should Ask.]
一百零八答已经圆满完成，佛总结大慧菩萨所问的问题：“所问皆如实”——你所问都是如实的，都是众生实际可能产生的困惑。“此及余众多，佛子所应问”	The 108 replies have now been fully completed. The Buddha summarizes Mahāmati Bodhisattva’s questions: “All that has been asked is in accordance with reality”—what you have asked is all in

——还有你没有问到的，象“诸山须弥地　巨海日月量”等诸多问题，这些也都应该是佛子可能问到的。	accordance with reality; these are all perplexities that sentient beings may actually have. “These and many other matters are what Buddhist disciples should ask”—there are also many matters you did not ask about, such as “the various mountains, the ground of Mount Sumeru, the measure of the great ocean, the sun, and the moon.” These too are matters that Buddhist disciples may ask about.
【一一相相应。远离诸见过。悉檀离言说。我今当显示，次第建立句。】	[Each Corresponds to Its Respective Mark. Free from the Errors of All Views, the Siddhānta Transcends Speech. I Shall Now Set Forth and Establish the Statements in Sequence.]
总结了大慧菩萨所问的问题之后，佛告诉大慧菩萨应该怎样回答这些问题。	After summarizing Mahāmati Bodhisattva’s questions, the Buddha tells Mahāmati Bodhisattva how these questions should be answered.
“一一相相应”。　所谓“相应”，禅宗叫做“函盖相投”，“函”是盒子，“盖”是盒盖子，比喻象盖子扣在盒子上那样契合。“一一相相应”，就是一个个答案恰如其分地与一个个问题互相契合。	“Each corresponds to its respective mark.” What is meant by “corresponds”? The Chan school calls it “the case and lid fitting one another.” A case is a box, and a lid is the cover of a box; it is a metaphor for the precise fit of a lid over its box. “Each corresponds to its respective mark” means that every answer is precisely fitted to its respective question.
“远离诸见过”　这里所说的“过”，是指过错。“诸见过”就是诸多种错误的见解。“远离诸见过”——回答问题的时候，应该避免诸多错误的见解。	“Free from the errors of all views”: here, “errors” refers to faults. “The errors of all views” means the many kinds of mistaken views. “Free from the errors of all views”—when answering questions, one should avoid the many kinds of mistaken views.
四悉檀，是佛化导众生的四种教法：	The four siddhāntas are the four kinds of teachings by which the Buddha guides sentient beings:
一、世界悉檀　“世”是时间，“界”指空间，“世界”就是时空。不同时空的众生各有不同的根器，佛根据他们各自的特点，用不同的次第为他们分别讲说，令他们生起欢喜心。这叫做世界悉檀。	1. The worldly siddhānta: “World” refers to time, and “realm” to space; thus, “world” means time and space. Sentient beings in different times and places each have different capacities. In accordance with their respective characteristics, the Buddha expounds teachings to them in different stages, causing them to give rise to joyful minds. This is called the worldly siddhānta.

二、为人悉檀　佛说法的时候，必先观察众生机器之大小，宿种之浅深，然后随其机宜而为说，令他们产生正信，增长善根。这叫做为人悉檀。	2. The siddhānta for individuals: When the Buddha expounds the Dharma, he first observes the greater or lesser capacities of sentient beings and the shallowness or depth of their seeds from past lives. He then teaches them according to what is suitable for their capacities, enabling them to develop right faith and increase their wholesome roots. This is called the siddhānta for individuals.
三、对治悉檀　若有众生贪欲多，佛就教他们修不净观；若有众生嗔恚多，佛就教他们修慈悲心；若有众生愚痴多，佛就教他们观因缘。为不同的心病，说不同的法药，应病与药，遍施众生。这叫做对治悉檀。	3. The therapeutic siddhānta: If sentient beings have excessive desire, the Buddha teaches them to cultivate contemplation of impurity; if they have excessive anger, he teaches them to cultivate a mind of loving-kindness and compassion; if they have excessive ignorance, he teaches them to contemplate causes and conditions. He prescribes different Dharma medicines for different illnesses of the mind, matching the medicine to the illness and dispensing it widely to sentient beings. This is called the therapeutic siddhānta.
四、第一义悉檀　第一义，就是真如理体。若有众生解脱缘已熟，佛就以心印心，令其亲证圣道。这叫做第一义悉檀。	4. The siddhānta of the supreme meaning: The supreme meaning is the principle and essence of suchness. If sentient beings' conditions for liberation have ripened, the Buddha seals mind with mind, enabling them to directly realize the noble path. This is called the siddhānta of the supreme meaning.
这里的“悉檀离言说”显然是指第一义悉檀。第一义是离言说的。	Here, “the siddhānta is beyond words and speech” clearly refers to the siddhānta of the supreme meaning. The supreme meaning is beyond words and speech.
《金刚经》云：“须菩提！于意云何？如来得阿耨多罗三藐三菩提耶？如来有所说法耶？”须菩提言：“如我解佛所说义，无有定法名阿耨多罗三藐三菩提，亦无有定法如来可说。何以故？如来所说法，皆不可取，不可说，非法，非非法。”	The Diamond Sūtra says: “Subhūti, what do you think? Has the Tathāgata attained anuttara-samyak-saṃbodhi? Does the Tathāgata expound any Dharma?” Subhūti replied, “As I understand the meaning of what the Buddha has said, there is no fixed dharma called anuttara-samyak-saṃbodhi, nor is there any fixed dharma that the Tathāgata can expound. Why? The dharmas expounded by the Tathāgata can neither be grasped nor spoken of; they are neither dharmas nor non-dharmas.”
傅大士颂云：菩提离言说，从来无得人。须依二空理，当证法王身。有心俱是妄，无执乃名真。若悟非非法，	Fu Dashi's verse says: “Bodhi is beyond words and speech; from the beginning, no one has attained it.

逍遥出六尘。	One must rely on the principle of the twofold emptiness to realize the Dharma King's body. Whatever involves a mind is deluded; only nonattachment is called true. If one awakens to neither dharmas nor non-dharmas, one roams freely beyond the six sense objects."
"我今当显示，次第建立句"	"I shall now set forth and establish the statements in sequence."
我现在次第建立一百零八句，把回答这些问题的语句显示给你。	I shall now establish, in sequence, one hundred and eight statements and set before you the words that answer these questions.
【佛子善谛听，此上百八句，如诸佛所说。】	[Children of the Buddha, listen attentively: the one hundred and eight statements set forth here are as spoken by all Buddhas.]
"此上百八句"就是下面所说的一百零八句。	"The one hundred and eight statements set forth here" refers to the one hundred and eight statements explained below.
"佛子善谛听，此上百八句，如诸佛所说。"——你听好了！下面的一百零八句很重要，十方三世诸佛说法，都是这么说。	"Children of the Buddha, listen attentively: the one hundred and eight statements set forth here are as spoken by all Buddhas."—Listen carefully! The following one hundred and eight statements are very important. When the Buddhas of the ten directions and three periods of time expound the Dharma, this is how they all speak.

三、一百零八句

III. One Hundred and Eight Sentences

七卷本《大乘入楞伽　》，在这个地方有这样的经文：尔时，大慧菩萨摩诃萨白佛言：世尊，何者是一百八句？佛言：大慧，所谓"生句非生句……"。	In the seven-roll version of the Laṅkāvatāra Sūtra, there is a passage here that reads: At that time, Mahāmati Bodhisattva-Mahāsattva addressed the Buddha: "World-Honored One, what are the one hundred and eight statements?" The Buddha said: "Mahāmati, they are such statements as 'the statement of arising is not the statement of arising' . . ."
001.【不生句生句】	001. [The Statement of Non-Arising Is the Statement of Arising]
这里的"不生句生句"也就是"生句非生句"。是说众生于真如无生境上，妄起有生之见。本来不生，却起有	Here, "the statement of non-arising is the statement of arising" is also "the statement of

生之见，为破此见，所以说“不生句生句”。	arising is not the statement of arising.” It means that sentient beings falsely give rise to the view of arising with regard to the unarisen realm of suchness. What is originally unborn is regarded as arising; to dismantle this view, it is called “the statement of non-arising is the statement of arising.”
庵提遮女问文殊菩萨：明知“生是不生”之理，为什么却被生死之流所转?	The woman Āṃtī asked Mañjuśrī Bodhisattva: “Although one clearly knows the principle that ‘arising is non-arising,’ why is one nevertheless carried along by the current of birth and death?”
文殊菩萨说：其力未充。	Mañjuśrī Bodhisattva said: “One’s strength is not yet sufficient.”
002.【常句无常句】	002. [The Statement of Permanence Is the Statement of Impermanence]
若计生法，此则有常。以无有生，故曰无常。凡夫于“生、住、异、灭”的“住”计度为常，其实住也无常。	If one conceives of dharmas as arising, then there is permanence. Because there is no arising, they are called impermanent. Ordinary beings regard the “abiding” in “arising, abiding, change, and cessation” as permanent, but in fact abiding too is impermanent.
释迦世尊无常偈曰：“诸行无常，是生灭法。生灭灭已，寂灭为乐。”	Śākyamuni, the World-Honored One, recited this verse on impermanence: “All conditioned phenomena are impermanent; they are dharmas of arising and ceasing. When arising and ceasing have ceased, quiescent cessation is bliss.”
003.【相句无相句】	003. [The Statement of Characteristics Is the Statement of Non-Characteristics]
此句是指“体相”，028.相句非相句是指“标相”，075.相句非相句是指“法相”。	This statement refers to the “characteristic of essence.” Item 028, “the statement of characteristics is not the statement of characteristics,” refers to distinguishing characteristics; item 075, “the statement of characteristics is not the statement of characteristics,” refers to dharma characteristics.
西天十四祖龙树菩萨于座上现自在身，如满月轮。大众只能听到他说话的声音，看不到他的身体。	Nāgārjuna Bodhisattva, the fourteenth patriarch of India, manifested on the seat a freely functioning body, like a full moon. The assembly could hear only his voice and could not see his body.

当时迦那提婆（以后的十五祖）在大众中，问大家：还识得此相否？	At that time Kāṇadeva, who later became the fifteenth patriarch, asked the assembly: “Do you recognize this appearance?”
众人说：目无所见，怎能辨别、怎能识得！	The others said: “Our eyes see nothing. How could we distinguish it or recognize it?”
提婆说：这是尊者显现佛性体相，以示我等。为什么说是佛性体相呢？因为无相三昧，形如满月；佛性之义，廓然虚明。	Deva said: “This is the Venerable One manifesting the characteristic of the essence of Buddha-nature in order to show it to us. Why is it called the characteristic of the essence of Buddha-nature? Because in the samādhi of non-characteristics, his form is like a full moon; the meaning of Buddha-nature is vast, open, empty, and luminous.”
迦那提婆说完，龙树菩萨就隐了轮相，身居本座，而说偈言：“身现圆月相，以表诸佛体。说法无其形，用辨非声色。”	After Kāṇadeva had finished speaking, Nāgārjuna Bodhisattva concealed the lunar appearance, resumed his seat, and spoke this verse: “The body manifests the appearance of a full moon, thereby expressing the essence of all Buddhas. In teaching the Dharma it has no form; through functioning it reveals that it is neither sound nor form.”
“身现圆月相，以表诸佛体”——体相句；“说法无其形，用辨非声色”——非体相句。	“The body manifests the appearance of a full moon, thereby expressing the essence of all Buddhas”—this is the statement of the characteristic of essence. “In teaching the Dharma it has no form; through functioning it reveals that it is neither sound nor form”—this is the statement of no characteristic of essence.
004.【住异句非住异句】	004. [The Statement of Abiding and Change Is Not the Statement of Abiding and Change]
“住异”就是“生住异灭”。因生有住，因住有异，因异有灭。“住”是说住于世间。“异”说从少至老，刹那变异，直至于死。	“Abiding and change” means “arising, abiding, change, and cessation.” Because there is arising, there is abiding; because there is abiding, there is change; because there is change, there is cessation. “Abiding” means abiding in the world. “Change” means changing from youth to old age, moment by moment, until death.
沩山问仰山：“生住异灭，汝作么生会？”	Guishan asked Yangshan: “How do you understand arising, abiding, change, and cessation?”
仰山曰：“一念起时，不见有生住异灭。”	Yangshan said: “When a single thought arises, I do not see any arising, abiding, change, or cessation.”

沩山曰：“子何得遣法？” （你怎么能排除佛法的义理呢？）	Guishan said: “How can you reject the Dharma?” (How can you exclude the principles of the Buddhadharma?)
仰山曰：“和尚适来问甚么？”	Yangshan said: “What did the Venerable just ask?”
沩山曰：“生住异灭。”	Guishan said: “Arising, abiding, change, and cessation.”
仰山曰：“却唤作遣法。” （“无生住异灭”才是佛法的义理，您却说成是遣除义理。）	Yangshan said: “And you call that rejecting the Dharma.” (That there is no arising, abiding, change, or cessation is precisely the principle of the Buddhadharma, yet you call it rejecting that principle.)
005.【刹那句非刹那句】	005. [The Statement of an Instant Is Not the Statement of an Instant]
法眼文益禅师开示云：……不知根本真实，次第修行，三生六十劫，四生一百劫，如是直到三　果满。他古人犹道：“不如一念缘起无生，超彼三乘权学等见”。又道：“弹指圆成八万门，刹那灭却三　劫。”也须体究，若如此，用多少气力！	Chan Master Fayan Wenyi gave this instruction: “. . . Not knowing the fundamental reality, one cultivates step by step: sixty kalpas over three lives, a hundred kalpas over four lives, continuing thus until the fruition is fulfilled after three asaṃkhyeya kalpas. Yet the ancients said: ‘It is not equal to the non-arising of dependent origination in a single thought, which transcends the views of the provisional teachings of the three vehicles.’ They also said: ‘With a snap of the fingers, eighty thousand Dharma gates are perfectly accomplished; in an instant, the three asaṃkhyeya kalpas are extinguished.’ This too must be thoroughly investigated. If it is so, how much effort does it require?”
龙牙智才禅师有偈云：“弹指圆成八万门，刹那灭却三　劫。若也见得行得，健即经行困即歇。若也不会，两个鸬鹚扛个鳖。”	Chan Master Longya Zhichai composed this verse: “With a snap of the fingers, eighty thousand Dharma gates are perfectly accomplished; in an instant, the three asaṃkhyeya kalpas are extinguished. If you can see it and put it into practice, then when strong, walk in meditation; when tired, rest. But if you cannot understand it, it is like two cormorants carrying a turtle.”
两个鸬鹚扛个鳖，要用多少气力啊！	How much effort two cormorants carrying a turtle must exert!
006.【自性句离自性句】	006. [The Statement of Self-Nature Is Apart from the Statement of Self-Nature]

也就是“自性句非自性句”。	That is, “the statement of self-nature is not the statement of self-nature.”
六祖惠能大师说：“三身者，清净法身，汝之性也；圆满报身，汝之智也；千百亿化身，汝之行也。若离本性，别说三身，即名有身无智。若悟三身无有自性，即名四智菩提。听吾偈曰：自性具三身，发明成四智。不离见闻缘，超然登佛地。吾今为汝说，谛信永无迷。莫学驰求者，终日说菩提。”	The Sixth Patriarch, Master Huineng, said: “The three bodies are these: the pure dharmakāya is your nature; the complete sambhogakāya is your wisdom; the countless nirmāṇakāyas are your conduct. If, apart from intrinsic nature, one speaks separately of the three bodies, this is called having bodies but no wisdom. If one realizes that the three bodies have no self-nature, this is called the bodhi of the four wisdoms. Listen to my verse: ‘Intrinsic nature contains the three bodies; when it is illumined, it becomes the four wisdoms. Without departing from the conditions of seeing and hearing, one transcends them and ascends to the Buddha-ground. I now speak this for you: believe it truly, and you will never again be deluded. Do not imitate those who chase after things, speaking of bodhi all day long.’”
007.【空句不空句】	007. [The Statement of Emptiness Is the Statement of Non-Emptiness]
净因继成禅师一喝透五教，他是这样说“空句不空句”的：“小乘教者，乃有义也；大乘始教者，乃空义也；大乘终教者，乃不有不空义也；大乘顿教者，乃即有即空义也；一乘圆教者，乃不有而有，不空而空义也。如我一喝，非唯能入五教，至于工巧技艺，诸子百家，悉皆能入。”	Chan Master Jingyin Jicheng penetrated the five teachings with one shout. This is how he explained “the statement of emptiness is the statement of non-emptiness”: “The teaching of the Lesser Vehicle has the meaning of existence; the initial teaching of the Mahāyāna has the meaning of emptiness; the final teaching of the Mahāyāna has the meaning of neither existence nor emptiness; the sudden teaching of the Mahāyāna has the meaning of both existence and emptiness; the perfect teaching of the One Vehicle has the meaning of neither existence yet existence, neither emptiness yet emptiness. Such is my single shout: it can enter not only the five teachings, but also all crafts and arts and the teachings of the various philosophers.”
008.【断句不断句】	008. [The Statement of Cessation Is the Statement of Non-Cessation]
达摩祖师初居少林寺九年，为二祖说法，只教“外息诸缘，内心无喘，心如墙壁，可以入道”。二祖慧可说种种心性，达摩祖师只指出其谬处，并不为二祖说无念心体。忽然有一天，二祖慧可说：“我已息诸缘。”达摩	When Patriarch Bodhidharma first resided at Shaolin Monastery for nine years, he taught the Second Patriarch: “Externally cease all conditions; inwardly let the mind not pant. When the mind is

祖师问：“莫成断灭去否？”二祖慧可说：“不成断灭。”达摩祖师说：“此是诸佛所传心体，更勿疑也。”	like a wall, one may enter the Way.” The Second Patriarch, Huike, spoke in various ways of mind and intrinsic nature. Patriarch Bodhidharma merely pointed out where he was mistaken and did not explain to him the essence of the no-thought mind. Then one day Huike said, “I have ceased all conditions.” Bodhidharma asked, “Have you fallen into cessation and annihilation?” Huike said, “I have not fallen into cessation and annihilation.” Bodhidharma said, “This is the mind-essence transmitted by all Buddhas. Do not doubt it any further.”
009.【边句非边句】	009. [The Statement of This Shore Is Not the Statement of This Shore]
边句非边句，也就是这边句那边句。这边是轮回的此岸，那边就是解脱的彼岸了。	“The statement of this shore is not the statement of this shore” means the statement of this shore and the statement of the other shore. This shore is the near shore of saṃsāra; the other shore is the far shore of liberation.
洛京灵泉归仁禅师初到疏山，问疏山禅师：“‘枯木生花，始与他合。’是这边句？是那边句？”疏山禅师说：“亦是这边句。”灵泉禅师接着问：“如何是那边句？”疏山禅师说：“石牛吐出三春雾，灵雀不栖无影林。”	When Chan Master Gui Ren of Lingquan in Luojing first arrived at Shushan, he asked Chan Master Shushan: “‘When a withered tree blooms, only then does it accord with it.’ Is this a statement of this shore or a statement of the other shore?” Chan Master Shushan said: “It too is a statement of this shore.” Chan Master Lingquan then asked: “What is a statement of the other shore?” Chan Master Shushan said: “A stone ox breathes forth the mist of three spring months; a numinous sparrow does not perch in a forest without shadows.”
“枯木生花，始与他合。”意思是，从寂灭的本体生起妙用。这么说是表达了轮回的意境呢？还是表达了解脱的意境呢？疏山禅师指出，这么说仍是轮回的意境。	“When a withered tree blooms, only then does it accord with it” means that wondrous functioning arises from the quiescent essence. Does this express the realm of saṃsāra, or the realm of liberation? Chan Master Shushan pointed out that it still expresses the realm of saṃsāra.
于是灵泉禅师就问：“那怎么说才是解脱的意境呢？”疏山禅师告诉他：“石牛吐出三春雾，灵雀不栖无影林。”其实，“石牛吐出三春雾”与“枯木生花”是相同的意境，关键在于“灵雀不栖无影林”。	Chan Master Lingquan therefore asked: “Then what would express the realm of liberation?” Chan Master Shushan told him: “A stone ox breathes forth the mist of three spring months; a numinous sparrow does not perch in a forest without shadows.” In fact, “a stone ox breathes forth the mist of three spring months” conveys the same

	realm as “a withered tree blooms.” The crucial phrase is “a numinous sparrow does not perch in a forest without shadows.”
一边是“枯”、是“石牛”，一边是“灵”、是“灵雀”。之所以说前句仍是轮回的意境，是因为没有离开生灭的对立。后句指出，如果说的是灵明的佛性，那就不可能是干枯的、不可能是死寂的，灵雀不栖无影林。这其实是表达了“生灭即寂灭，轮回即解脱、生死即涅　”的意境。诸法从本来，常自寂灭相，春到百花香，黄莺啼柳上。	On one side are “withered” and “the stone ox”; on the other are “numinous” and “the numinous sparrow.” The former statement is still said to express the realm of saṃsāra because it has not left behind the opposition of arising and ceasing. The latter statement indicates that if one is speaking of luminous Buddha-nature, it cannot be withered or deathly still: a numinous sparrow does not perch in a forest without shadows. This in fact expresses the realm in which arising and ceasing are themselves quiescent cessation, saṃsāra is itself liberation, and birth and death are themselves nirvāṇa. From their very origin, all dharmas are ever of the character of quiescent cessation; when spring arrives, a hundred flowers are fragrant, and orioles sing among the willows.
再举一例：	Let us give another example:
兴阳清剖禅师生病了，病得很厉害。他的师父大阳警玄禅师问他：“是身如泡幻，泡幻中成办。若无个泡幻，大事无由办。若要大事办，识取个泡幻。作么生？”兴阳禅师说：“犹是这边事。	Chan Master Xingyang Qingpou fell seriously ill. His teacher, Chan Master Dayang Jingxuan, asked him: “This body is like a bubble, an illusion; within the bubble and illusion, great affairs are accomplished. Without this bubble and illusion, great affairs cannot be accomplished. If great affairs are to be accomplished, recognize this bubble and illusion. How is this?” Xingyang said: “This is still an affair of this shore.”
”大阳禅师接着问他：“那边事作么生？”兴阳禅师说：“匝地红轮秀，海底不栽花。”大阳禅师欣慰地笑了：“乃尔惺惺邪！”兴阳禅师唱歌般地说道：“将谓我忘却。”唱毕，他就圆寂了。	Chan Master Dayang then asked: “How is the affair of the other shore?” Chan Master Xingyang said: “The red wheel shines brilliantly over all the earth; flowers are not planted on the ocean floor.” Chan Master Dayang smiled with satisfaction: “So awake and clear you are!” Chan Master Xingyang sang out: “You thought I had forgotten.” When he had finished singing, he entered parinirvāṇa.
大阳警玄禅师的高足弟子兴阳清剖，年轻轻地就圆寂了。圆寂前，大阳禅师去看望他，提醒他这个身体象泡沫一样虚幻不实，只是借用这个虚幻的身体证取不生不灭的自性真如。	Xingyang Qingpou, the outstanding disciple of Chan Master Dayang Jingxuan, entered parinirvāṇa while still young. Before his parinirvāṇa, Master Dayang went to visit him and reminded him that this body is as insubstantial and unreal as a bubble, and that

	one merely borrows this illusory body to realize the unborn and undying intrinsic nature of suchness.
要证取真如，就须识破这个象泡沫一样虚幻不实的身体。兴阳禅师是真正的明眼人，立即指出，师父你现在这么说话，仍是轮回边事。	To realize suchness, one must see through this body, which is as insubstantial and unreal as a bubble. Chan Master Xingyang was one who truly had clear eyes, and he immediately pointed out: “Master, what you are saying now is still an affair of the shore of saṃsāra.”
大阳禅师听后，心里很高兴，接着考验他：“那边事作么生？”兴阳禅师即口答道：“匝地红轮秀，海底不栽花。	Master Dayang was delighted upon hearing this and then tested him further: “How is the affair of the other shore?” Chan Master Xingyang immediately answered: “The red wheel shines brilliantly over all the earth; flowers are not planted on the ocean floor.”
”大阳禅师感到很欣慰，赞叹说：“原来你是这么明白呀！”兴阳禅师轻松地唱着说：“您以为我在这种情况下就会忘掉么。”，唱完他就圆寂了。看兴阳禅师的那边句“匝地红轮秀，海底不栽花。”岂不是和“石牛吐出三春雾，灵雀不栖无影林。”表达了同一个意境么。	Master Dayang was deeply satisfied and praised him: “So you understand this clearly!” Chan Master Xingyang sang lightly: “You thought I would forget under these circumstances.” When he had finished singing, he entered parinirvāṇa. Does not Chan Master Xingyang’s statement of the other shore—“The red wheel shines brilliantly over all the earth; flowers are not planted on the ocean floor”—express the same realm as “A stone ox breathes forth the mist of three spring months; a numinous sparrow does not perch in a forest without shadows”?
010.【中句非中句】	010. [The Statement of the Middle Is Not the Statement of the Middle]
所谓“中句”，就是离开两边之句。然而，若过于强调离开两边，就等于强立中间，这就形成了新的两边：一边是“两边”，一边是“中间”。也就是说，过于强调离开两边，却偏偏不能离开两边。	The so-called “statement of the middle” is a statement that leaves the two sides behind. Yet if one overemphasizes leaving the two sides, one thereby forcibly establishes a middle, creating two new sides: one side is “the two sides,” and the other is “the middle.” In other words, by overemphasizing leaving the two sides, one is precisely unable to leave the two sides behind.
所谓“非中句”，就是又须离开这新的两边之句。然而，若过于强调这个新的离开，不会产生更新的两边么？会的！所以，纵然言之啄啄、四句百非，也没有离开两边。那么，就没有离开两边的语句了么？有的！请看下面的例子：	The so-called “neither-middle proposition” means that one must also leave behind these newly formed two-sided propositions. Yet if one places too much emphasis on this new leaving behind, will it not produce still newer two-sided propositions? It will. Thus, even if one speaks at great length, or

	invokes the four propositions and a hundred negations, one has not left behind the two sides. Then are there no utterances that leave behind the two sides? There are. Consider the following examples:
僧问三交智嵩禅师：“二边纯莫立，中道不须安。未审意旨如何？”智嵩禅师说：“广南出象牙。”其僧说：“不会。请师直指。”师曰：“番国皮　八百价。”	A monk asked Chan Master Zhishong of Sanjiao, “Do not establish either of the two sides; do not posit a middle way. What is the meaning of this?” Chan Master Zhishong said, “Guangnan produces ivory.” The monk said, “I do not understand. Please point directly.” The master said, “A leather ball in a foreign land costs eight hundred.”
宝峰惟照禅师上堂开示：“二边不立，中道不安时，作么生？”拈拄杖曰：“鸳鸯绣出从君看，不把金针度与人。”	Chan Master Weizhao of Baofeng gave a teaching in the hall: “When neither of the two sides is established and the middle way is not posited, how is it?” Raising his staff, he said, “The embroidered mandarin ducks are for you to see; the golden needle is not handed to another.”
011.【常句非常句】	011. [The Proposition of Permanence Is Not the Proposition of Permanence]
前面第二句所说的“常句无常句”，是说凡夫于“生、住、异、灭”的“住”计度为常。此句“常句非常句”，是说外道计度四大性常。	The “proposition of permanence and impermanence” discussed in the second proposition above refers to ordinary beings who take the “abiding” in arising, abiding, change, and cessation to be permanent. This proposition, “the proposition of permanence is not the proposition of permanence,” refers to non-Buddhists who take the four great elements to be permanent in nature.
有外道异学问释迦世尊：“诸法是常邪？”	A non-Buddhist ascetic asked Śākyamuni Buddha, “Are all dharmas permanent?”
世尊不回答。	The World-Honored One did not reply.
又问：“诸法是无常邪？”	He then asked, “Are all dharmas impermanent?”
也不回答。	Again, there was no reply.
异学曰：“世尊具一切智，何不对我？”	The ascetic said, “The World-Honored One possesses all-knowing wisdom. Why do you not answer me?”
世尊曰：“汝之所问，皆为戏论。”	The World-Honored One said, “All that you ask is mere speculative discourse.”

012.【缘句非缘句】	012. [The Proposition of Conditions Is Not the Proposition of Conditions]
西域十七祖僧伽难提尊者的传法偈曰：心地本无生，因地从缘起。缘种不相妨，华果亦复尔。	The transmission verse of Venerable Saṅghanandi, the seventeenth patriarch of India, says: “The mind-ground is originally unborn; the causal ground arises from conditions. Seeds and conditions do not obstruct one another; flowers and fruits are likewise so.”
西域十八祖伽耶舍多尊者的传法偈曰：有种有心地，因缘能发萌。于缘不相碍，当生生不生。	The transmission verse of Venerable Gayāśata, the eighteenth patriarch of India, says: “Where there are seeds, there is a mind-ground; causes and conditions can bring forth sprouts. They do not obstruct one another in relation to conditions; when birth occurs, there is no birth.”
013.【因句非因句】	013. [The Proposition of Cause Is Not the Proposition of Cause]
《中论·四谛品》云：“因缘所生法，我说即是空，亦为是假名，亦是中道义。”	The Treatise on the Middle Way, chapter “Examination of the Four Noble Truths,” says: “Whatever dharmas arise through causes and conditions, I say are emptiness. They are also provisionally named, and this is also the meaning of the middle way.”
014.【烦恼句非烦恼句】	014. [The Proposition of Afflictions Is Not the Proposition of Afflictions]
赵州禅师上堂开示：如明珠在掌，胡来胡现，汉来汉现。老僧把一枝草为丈六金身用，把丈六金身为一枝草用。佛是烦恼，烦恼是佛。	Chan Master Zhaozhou gave a teaching in the hall: “It is like a bright pearl in the palm of the hand: when a Hu person comes, a Hu person appears; when a Han person comes, a Han person appears. This old monk uses a blade of grass as a sixteen-foot golden body, and uses a sixteen-foot golden body as a blade of grass. Buddha is affliction; affliction is Buddha.”
僧问：未审佛是谁家烦恼？	A monk asked, “Whose affliction is Buddha?”
师曰：与一切人烦恼。	The master said, “The affliction of every person.”
曰：如何免得？	The monk said, “How can one be free of it?”
师曰：用免作么！	The master said, “What use is there in seeking to be free?”
015.【爱句非爱句】	015. [The Proposition of Attachment Is Not the Proposition of Attachment]

鸠摩罗多尊者，昔为自在天人。见菩萨璎珞，忽起爱心，堕生忉利。	Venerable Kumāralāta was formerly a being in the Heaven of Sovereign Freedom. Seeing a bodhisattva's jeweled necklace, he suddenly gave rise to attachment and fell into rebirth in the Heaven of the Thirty-Three.
《信心铭》曰：至道无难，唯嫌拣择。但莫憎爱，洞然明白。	The Inscription on Trust in Mind says: "The supreme Way is not difficult; it only rejects choosing and rejecting. Do not hate or love, and all will be clearly understood."
016.【方便句非方便句】	016. [The Proposition of Expedient Means Is Not the Proposition of Expedient Means]
唐宣宗问荐福弘辩禅师："何为方便？"禅师说："方便者，隐实覆相权巧之门也。被接中下，曲施诱迪，谓之方便。设为上根言，舍方便但说无上道者，斯亦方便之谭。乃至祖师玄言，忘功绝谓，亦无出方便之迹。"	Emperor Xuanzong of the Tang asked Chan Master Hongbian of Jianfu, "What are expedient means?" The Chan master said, "Expedient means are the skillful gateway of concealing the real and covering over appearances. In receiving those of middling and lesser capacities, one employs indirect guidance and instruction; this is called expedient means. If, in speaking to those of superior capacities, one sets aside expedient means and speaks only of the unsurpassed Way, this too is talk of expedient means. Even the profound words of the patriarchs, which forget accomplishment and cut off conceptualization, do not go beyond the traces of expedient means."
陆大夫问南泉："请和尚为众说法。"南泉曰："教老僧作么生说？"陆曰："和尚岂无方便？"南泉曰："道他欠少甚么！"	Minister Lu asked Nanquan, "Please, Reverend, teach the Dharma to the assembly." Nanquan said, "How would you have this old monk teach it?" Lu said, "Does the Reverend not have expedient means?" Nanquan said, "Tell me, what is lacking?"
017.【巧句非巧句】	017. [The Proposition of Skill Is Not the Proposition of Skill]
巧，就是巧妙；非巧，就是笨拙。有一个参禅的秀才名叫张拙，石霜禅师以"拙"字为引，说出巧句非巧句：	"Skill" means cleverness; "not skill" means clumsiness. There was a scholar studying Chan named Zhang Zhuo. Taking the character zhuo, "clumsy," as his cue, Chan Master Shishuang spoke of the proposition of skill and not skill:
张拙秀才参石霜禅师，石霜问："秀才何姓？"	The scholar Zhang Zhuo visited Chan Master Shishuang. Shishuang asked, "What is your surname, sir?"

曰：“姓张名拙。”	He said, “My surname is Zhang, and my given name is Zhuo.”
霜曰：“觅巧尚不可得，拙自何来？”	Shishuang said, “Even cleverness cannot be found. From where, then, does clumsiness arise?”
张拙秀才言下心开意解，乃呈偈曰：“光明寂照遍河沙，凡圣含灵共我家。一念不生全体现，六根才动被云遮。断除烦恼重增病，趣向真如亦是邪。随顺世缘无挂碍，涅　生死等空花。”	At these words, the scholar Zhang Zhuo’s mind opened and he understood. He then presented this verse: “Bright, quiescent illumination pervades sands as numerous as the Ganges; ordinary beings, sages, and all sentient life share my one home. When not a single thought arises, the whole essence manifests; as soon as the six sense faculties stir, clouds obscure it. To cut off afflictions only increases the illness; to seek suchness is likewise deviation. Following worldly conditions without obstruction, nirvāṇa and birth and death are equally flowers in empty space.”
再听听真歇禅师的巧句非巧句：	Now listen to Chan Master Zhenxie’s proposition of skill and not skill:
真歇清了禅师上堂开示：“穷微丧本，体妙失宗；一句截流，渊玄及尽。是以金针密处，不露光　；玉线通时，潜舒异彩。虽然如是，犹是交互双明。且道巧拙不到，作么生相委？”	Chan Master Qingliao of Zhenxie gave a teaching in the hall: “To exhaust subtleties and lose the root is to miss the essence and lose the principle. One phrase cuts off the stream, reaching the utmost depths of the abyss. Therefore, in the hidden place of the golden needle, its point is not revealed; when the jade thread passes through, it subtly displays a distinctive radiance. Even so, this is still the mutual illumination of duality. Tell me, when neither skill nor clumsiness reaches, how is one to entrust oneself?”
良久曰：“云萝秀处青阴合，岩树高低翠锁深。”	After a long pause, he said, “Where vines and clouds flourish, green shade joins together; among high and low cliffside trees, emerald depths lie locked.”
018.【净句非净句】	018. [The Proposition of Purity Is Not the Proposition of Purity]
憨山大师梦升兜率，弥勒为其说法：“分别是识。无分别是智。依识染。依智净。染有生死。净无诸佛。”	Master Hanshan dreamed that he ascended to Tuṣita, where Maitreya taught him the Dharma: “Discrimination is consciousness. Non-discrimination is wisdom. Relying on consciousness brings defilement; relying on wisdom brings purity.

	Defilement entails birth and death; purity has no Buddhas.”
僧问云门：“如何是清净法身？”门云：“花药栏。”	A monk asked Yunmen, “What is the pure dharmakāya?” Yunmen said, “A flower-and-herb railing.”
赵州扫地次，僧问：“和尚是大善知识！为甚么扫地？”州曰：“尘从外来。”曰：“既是清净伽蓝，为甚麽有尘？”州曰：“又一点也！”	While Zhaozhou was sweeping the ground, a monk asked, “Reverend, you are a great spiritual guide! Why are you sweeping the ground?” Zhaozhou said, “Dust comes from outside.” The monk said, “Since this is a pure monastery, why is there dust?” Zhaozhou said, “There is another speck, too!”
濠州思明禅师因僧问：“如何是清净法身？”师曰：“屎里蛆儿，头出头没。”	Because a monk asked, “What is the pure dharmakāya?” Chan Master Siming of Haozhou said, “Maggots in excrement, their heads appearing and disappearing.”
019.【成句非成句】	019. [The Proposition of Formation Is Not the Proposition of Formation]
“成”和“坏”相对，“非成”就是坏。	“Formation” is opposed to “destruction”; “not formation” is destruction.
江西马祖道一禅师，问怀让曰：“道非色相、云何能见？”让曰：“心地法眼能见乎道，无相三昧亦复然矣。”师曰：“有成坏否？”让曰：“若以成坏聚散而见道者，非见道也。听吾偈曰：心地含诸种，遇泽悉皆萌。三昧华无相，何坏复何成。”	Chan Master Mazu Daoyi of Jiangxi asked Huairang, “The Way is not form or appearance; how can it be seen?” Huairang said, “The dharma eye of the mind-ground can see the Way, and formless samādhi is likewise so.” The master asked, “Is there formation and destruction?” Huairang said, “If one sees the Way in terms of formation and destruction, gathering and dispersal, one does not see the Way. Listen to my verse: ‘The mind-ground contains all seeds; encountering moisture, they all sprout. The flower of samādhi is formless—what destruction is there, and what formation?’”
《碧岩录》【二九】举：僧问大隋：“劫火洞然，大千俱坏，未审这个坏不坏？”隋云：“坏！”僧云：“恁么则随他去也？”隋云：“随他去。”	Case 29 of The Blue Cliff Record relates: A monk asked Dasui, “When the kalpa fire blazes and the great thousandfold world is entirely destroyed, is this destroyed or not?” Dasui said, “Destroyed.” The monk said, “Then does it go along with that?” Dasui said, “It goes along with that.”
后有僧问修山主：“劫火洞然，大千俱坏，未审这个坏不坏？”山主云：“不坏。”僧云：“为什么不坏？”主云：“为同于大千。”	Later, a monk asked the head monk of Xiushan, “When the kalpa fire blazes and the great thousandfold world is entirely destroyed, is this destroyed or not?” The head monk said, “Not

	destroyed.” The monk said, “Why is it not destroyed?” The head monk said, “Because it is identical with the great thousandfold world.”
圆悟云：“如今也不得作坏会，也不得作不坏会，毕竟作么生会？急着眼看！”	Yuanwu said, “Now you must not understand it as destruction, nor must you understand it as non-destruction. How, ultimately, do you understand it? Open your eyes wide and look!”
020.【譬句非譬句】	020. [The Proposition of Metaphor Is Not the Proposition of Metaphor]
《法华经》云：“诸佛世尊，以种种因缘，譬喻言辞，方便说法。”	The Lotus Sūtra says: “The Buddhas, the World-Honored Ones, employ various causes and conditions, metaphors and verbal expressions, and expedient means to teach the Dharma.”
譬喻言辞，就是譬句；方便说法，就是非譬句。	“Metaphors and verbal expressions” are the proposition of metaphor; “teaching the Dharma through expedient means” is the proposition of not metaphor.
021.【弟子句非弟子句】	021. [The Proposition of Disciples Is Not the Proposition of Disciples]
世尊于涅盘会上，以手摩胸，告众曰：“汝等善观吾紫磨金色之身，瞻仰取足，勿令后悔。若谓吾灭度，非吾弟子；若谓吾不灭度，亦非吾弟子。”	At the assembly before entering nirvāṇa, the World-Honored One stroked his chest and addressed the assembly: “You should carefully contemplate my body of burnished purple-gold color and look upon it to your full satisfaction, lest you later regret it. If you say that I enter extinction, you are not my disciples; if you say that I do not enter extinction, you are likewise not my disciples.”
022.【师句非师句】	022. [The Proposition of the Master Is Not the Proposition of the Master]
岩头同雪峰、钦山，辞德山。德山问：“甚么处去？”	Yantou, together with Xuefeng and Qinshan, took leave of Deshan. Deshan asked, “Where are you going?”
曰：“暂辞和尚下山去。”	They said, “We are temporarily taking leave of you, Reverend, to go down the mountain.”
山云：“子他后作么生？”	Deshan said, “What will you do in the future?”
头曰：“不忘和尚。”	Yantou said, “I will not forget the Reverend.”
山云：“子凭何有此语？”	Deshan said, “On what grounds do you say this?”

头曰：“岂不闻道，智与师齐减师半德，智过于师方堪传授。”	Yantou said, “Have you not heard it said: ‘If one’s wisdom equals that of one’s teacher, one lacks half the teacher’s virtue; only when one’s wisdom surpasses that of one’s teacher is one fit to receive the transmission’?”
“不忘和尚”——师句；“智过于师”——非师句。	“I will not forget the Reverend”—the proposition of the master; “one’s wisdom surpasses that of one’s teacher”—the proposition of not master.
023.【种性句非种性句】	023. [The Proposition of Buddha-Nature Is Not the Proposition of Buddha-Nature]
《大乘修行菩萨行门诸经要集》云：	The Essential Collection of Sūtras on the Bodhisattva Path of Mahāyāna Practice says:
尔时维摩诘长者，白文殊师利菩萨言：“汝善明解如来种性，于意云何？何等为种？”文殊答言：“……善男子，略要言之，六十二见及一切烦恼，皆是如来种性。”	At that time, the elder Vimalakīrti said to Mañjuśrī Bodhisattva, “You clearly understand the Tathāgata-nature. What do you think? What is called the seed?” Mañjuśrī replied, “...Good man, to speak briefly and essentially, the sixty-two views and all afflictions are the Tathāgata-nature.”
时维摩诘问言：“汝何义故，云一切烦恼是佛种性？”文殊师利答言：“……善男子，譬如不入四大海水，无由取得无价宝珠。善男子亦复如是，若不入烦恼大海，无由取得佛性宝珠。当知菩提种性，本从烦恼中来。”	Then Vimalakīrti asked, “For what reason do you say that all afflictions are Buddha-nature?” Mañjuśrī replied, “...Good man, just as one cannot obtain a priceless jewel without entering the waters of the four great oceans, so too, good man, one cannot obtain the jewel of Buddha-nature without entering the great ocean of afflictions. Know that the seed-nature of bodhi originally comes from within afflictions.”
024.【三乘句非三乘句】	024. [The Proposition of the Three Vehicles Is Not the Proposition of the Three Vehicles]
《法华经》云：“十方佛土中，唯有一乘法，无二亦无三，除佛方便说。”，“诸佛如来，以方便力，于一佛乘，分别说三。”	The Lotus Sūtra says: “In the Buddha lands of the ten directions, there is only the Dharma of the One Vehicle; there is neither a second nor a third, except where the Buddha teaches through expedient means.” It also says, “By the power of expedient means, the Buddhas and Tathāgatas distinguish and teach three within the One Buddha Vehicle.”
分别说三，就是三乘句；无二亦无三，就是非三乘句。	Distinguishing and teaching three is the proposition of the three vehicles; neither a second nor a third is the proposition of not the three vehicles.

025.【所有句非所有句】	025. [The Proposition of All That Exists Is Not the Proposition of All That Exists]
所有，就是诸多的意思。《金刚经》云：“凡所有相，皆是虚妄。若见诸相非相，即见如来。”	“All that exists” means the many things that exist. The Diamond Sūtra says: “All appearances are illusory. If one sees all appearances as non-appearances, one sees the Tathāgata.”
凡所有相，就是所有句；诸相非相，就是非所有句。	“All appearances” is the proposition of all that exists; “all appearances are non-appearances” is the proposition of not all that exists.
026.【愿句非愿句】	026. [Vow Statement and Non-Vow Statement]
《六祖坛经》云：	The Platform Sūtra of the Sixth Patriarch says:
刺史又问曰：“弟子常见僧俗念阿弥陀佛，愿生西方。请和尚说，得生彼否？愿为破疑。”	The governor again asked, “I often see monastics and laypeople reciting Amitābha Buddha’s name and aspiring to be reborn in the Western Pure Land. Please tell me, Master: can they be reborn there? I ask you to dispel my doubts.”
师言：“……凡愚不了自性，不识身中净土，愿东愿西。悟人在处一般。所以佛言，随所住处恒安乐。使君心地但无不善，西方去此不遥；若怀不善之心，念佛往生难到。”	The Master said, “... Ordinary deluded people do not understand their own nature and do not recognize the Pure Land within themselves; they make vows for the East or for the West. For awakened people, every place is the same. Therefore, the Buddha said, ‘Wherever one dwells, one is always at peace and ease.’ Governor, if your mind-ground is free of unwholesomeness, the West is not far from here. But if you harbor an unwholesome mind, it will be difficult to attain rebirth through Buddha-recitation.”
027.【三轮句非三轮句】	027. [Three Wheels Statement and Non-Three-Wheels Statement]
《入中论》云：“纵回等觉大菩提，可得三轮仍世间。佛说若彼无所得，即是出世波罗蜜。”？	The Madhyamakāvatāra says: “Even if one dedicates [the merit] to the great bodhi of equal enlightenment, so long as the three wheels remain, it is still worldly. The Buddha said that if those are unobtainable, this is supramundane pāramitā.”
法尊法师释云：“三轮，谓能忍者、所忍境、忍辱事。若着三轮，虽回向无上菩提，仍非出世。若于彼三轮无所得，乃出世也。”	Dharma Master Fazun explained: “The three wheels are the one who endures, the object endured, and the act of forbearance. If one is attached to the three wheels, then, although one dedicates [the merit] to unsurpassed bodhi, it is still not

	supramundane. If the three wheels are unobtainable, then it is supramundane.”
028.【相句非相句】　003.相句无相句是指“体相”，此句是指“标相”，075.相句非相句是指“法相”。	028. [Appearance Statement and Non-Appearance Statement] 003. The appearance statement and non-appearance statement refer to “essential appearance”; here they refer to “indicative appearance”; 075. The appearance statement and non-appearance statement refer to “dharma characteristics.”
圆觉经云：“修多罗教，如标月指。若复见月，了知所标，毕竟非月。”（修多罗教，就是经教。）	The Sūtra of Perfect Enlightenment says: “The teachings of the sūtras are like a finger pointing at the moon. If one sees the moon, one understands that what was indicated is, after all, not the moon.” (The teachings of the sūtras are the scriptural teachings.)
僧问洪州渤潭晓月禅师：“修多罗教，如标月指”，未审指个甚么?	A monk asked Chan Master Xiaoyue of Letan in Hongzhou, “‘The teachings of the sūtras are like a finger pointing at the moon’—what exactly does the finger point to?”
师曰：请高着眼。	The Master said, “Look higher.”
僧曰：曙色未分人尽望，及乎天晓也寻常。	The monk said, “Before dawn breaks, everyone gazes expectantly; once day has dawned, it is merely ordinary.”
师曰：年衰鬼弄人。	The Master said, “In your old age, ghosts are making sport of you.”
“修多罗教”——标相句；毕竟非月——非标相句。	“The teachings of the sūtras”—an indicative-appearance statement; “after all, not the moon”—a non-indicative-appearance statement.
029.【有品句非有品句】	029. [Category Statement and Non-Category Statement]
本经副标题“一切佛语心品”，便是“有品句”，以示本经有品类可分。	The subtitle of this sūtra, “A Chapter on the Mind of All Buddha-Speech,” is a category statement, indicating that this sūtra has categories into which it may be divided.
然而，全经只有一品，等于没有品类可分，那么，“一切佛语心品”又是“非有品句”了。	Yet the entire sūtra has only one chapter, which is equivalent to having no categories into which it may be divided. Thus, “A Chapter on the Mind of All Buddha-Speech” is also a non-category statement.

僧问镇州万岁和尚：“大众云集，合谈何事？”	A monk asked Master Wansui of Zhenzhou, “The assembly has gathered. What should be discussed?”
师曰：“序品第一。”（有品句）	The Master said, “The first chapter, the introductory chapter.” (Category statement)
归宗柔别云：“礼拜了去。”（非有品句）	Guizong Rou commented separately, “Having made your bows, go on your way.” (Non-category statement)
030.【无句非无句】	030. [No Statement and Non-No Statement]
依照七卷本《大乘入楞伽　》补入此句。	This statement has been added in accordance with the seven-fascicle version of the Laṅkāvatāra Sūtra.
僧问赵州禅师：“狗子还有佛性也无？”	A monk asked Chan Master Zhaozhou, “Does a dog have buddha-nature or not?”
师曰：“无！”	The Master said, “No!”
僧曰：“上自诸佛下至蝼蚁，皆有佛性，狗子为什么却无？”	The monk said, “From all Buddhas above down to ants below, all have buddha-nature. Why does a dog alone not have it?”
师曰：“为伊有业识性在。”	The Master said, “Because it has karmic consciousness-nature.”
031.【有句非有句】	031. [Having Statement and Non-Having Statement]
依照七卷本《大乘入楞伽　》补入此句。	This statement has been added in accordance with the seven-fascicle version of the Laṅkāvatāra Sūtra.
又有僧问：“狗子还有佛性也无？”	Another monk asked, “Does a dog have buddha-nature or not?”
师曰：“有。”	The Master said, “It does.”
僧曰：“既有佛性，为什么擅入这个皮袋里？”	The monk said, “Since it has buddha-nature, why has it deliberately entered this skin bag?”
师曰：“为他明知故犯！”	The Master said, “Because it knowingly commits the offense!”
032.【俱句非俱句】	032. [Both Statement and Non-Both Statement]
韶州云门山光奉院文偃禅师垂语曰：“会佛法如河沙，百草头上道将一句来？”	Chan Master Wenyan of Guangfeng Monastery on Mount Yunmen in Shaozhou gave this instruction: “You may understand Buddha Dharma as numerous as the sands of the Ganges, but on the tip of a hundred grasses, speak a single phrase of the Way.”

自代云：“俱。”（俱句）	He answered on his own behalf: “Both.” (Both statement)
僧问洛京嵩山和尚：“六识俱生时如何？”	A monk asked the Master of Mount Song in Luojing, “What is it like when the six consciousnesses arise together?”
师曰：“异。”	The Master said, “Different.”
曰：“为甚么如此？”	The monk asked, “Why is this so?”
师曰：“同。”（非俱句）	The Master said, “The same.” (Non-both statement)
033.【缘自证圣智句非自证圣智句】	033. [Statement Conditioned by the Noble Wisdom of Self-Realization and Non-Self-Realization-Wisdom Statement]
依照七卷本《大乘入楞伽　》补入此句。	This statement has been added in accordance with the seven-fascicle version of the Laṅkāvatāra Sūtra.
僧问汝州风穴延沼禅师：“祖师心印，请师拂拭。”	A monk asked Chan Master Yanzhao of Fengxue in Ruzhou, “The patriarchs’ mind-seal—please, Master, polish it for me.”
师曰：“祖月凌空圆圣智，何山松桧不青青。”（缘自证圣智句）	The Master said, “The ancestral moon hangs full in the sky of noble wisdom; on what mountain are pines and cypresses not verdant?” (Statement conditioned by the noble wisdom of self-realization)
隆兴府黄龙祖心宝觉禅师上堂开示：“夫玄道者，不可以设功得；圣智者，不可以有心知。”（非自证圣智句）	Chan Master Zuxin Baojue of Huanglong in Longxing Prefecture gave this instruction in the Dharma hall: “The profound Way cannot be attained through contrived effort; noble wisdom cannot be known through intentional mind.” (Non-self-realization-wisdom statement)
034.【现法乐句非现法乐句】	034. [Present-Dharma Joy Statement and Non-Present-Dharma Joy Statement]
僧问福州极乐元俨禅师：“如何是极乐家风？”	A monk asked Chan Master Yuanyan of Jile in Fuzhou, “What is the household style of Ultimate Bliss?”
师曰：“满目看不尽。”（现法乐句）	The Master said, “The eye takes it in without exhausting it.” (Present-dharma joy statement)
僧问汝州首山省念禅师：“如何是大安乐底人？”	A monk asked Chan Master Xingnian of Shoushan in Ruzhou, “What is a person of great peace and joy?”

师曰：“不见有一法。”（非现法乐句）	The Master said, “Not seeing a single dharma.” (Non-present-dharma joy statement)
035.【刹土句非刹土句】	035. [Buddha-Land Statement and Non-Buddha-Land Statement]
东京慧林宗本圆照禅师上堂开示：“看！看！烁烁瑞光照大千界，百亿微尘国土，百亿大海水，百亿须弥山，百亿日月，百亿四天下，乃至微尘刹土，皆放光中一时发现。诸仁者还见么？若也见得，许汝亲在瑞光。若也不见，莫道瑞光不照好。参！”（刹土句）	Chan Master Zongben Yuanzao of Huilin in the Eastern Capital gave this instruction in the Dharma hall: “Look! Look! The dazzling auspicious light illumines the great thousandfold world. A hundred billion dust-mote lands, a hundred billion great oceans, a hundred billion Mount Sumerus, a hundred billion suns and moons, a hundred billion four continents, and even lands as numerous as dust motes all appear at once within that radiance. Worthy ones, do you see it? If you see it, I permit you to be personally within the auspicious radiance. If you do not see it, do not say that the auspicious radiance does not shine upon you. Investigate!” (Buddha-land statement)
韶州云门山光奉院文偃禅师说：“我寻常向汝道，微尘刹土中，三世诸佛，西天二十八祖，唐土六祖，尽在拄杖头上说法。”（非刹土句）	Chan Master Wenyan of Guangfeng Monastery on Mount Yunmen in Shaozhou said, “I ordinarily tell you that, within dust-mote lands, the Buddhas of the three times, the twenty-eight patriarchs of India, and the six patriarchs of China are all expounding the Dharma upon the tip of a staff.” (Non-Buddha-land statement)
036.【阿　句非阿　句】　（　nou 二声）	036. [Particle Statement and Non-Particle Statement] (　nou, second tone)
阿　就是微尘。	Āṇu means a dust mote.
僧问蕲州开元子琦禅师：“须弥纳芥子即不问，微尘里转大法轮时如何？”	A monk asked Chan Master Ziqi of Kaiyuan in Qizhou, “I will not ask about Mount Sumeru containing a mustard seed; what is it like when the great Dharma wheel turns within a dust mote?”
师曰：“一步进一步。”（阿　句）	The Master said, “One step after another.” (Particle statement)
南岳慧思禅师有偈曰：“顿悟心源开宝藏，隐显灵通现真相。独行独坐常巍巍，百亿化身无数量。纵令逼塞满虚空，看时不见微尘相。”（非阿　句）	Chan Master Huisi of Nanyue composed this verse: “In sudden awakening, the source of mind opens its treasure store; hidden and manifest spiritual powers reveal the true appearance. Walking alone, sitting alone, ever majestic; a hundred billion transformation bodies beyond all number. Even if they fill the whole of empty space, when seen, no

	dust-mote appearance is found.” (Non-particle statement)
037.【水句非水句】	037. [Water Statement and Non-Water Statement]
僧问凤翔府天盖山幽禅师：“如何是天盖水？”	A monk asked Chan Master You of Tiangai Mountain in Fengxiang Prefecture, “What is the water of Tiangai?”
师曰：“四海滂沱，不犯涓滴。”	The Master said, “The four seas pour down in torrents, yet not a single drop is violated.”
四海滂沱——水句；不犯涓滴——非水句。	“The four seas pour down in torrents”—a water statement; “yet not a single drop is violated”—a non-water statement.
僧问凤翔府青峰传楚禅师：“如何是一色？”	A monk asked Chan Master Chuanzu of Qingfeng in Fengxiang Prefecture, “What is a single color?”
师曰：“全无一滴水，浪激似银山。”	The Master said, “There is not a single drop of water, yet the surging waves resemble mountains of silver.”
全无一滴水——非水句；浪激似银山——水句。	“There is not a single drop of water”—a non-water statement; “the surging waves resemble mountains of silver”—a water statement.
038.【弓句非弓句】	038. [Bow Statement and Non-Bow Statement]
漳州三平义忠禅师初参石巩，巩常张弓架箭接机。	When Chan Master Yizhong of Sanping in Zhangzhou first visited Shigong, Shigong would habitually meet people by drawing his bow and setting an arrow.
师诣法席，巩曰：“看箭！”	When the Master arrived at the Dharma seat, Shigong said, “Watch the arrow!”
师乃拨开胸曰：“此是杀人箭。活人箭又作么生？”	The Master bared his chest and said, “This is an arrow that kills people. What of the arrow that gives people life?”
巩弹弓弦三下。（弓句）	Shigong plucked the bowstring three times. (Bow statement)
师乃礼拜。	The Master then made a bow.
巩曰：“三十年张弓架箭，　射得半个圣人。”遂拗折弓箭。	Shigong said, “For thirty years I have drawn the bow and set the arrow, yet I have shot only half a sage.” He then snapped the bow and arrows.
后参大颠，举前话。颠曰：“既是活人箭，为甚么向弓弦上辨？”（非弓句）	Later, he visited Dadian and brought up this earlier exchange. Dadian said, “Since it was an arrow that

	gives life, why distinguish it by means of the bowstring?" (Non-bow statement)
平无对。	Sanping had no reply.
颠曰："三十年后，要人举此话也难得。"	Dadian said, "Thirty years from now, it will be difficult to find anyone able to raise this exchange."
039.【实句非实句】	039. [True Statement and Non-True Statement]
《金刚经》云："是实相者，即是非相，是故如来说名实相。"	The Diamond Sūtra says: "What is called the true characteristic is precisely no characteristic; therefore the Tathāgata calls it the true characteristic."
是实相者——实句；即是非相——非实句。	"What is called the true characteristic"—a true statement; "is precisely no characteristic"—a non-true statement.
040.【数句非数句】　这个"数"指数量，名词。	040. [Number Statement and Non-Number Statement] Here, "number" means quantity, a noun.
椑树省和尚参问滁州定山神英禅师："不落数量，请师道。"	Master Sheng of the pi tree asked Chan Master Shenying of Dingshan in Chuzhou, "Without falling into quantity, please speak."
师提起数珠（数句）曰："是落不落？"	The Master raised his rosary beads (number statement) and said, "Does this fall into it or not?"
树曰："圆珠三窍，时人知有，请师圆前话。"	Sheng said, "Round beads have three openings; people of the time know that they exist. Please bring your previous words to completion."
师便打。	The Master struck him.
树拂袖便出。（非数句）	Sheng flicked his sleeves and left. (Non-number statement)
041.【数句非数句】　这个"数"指计数，动词。	041. [Counting Statement and Non-Counting Statement] Here, "count" means counting, a verb.
常德府德山子涓禅师上堂，横按拄杖曰："一二三四五六七，七六五四三二一。循还逆顺数将来，数到未来无尽日。因七见一，因一亡七。踏破太虚空，铁牛也汗出。绝气息，无踪迹。"（数句）	Chan Master Zijuan of Deshan in Changde Prefecture gave this instruction in the Dharma hall. Holding his staff horizontally, he said: "One, two, three, four, five, six, seven; seven, six, five, four, three, two, one. Counting forward and backward in cyclic order, count on until the endless days of the future. Because of seven, one is seen; because of one, seven vanishes. Tread through the great void,

	and even an iron ox sweats. Cut off breath; leave no trace.” (Counting statement)
掷拄杖曰：“更须放下这个，始是参学事毕。”（非数句）	He threw down his staff and said, “You must further let go even of this; only then is the matter of Chan study complete.” (Non-counting statement)
042.【明句非明句】	042. [Brightness Statement and Non-Brightness Statement]
《六祖坛经》云：智如日，慧如月，智慧常明。于外着境，被妄念浮云盖覆自性，不得明朗。	The Platform Sūtra of the Sixth Patriarch says: Wisdom is like the sun, insight is like the moon; wisdom and insight are constantly bright. When one is attached to external objects, deluded thoughts, like floating clouds, cover one’s intrinsic nature, and it cannot become luminous and clear.
“智慧常明”就是明句，“于外着境”就是非明句。	“Wisdom and insight are constantly bright” is a brightness statement; “when one is attached to external objects” is a non-brightness statement.
043.【虚空句非虚空句】	043. [The Space Statement and the Not-Space Statement]
华严座主问湖南长沙景岑招贤禅师：虚空为是定有，为是定无?	The Huayan Seat Master asked Chan Master Jingcen Zhaoxian of Changsha in Hunan, “Is space definitely existent, or is it definitely nonexistent?”
师曰：言有亦得，言无亦得。虚空有时但有假有，虚空无时但无假无。	The master said, “It is acceptable to call it existent, and it is acceptable to call it nonexistent. When space exists, it is only provisionally existent; when space does not exist, it is only provisionally nonexistent.”
曰：如和尚所说，有何教文?	He asked, “What scriptural passage supports what you have said, Master?”
师曰：大德岂不闻首楞严云：“十方虚空生汝心内，犹如片云点太清里。”岂不是虚空生时但生假名？又云：“汝等一人发真归源，十方虚空悉皆消殒。”岂不是虚空灭时但灭假名。老僧所以道，有是假有，无是假无。	The master said, “Have you not heard the Śūraṅgama Sūtra say, ‘The space in the ten directions arises within your mind, like a small cloud in the vast clear sky’? Does this not mean that, when space arises, only a provisional name arises? It also says, ‘When one person among you returns to the source in truth, the space in the ten directions completely vanishes.’ Does this not mean that, when space ceases, only a provisional name ceases? That is why this old monk says: its existence is provisional existence, and its nonexistence is provisional nonexistence.”

“生汝心内”就是虚空句，“悉皆消殒”就是非虚空句。	“Arises within your mind” is the space statement; “completely vanishes” is the not-space statement.
044.【云句非云句】	044. [The Cloud Statement and the Not-Cloud Statement]
漳州罗汉院桂琛禅师在赏月时问僧：云动有？雨去有？	While admiring the moon, Chan Master Guichen of Luohan Monastery in Zhangzhou asked a monk, “When clouds move, is there [movement]? When rain passes, is there [movement]?”
僧曰：不是云动，是风动。	The monk said, “It is not the clouds that move; it is the wind that moves.”
师曰：我道云亦不动，风亦不动。	The master said, “I say that neither the clouds move nor the wind moves.”
曰：和尚适来又道云动。（云句）	The monk said, “But just now you said that the clouds move.” (Cloud statement.)
师曰：阿谁罪过？	The master said, “Whose fault is that?”
洪州翠岩可真禅师，曾经跟石霜楚圆慈明禅师学禅，在结夏的时候与善侍者论禅。善侍者乃是慈明的高足弟子。	Chan Master Kezhen of Cuiyan Mountain in Hongzhou had formerly studied Chan under Chan Master Chuyuan Ciming of Shishuang. During the summer retreat, he discussed Chan with Attendant Shan, who was a leading disciple of Ciming.
善拈一片瓦砾，置磐石上，曰：“若向这里下得一转语，许你亲见慈明。”	Shan picked up a piece of tile rubble, placed it on a boulder, and said, “If you can utter a turning word here, I will allow you personally to see Ciming.”
师左右视，拟对之。	The master looked about to the left and right, intending to respond.
善叱曰：“伫思停机，情识未透，何曾梦见！”	Shan rebuked him, saying, “You pause to think and halt your activity; your discriminating consciousness has not penetrated through. How could you ever have dreamed of it?”
师自愧悚，即还石霜。	Ashamed and alarmed, the master immediately returned to Shishuang.
慈明见来，叱曰：“本色行脚人，必知时节，有甚急事，夏未了早已至此！”	When Ciming saw him arrive, he rebuked him: “A genuine traveling practitioner surely knows the proper time. What urgent matter brought you here before the summer retreat was over?”
师泣曰：“被善兄毒心，终碍塞人，故来见和尚。”	The master wept and said, “Brother Shan’s poisonous words have completely obstructed me, so I have come to see you, Master.”

明遽问：“如何是佛法大意？”	Ciming promptly asked, “What is the great meaning of the Buddhadharma?”
师曰：“无云生岭上，有月落波心。”	The master said, “Cloudless, the mountain ridge comes forth; the moon sets in the heart of the waves.”
明嗔目喝曰：“头白齿豁，犹作这个见解，如何脱离生死！”	Ciming glared and shouted, “Your head is white and your teeth are gapped, yet you still hold such views! How will you escape birth and death?”
师悚然，求指示。	The master was startled and begged for instruction.
明曰：“汝问我。”	Ciming said, “Ask me.”
师理前语问之。	The master repeated his earlier question.
明震声曰：“无云生岭上，有月落波心。”（非云句）	Ciming thundered, “Cloudless, the mountain ridge comes forth; the moon sets in the heart of the waves.” (Not-cloud statement.)
师于言下大悟。	At these words, the master attained great awakening.
045.【工巧伎术明处句非工巧伎术明处句】	045. [The Statement of Crafts and Technical Arts and the Not-Statement of Crafts and Technical Arts]
净因继成禅师说：如我一喝，非唯能入五教，至于工巧技艺，诸子百家悉皆能入。（工巧伎术明处句）	Chan Master Jicheng of Jingyin said, “With one shout of mine, I can enter not only the five teachings; I can also enter all crafts and technical arts, as well as the various schools of thought.” (Statement of crafts and technical arts.)
大慧宗杲禅师说：从门入者不是家珍，信知宗师家无实法与人，且如世间工巧技艺有样子便做得。（非工巧伎术明处句）	Chan Master Zonggao Dahui said, “What enters through a gate is not a family treasure. Truly, the households of lineage masters have no real dharma to give people. Consider the crafts and technical arts of the world: if there is a model, one can make it.” (Not-statement of crafts and technical arts.)
046.【风句非风句】	046. [The Wind Statement and the Not-Wind Statement]
蒲州麻谷山宝彻禅师使扇次，僧问：“风性常住，无处不周，和尚为甚么却摇扇？”	While fanning himself, Chan Master Baoche of Magu Mountain in Puzhou was asked by a monk, “The nature of wind is ever-abiding and pervades every place. Why, then, do you still wave a fan, Master?”

师曰：“你　知风性常住，且不知无处不周。”	The master said, “You only know that the nature of wind is ever-abiding; you do not yet know that it pervades every place.”
曰：“作么生是无处不周底道理？”	The monk asked, “What is the principle of its pervading every place?”
师却摇扇。（风句）	The master then waved the fan. (Wind statement.)
僧作礼。	The monk made a bow.
僧问潭州石霜山庆诸禅师：“风生浪起时如何？”	A monk asked Chan Master Qingzhu of Shishuang Mountain in Tanzhou, “What is it like when wind arises and waves surge?”
师曰：“湖南城里太煞闹，有人不肯过江西。”（非风句）	The master said, “The city of Hunan is far too bustling; someone refuses to cross into Jiangxi.” (Not-wind statement.)
047.【地句非地句】	047. [The Earth Statement and the Not-Earth Statement]
潭州道吾山宗智禅师在药山学禅，有施主施裩，药山提起示众曰：“法身还具四大也无？有人道得，与他一腰裩。”	Chan Master Zongzhi of Daowu Mountain in Tanzhou studied Chan under Yaoshan. When a donor offered a pair of trousers, Yaoshan held them up before the assembly and said, “Does the dharmakāya possess the four great elements or not? Whoever can answer shall receive this pair of trousers.”
师曰：“性地非空，空非性地，此是地大。三大亦然。”（地句）	The master said, “The nature-ground is not empty, and emptiness is not the nature-ground. This is the earth element; the other three elements are likewise.” (Earth statement.)
山曰：“与汝一腰裩。”	Yaoshan said, “I give you this pair of trousers.”
僧问安州白兆志圆显教禅师：如何是“得无山河大地”去？	A monk asked Chan Master Zhiyuan Xianjiao of Baizhao in Anzhou, “What is it to have no mountains, rivers, and great earth?”
师曰：不起见。（非地句）	The master said, “Do not give rise to views.” (Not-earth statement.)
048.【心句非心句】	048. [The Mind Statement and the Not-Mind Statement]
《六祖坛经》云：汝等自心是佛，更莫狐疑，外无一物而能建立，皆是本心生万种法。经云：“心生，种种法生；心灭，种种法灭。”	The Platform Sūtra of the Sixth Patriarch says: “Your own mind is Buddha; do not harbor any further doubt. Outside, there is not a single thing that can be established; it is all the original mind

	giving rise to the myriad dharmas.” The sūtra says: “When mind arises, the various dharmas arise; when mind ceases, the various dharmas cease.”
“种种法生”便是心句，“种种法灭”便是非心句。	“The various dharmas arise” is the mind statement; “the various dharmas cease” is the not-mind statement.
049.【施设句非施设句】	049. [The Statement of Establishment and the Not-Statement of Establishment]
吉州禾山超宗慧方禅师上堂，举拂子曰：“五家宗派，门庭施设则不无。直饶辨得倜傥分明去，犹是光影边事。若要抵敌生死，则霄壤有隔。且超越生死一句作么生道？”良久曰：“洎合错下注脚。”	When Chan Master Huifang Chaozong of Heshan in Jizhou ascended the Dharma seat, he raised his whisk and said, “The five houses and lineages all have their institutional arrangements. Even if you can discern them with untrammeled clarity, they are still matters at the edge of light and shadow. If you wish to contend with birth and death, they are as far apart as heaven and earth. But how would you speak the one sentence that transcends birth and death?” After a long pause, he said, “I had almost made a mistake in adding a footnote.”
门庭施设则不无——施设句，洎合错下注脚——非施设句。	“They all have their institutional arrangements” is the statement of establishment; “I had almost made a mistake in adding a footnote” is the not-statement of establishment.
050.【自性句非自性句】	050. [The Self-Nature Statement and the Not-Self-Nature Statement]
《六祖坛经》云：何期自性本自清净，何期自性本不生灭，何期自性本自具足，何期自性本无动摇，何期自性能生万法。（自性句）	The Platform Sūtra of the Sixth Patriarch says: “Who would have thought that self-nature is originally pure? Who would have thought that self-nature is originally neither arising nor ceasing? Who would have thought that self-nature is originally complete in itself? Who would have thought that self-nature is originally without movement? Who would have thought that self-nature can give rise to the myriad dharmas?” (Self-nature statement.)
《六祖坛经》又云：自性本无一法可得。若有所得，妄说祸福，即是尘劳邪见。（非自性句）	The Platform Sūtra of the Sixth Patriarch also says: “Originally, not a single dharma can be obtained from self-nature. If one claims to have obtained something and falsely speaks of fortune and misfortune, this is worldly toil and a misguided view.” (Not-self-nature statement.)

051.【阴句非阴句】	051. [The Aggregate Statement and the Not-Aggregate Statement]
僧问福州长庆大安禅师：“此阴已谢、彼阴未生时如何？”（非阴句）	A monk asked Chan Master Da'an of Changqing in Fuzhou, “What is it like when this aggregate has ceased and that aggregate has not yet arisen?” (Not-aggregate statement.)
师曰：“此阴未谢那个，是大德。”（阴句）	The master said, “Who is this venerable one for whom this aggregate has not yet ceased?” (Aggregate statement.)
曰：“不会。”	The monk said, “I do not understand.”
师曰：“若会此阴，便明彼阴。”	The master said, “If you understand this aggregate, you will then understand that aggregate.”
052.【众生句非众生句】	052. [The Sentient-Being Statement and the Not-Sentient-Being Statement]
《金刚经》云：发阿耨多罗三藐三菩提心者，当生如是心：我应灭度一切众生，灭度一切众生已，而无有一众生实灭度者。	The Diamond Sūtra says: “Those who have aroused the mind of unsurpassed, perfect, complete awakening should give rise to this thought: ‘I should liberate all sentient beings.’ Yet, after liberating all sentient beings, there is not a single sentient being who has truly been liberated.”
《金刚经》又云：众生众生者，如来说非众生，是名众生。	The Diamond Sūtra also says: “What are called sentient beings, the Tathāgata says are not sentient beings; they are merely called sentient beings.”
053.【慧句非慧句】	053. [The Wisdom Statement and the Not-Wisdom Statement]
僧问临江军慧力院可昌禅师：“佛力法力即不问，如何是慧力？”	A monk asked Chan Master Kechang of Huili Monastery in Linjiang Prefecture, “I will not ask about the power of Buddha or the power of Dharma. What is the power of wisdom?”
师曰：“踏倒人我山，扶起菩提树。”	The master said, “Tread down the mountain of self and others; prop up the bodhi tree.”
曰：“菩提本无树，向甚么处下手？”	The monk said, “Bodhi originally has no tree. Where can one begin?”
师曰：“无下手处，正好著力。”	The master said, “Where there is no place to begin is precisely where effort should be applied.”
无下手处——非慧句，正好著力——慧句。	“Where there is no place to begin” is the not-wisdom statement; “precisely where effort should be applied” is the wisdom statement.

054.【涅　句非涅　句】	054. [The Nirvāṇa Statement and the Not-Nirvāṇa Statement]
僧问漳州罗汉院守仁禅师：“如何是涅　？”	A monk asked Chan Master Shouren of Luohan Monastery in Zhangzhou, “What is nirvāṇa?”
师曰：“生死。”	The master said, “Birth and death.”
曰：“如何是生死？”	The monk asked, “What is birth and death?”
师曰：“适来道甚么！”？	The master said, “What did you just say?”
“适来道甚么！”就是“刚才说什么来着！”刚才说的是涅　。也就是：问“如何是生死”，答“涅　”。	“What did you just say?” means “What was it that you just said?” What was just said was “nirvāṇa.” Thus, when asked, “What is birth and death?” the answer is “nirvāṇa.”
055.【尔焰句非尔焰句】	055. [The Jñeya Statement and the Not-Jñeya Statement]
前面说过，“尔焰”就是智障、所知障。	As stated earlier, jñeya means the hindrance of knowledge, or the cognitive hindrance.
大慧菩萨赞佛偈云：“烦恼及尔焰，常清净无相”。	A verse in praise of the Buddha by the Bodhisattva of Great Wisdom says: “Afflictions and jñeya are ever pure and without characteristics.”
056.【外道句非外道句】	056. [The Non-Buddhist Statement and the Not-Non-Buddhist Statement]
随州大洪山报恩禅师云：西天诸大论师，皆以心外有法为外道，万法唯心为正宗。	Chan Master Bao’en of Dahong Mountain in Suizhou said: “The great Indian treatise masters all regard the view that dharmas exist outside the mind as non-Buddhist, and that all phenomena are mind-only as the orthodox principle.”
“心外有法”就是外道句，“万法唯心”就是非外道句。	“Dharmas exist outside the mind” is the non-Buddhist statement; “all phenomena are mind-only” is the not-non-Buddhist statement.
057.【荒乱句非荒乱句】	057. [The Disorder Statement and the Not-Disorder Statement]
嘉兴府华亭性空妙普庵主曰：“劫数既遭离乱，我是快活烈汉。如今正好乘时，便请一刀两段。”乃大呼：“斩！斩！”	The hermit Miaopu Xingkong of Huating in Jiaxing Prefecture said, “Since I have encountered an age of upheaval, I am a carefree, fiery fellow. Now is exactly the time to seize the moment, so please cut me in two with one stroke.” He then cried out loudly, “Cut! Cut!”

“既遭离乱”就是荒乱句，“一刀两段”就是非荒乱句。	“Since I have encountered upheaval” is the disorder statement; “cut me in two with one stroke” is the not-disorder statement.
058.【幻句非幻句】	058. [The Illusion Statement and the Not-Illusion Statement]
僧问抚州曹山本寂禅师：“幻本何真？”	A monk asked Chan Master Benji of Caoshan in Fuzhou, “What truth is originally present in illusion?”
师曰：“幻本元真。”——非幻句。	The master said, “Illusion is originally true.” — Not-illusion statement.
法眼别云：“幻本不真。”——幻句。	Fayan offered a different saying: “Illusion is originally not true.” — Illusion statement.
059.【梦句非梦句】	059. [The Dream Statement and the Not-Dream Statement]
有近臣问司空山本净禅师：“此身从何而来？百年之后复归何处？”	A court official asked Chan Master Benjing of Sikong Mountain, “Where does this body come from, and where does it return after a hundred years?”
师曰：“如人梦时，从何而来？睡觉时，从何而去？”（“睡觉时”就是从睡梦中觉醒之时。）	The master said, “When a person is dreaming, where do they come from? When they awaken from sleep, where do they go?” (“When they awaken from sleep” means the moment of awakening from a dream.)
曰：“梦时不可言无，既觉不可言有。虽有有无，来往无所。”	He said, “While dreaming, one cannot say there is nothing; once awake, one cannot say there is something. Though there is existence and nonexistence, there is nowhere to come from or go to.”
师曰：“贫道此身，亦如其梦。”	The master said, “This body of mine is likewise a dream.”
梦时不可言无——梦句，既觉不可言有——非梦句。	“While dreaming, one cannot say there is nothing”—a dream statement. “Once awake, one cannot say there is something”—a non-dream statement.
060.【焰句非焰句】	060. [Flame Statement and Non-Flame Statement]
僧问利山和尚：“如何是法身？”	A monk asked Master Lishan, “What is the dharmakāya?”
师曰：“空华阳焰。”	The master said, “Flowers in empty space and a mirage.”

僧问舒州投子山大同禅师：“如何是火焰里身？”	A monk asked Chan Master Datong of Mount Touzi in Shuzhou, “What is the body within flames?”
师曰：“有甚么掩处？”	The master said, “What place is there to conceal it?”
利山和尚所说的是焰句，投子禅师所说的是非焰句。	What Master Lishan said is a flame statement; what Chan Master Touzi said is a non-flame statement.
061.【像句非像句】	061. [Image Statement and Non-Image Statement]
僧问舒州投子山大同禅师：“铸像未成，身在甚么处？”	A monk asked Chan Master Datong of Mount Touzi in Shuzhou, “Before an image has been cast, where is the body?”
师曰：“莫造作。”	The master said, “Do not fabricate.”
曰：“争柰现不现何！”——像句。	He said, “But what if it appears or does not appear?”—an image statement.
师曰：“隐在甚么处？”——非像句。	The master said, “Where is it concealed?”—a non-image statement.
062.【轮句非轮句】	062. [Wheel Statement and Non-Wheel Statement]
潭州大沩慕哲真如禅师上堂开示：“古佛道，昔于波罗奈转四谛法轮，堕坑落堑，今复转最妙无上大法轮，土上加泥。如今还有不历阶梯、独超物外者么？”良久曰：“出头天外看，谁是个中人？”	Chan Master Muzhe Zhenru of Great Wei Mountain in Tanzhou gave a teaching in the hall: “An ancient Buddha said, ‘Formerly, at Vārāṇasī, I turned the Dharma wheel of the Four Truths,’ only to fall into pits and ravines. Now I again turn the supremely wondrous, unsurpassed great Dharma wheel—adding mud on top of dirt. Is there anyone now who, without passing through the steps, transcends all things alone?” After a long pause, he said, “Raise your head beyond the heavens and look: who is the person within this?”
063.【　闼婆句非　闼婆句】	063. [Gandharva Statement and Non-Gandharva Statement]
《大智度论》云：诸菩萨知诸法如响，如犍闼婆城者，日初出时，见城门、楼橹、宫殿、行人出入，日转高转灭。此城但可眼见，而无有实，是名　闼婆城。复次，　闼婆城非城，人心想为城。	The Treatise on the Great Perfection of Wisdom says: “When bodhisattvas know that all dharmas are like an echo or like a city of gandharvas, then at sunrise they see city gates, watchtowers, palaces, and people going in and out. As the sun rises higher, these gradually disappear. This city can only be seen by the eye and has no reality; it is called a city of gandharvas. Moreover, the city of gandharvas is not a city; the human mind imagines it to be a city.”

凡夫亦如是，非身想为身，非心想为心。　阎婆城众缘亦无，如旋火轮但惑人目。说如　阎婆城、如梦者，如梦中无实事，谓之有实。觉已，知无而还自笑。偈说：如梦如幻，如　阎婆，一切诸法，亦复如是。	Ordinary beings are likewise: what is not a body is imagined to be a body, and what is not mind is imagined to be mind. The city of gandharvas likewise lacks any conditions of its own; like a whirling firebrand, it merely deludes the eye. To speak of something as like a city of gandharvas or like a dream is to say that, though there is no real thing in a dream, it is taken to be real. Once awake, one knows it is unreal and laughs at oneself. A verse says: “Like a dream, like an illusion, like a city of gandharvas—all dharmas are likewise so.”
064.【天句非天句】	064. [Heaven Statement and Non-Heaven Statement]
僧问潭州道吾山宗智禅师：“万里无云，未是本来天，如何是本来天？”	A monk asked Chan Master Zongzhi of Mount Daowu in Tanzhou, “Though there are no clouds for ten thousand miles, this is not the original heaven. What is the original heaven?”
师曰：“今日好晒麦。”	The master said, “Today is fine for drying wheat.”
今日好晒麦——天句；未是本来天——非天句。	“Today is fine for drying wheat”—a heaven statement. “This is not the original heaven”—a non-heaven statement.
065.【饮食句非饮食句】	065. [Food and Drink Statement and Non-Food-and-Drink Statement]
洪州廉使问江西马祖道一禅师：“吃酒肉即是，不吃即是？”	The commissioner of Hongzhou asked Chan Master Mazu Daoyi of Jiangxi, “Is it so if one eats meat and drinks wine, or is it so if one does not?”
师曰：“若吃是中丞禄，不吃是中丞福。”	The master said, “If you eat, it is the deputy commissioner’s salary; if you do not eat, it is the deputy commissioner’s good fortune.”
中丞福——饮食句；中丞禄——非饮食句。	“The deputy commissioner’s good fortune”—a food-and-drink statement. “The deputy commissioner’s salary”—a non-food-and-drink statement.
066.【淫欲句非淫欲句】	066. [Sexual Desire Statement and Non-Sexual-Desire Statement]

《六祖坛经》云：淫性本是净性因，除淫即是净性身。性中各自离五欲，见性刹那即是真。	The Platform Sūtra of the Sixth Patriarch says: “The nature of sexual desire is originally the cause of the pure nature; to eliminate sexual desire is itself the body of the pure nature. Within one’s nature, one is naturally free from the five desires; to see one’s nature in an instant is the true.”
“净性因”——淫欲句；净性身——非淫欲句。	“Cause of the pure nature”—a sexual-desire statement. “Body of the pure nature”—a non-sexual-desire statement.
067.【见句非见句】	067. [Seeing Statement and Non-Seeing Statement]
世尊在忉利九十日，及辞天界而下，四众八部俱往空界奉迎。有莲花色比丘尼，作念云：“我是尼身，必居大僧后见佛，不如用神力变作转轮圣王，千子围绕，最初见佛。”果满其愿。世尊才见，乃诃云：“莲花色比丘尼，汝何得越大僧见吾！汝虽见吾色身，且不见吾法身。须菩提岩中宴坐，却见吾法身。”	The World-Honored One was in Trāyastriṃśa Heaven for ninety days. When he took leave of the heavenly realm and descended, the four assemblies and eight classes all went to the sky to welcome him. The bhikṣuṇī Utpalavarṇā thought, “I am a nun and will certainly see the Buddha after the senior monks. It would be better to use my spiritual powers to transform myself into a wheel-turning sage king, surrounded by a thousand sons, and be the first to see the Buddha.” Her wish was fulfilled. As soon as the World-Honored One saw her, he rebuked her: “Bhikṣuṇī Utpalavarṇā, how dare you see me before the senior monks! Though you see my form body, you do not see my dharmakāya. Subhūti, seated in meditation in a rocky cave, sees my dharmakāya.”
“见吾法身”——见句；“见吾色身”——非见句。	“Sees my dharmakāya”—a seeing statement. “Sees my form body”—a non-seeing statement.
068.【波罗蜜句非波罗蜜句】	068. [Pāramitā Statement and Non-Pāramitā Statement]
《金刚经》云：佛说般若波罗蜜，即非般若波罗蜜，是名般若波罗蜜。	The Diamond Sūtra says: “What the Buddha calls the prajñā-pāramitā is not the prajñā-pāramitā; it is merely called the prajñā-pāramitā.”
069.【戒句非戒句】	069. [Precept Statement and Non-Precept Statement]
澧州高沙弥初参药山，山曰：“生死事大，何不受戒去？”	When novice monk Gao of Lizhou first visited Yaoshan, Yaoshan said, “The matter of birth and death is grave. Why do you not go and receive the precepts?”

高沙弥曰：“知是般事便休，更唤甚么作戒！”	Novice Gao said, “Once one knows this very matter, one may rest. Why call anything precepts?”
知是般事——戒句；唤甚作戒——非戒句。	“Knowing this very matter”—a precept statement. “Why call anything precepts?”—a non-precept statement.
070.【日月星宿句非日月星宿句】	070. [Sun, Moon, and Stars Statement and Non-Sun, Moon, and Stars Statement]
天台山云峰光绪至德禅师上堂开示：“譬如三千大千世界，日月星辰，江河淮济，一切含灵，从一毛孔入一毛孔，毛孔不小，世界不大，其中众生，不觉不知。若要，易会。上座日用，亦复不知。”	Chan Master Guangxu Zhide of Yunfeng on Mount Tiantai gave a teaching in the hall: “For example, in a three-thousand great-thousand world system, the sun, moon, stars, rivers, and all sentient beings enter from one pore into another pore. The pores do not become small, nor does the world become large; the beings within are unaware of it. If you want to understand, it is easy to understand. Yet in their daily activity, you monastics are likewise unaware of it.”
易会——日月星宿句；不知——非日月星宿句。	“Easy to understand”—a sun, moon, and stars statement. “Unaware”—a non-sun, moon, and stars statement.
071.【谛句非谛句】	071. [Truth Statement and Non-Truth Statement]
梁武帝问初祖菩提达磨大师：如何是圣谛第一义？	Emperor Wu of Liang asked Bodhidharma, the First Patriarch, “What is the highest meaning of the noble truth?”
祖曰：廓然无圣。	The Patriarch said, “Vast emptiness—nothing noble.”
“圣谛第一义”——谛句；“廓然无圣”——非谛句。	“The highest meaning of the noble truth”—a truth statement. “Vast emptiness—nothing noble”—a non-truth statement.
072.【果句非果句】	072. [Fruition Statement and Non-Fruition Statement]
蕲州五祖法演禅师示众云：“祖师道：‘吾本来兹土，传法救迷情。一花开五叶，结果自然成。’达磨大师信脚来，信口道。后代儿孙，多成计较。要会开花结果处么？郑州梨，青州枣，万物无过出处好。”	Chan Master Fayan of the Fifth Patriarch Monastery in Qizhou instructed the assembly: “The Patriarch said, ‘I originally came to this land to transmit the Dharma and save deluded beings. One flower opens into five petals; the fruit ripens naturally of itself.’ Master Bodhidharma came on foot as chance led him and spoke as words came to his mouth. Later descendants have mostly turned this into conceptual calculation. Do you wish to

	understand where flowers bloom and fruits form? Pears of Zhengzhou, jujubes of Qingzhou—nothing surpasses the goodness of each thing's place of origin."
结果自然成——果句；多成计较——非果句。	"The fruit ripens naturally of itself"—a fruition statement. "Mostly turned this into conceptual calculation"—a non-fruition statement.
073.【灭起句非灭起句】	073. [Cessation-and-Arising Statement and Non-Cessation-and-Arising Statement]
毗舍浮佛传法偈："假借四大以为身，心本无生因境有。前境若无心亦无，罪福如幻起亦灭。"	The verse for transmitting the Dharma by Buddha Viśvabhū reads: "Borrowing the four great elements as a body, mind is originally unborn and arises because of objects. If preceding objects are absent, mind too is absent; sin and merit, like illusions, arise and cease."
嵩山峻极禅师："恶人无善念，善人无恶心。所以道善恶如浮云，俱无起灭处。"僧于言下大悟。	Chan Master Junji of Mount Song said: "Evil people have no wholesome thoughts, and wholesome people have no evil mind. Therefore it is said that good and evil are like floating clouds: neither has a place of arising or ceasing." Upon hearing these words, a monk attained great awakening.
074.【治句非治句】	074. [Curing Statement and Non-Curing Statement]
漳州罗汉智依宣法禅师即将圆寂，对大家说："今晚四大不和畅，云腾鸟飞，风动尘起，浩浩地还有人治得么？若治得，永劫不相识；若治不得，时时常见我。"说完，他就圆寂了。	As Chan Master Zhiyi Xuanfa of Luohan in Zhangzhou was about to pass away, he said to everyone, "Tonight the four great elements are not in harmony: clouds surge, birds fly, wind stirs, and dust rises. Is there anyone who can set this right amid all this vastness? If you can set it right, we shall not recognize one another for kalpas without end; if you cannot set it right, you will see me constantly at every moment." Having spoken, he passed away.
075.【相句非相句】　003.相句无相句是指"体相"，028.相句非相句是指"标相"，此句是指"法相"。	075. [Characteristic Statement and Non-Characteristic Statement] 003. "Characteristic statement and non-characteristic statement" refers to "essential characteristics"; 028. it refers to "indicative characteristics"; here it refers to "dharma characteristics."
《维摩诘经》云：善能分别诸法相，于第一义而不动。	The Vimalakīrti Sūtra says: "Able to distinguish well the characteristics of all dharmas, yet unmoved by the highest truth."

“善能分别诸法相”——法相句；“于第一义而不动”——非法相句。	“Able to distinguish well the characteristics of all dharmas”—a dharma-characteristic statement. “Yet unmoved by the highest truth”—a non-dharma-characteristic statement.
076.【支句非支句】　支，就是分支、分段、分类。	076. [Branch Statement and Non-Branch Statement] A branch means a subdivision, section, or category.
前面提到到过三十七道品，那些都是支句。	The thirty-seven factors of awakening mentioned earlier are all branch statements.
《大般若经》云：“四正断乃至八圣道支，皆不可得，彼常无常亦不可得；四正断乃至八圣道支，皆不可得，彼乐与苦亦不可得；四正断乃至八圣道支，皆不可得，彼我无我亦不可得；四正断乃至八圣道支，皆不可得，彼净不净亦不可得。”	The Great Prajñā Sūtra says: “The four right exertions up to and including the eightfold noble path are all unobtainable; their permanence or impermanence is also unobtainable. The four right exertions up to and including the eightfold noble path are all unobtainable; their pleasure and suffering are also unobtainable. The four right exertions up to and including the eightfold noble path are all unobtainable; their self and non-self are also unobtainable. The four right exertions up to and including the eightfold noble path are all unobtainable; their purity and impurity are also unobtainable.”
三十七道品，乃至常乐我净，都不可得，就是非支句。	The thirty-seven factors of awakening, and even permanence, bliss, self, and purity, are all unobtainable: this is a non-branch statement.
077.【巧明处句非巧明处句】	077. [Craftsmanship Statement and Non-Craftsmanship Statement]
《大乘庄严经论》云：明处有五，一内明，二因明，三声明，四医明，五巧明。	The Treatise on the Ornament of the Mahāyāna Sūtras says: “There are five fields of knowledge: first, inner knowledge; second, knowledge of causes; third, knowledge of language; fourth, medical knowledge; and fifth, knowledge of crafts.”
有俗士供养画幛子给金陵清凉院文益禅师。	A layman offered a painted hanging screen to Chan Master Wenyi of Qingliang Monastery in Jinling.
师看了，问曰：“汝是手巧，心巧？”	After looking at it, the master asked, “Are your hands skillful, or is your mind skillful?”
俗士曰：“心巧。”	The layman said, “My mind is skillful.”
师曰：“那个是汝心？”	The master said, “Which one is your mind?”
士无对。	The layman had no reply.

归宗柔代云：某甲今日却成容易。	Rou, of Guizong, speaking in his stead, said, “Today, for me, it has instead become easy.”
“心巧”——心是巧明处；俗士无对——却又是非巧明处。	“The mind is skillful”—mind is a field of craftsmanship. The layman’s inability to reply, however, is a non-craftsmanship statement.
078.【禅句非禅句】	078. [Chan Statement and Non-Chan Statement]
庐山罗汉院系南禅师上堂开示：“禅不禅，道不道，三寸舌头胡乱扫。昨夜日轮飘桂花，今朝月窟生芝草。阿呵呵！万两黄金无处讨。一句绝思量，诸法不相到。”	Chan Master Xinan of Luohan Monastery on Mount Lu gave a teaching in the hall: “Chan or no Chan, the Way or no Way—the three-inch tongue sweeps wildly about. Last night the sun’s wheel scattered cassia blossoms; this morning the moon’s cave sprouted miraculous grasses. Ah-ha-ha! Ten thousand taels of gold cannot be found anywhere. One phrase cuts off deliberation; all dharmas do not reach one another.”
一句绝思量，就是禅句；诸法不相到，就是非禅句。	“One phrase cuts off deliberation” is a Chan statement; “all dharmas do not reach one another” is a non-Chan statement.
079.【迷句非迷句】	079. [Delusion Statement and Non-Delusion Statement]
僧问马颊山本空禅师：“去却即今言句，请师直指本来性。”	A monk asked Chan Master Benkong of Mount Majia, “Setting aside the words before us, I ask the master to point directly to the original nature.”
师曰：“你迷源来得多少时？”	The master said, “How long have you come from being deluded at the source?”
曰：“即今蒙和尚指示。”	The monk said, “Just now I have received the venerable monk’s instruction.”
师曰：“若指示你，我即迷源。”	The master said, “If I instructed you, I too would be deluded at the source.”
僧问襄州谷隐山蕴聪慈照禅师：“来时无物去时空，二路俱迷，如何得不迷去？”	A monk asked Chan Master Yuncong Cizhao of Mount Guyin in Xiangzhou, “When coming, there is nothing; when going, there is emptiness. Both paths are deluded—how may one depart without delusion?”
师曰：“秤头半斤，秤尾八两。”（古代十六两是一斤。）	The master said, “At the head of the scale, half a catty; at the tail of the scale, eight taels.” (In ancient times, sixteen taels made one catty.)

080.【现句非现句】	080. [The Present Phrase and the Non-Present Phrase]
僧问舒州投子山大同禅师：“铸像未成，身在甚么处？”	A monk asked Chan Master Datong of Mount Touzi in Shuzhou, “Before a statue has been cast, where is its body?”
师曰：“莫造作。”	The master said, “Do not fabricate.”
曰：“争奈现不现何！”	The monk said, “But what of whether it manifests or not?”
师曰：“隐在甚么处？”	The master said, “Where is it hidden?”
韶州云门山光奉院文偃禅师示众：“大用现前，不存轨则。”	Chan Master Wenyan of Guangfeng Monastery on Mount Yunmen in Shaozhou addressed the assembly: “Great function is manifest before one, yet no rules are retained.”
时有僧问：“如何是大用现前？”	At that time, a monk asked, “What is great function manifest before one?”
师拈起拄杖，高声唱曰：“释迦老子来也！”	The master picked up his staff and called out loudly, “Old Śākyamuni is here!”
大用现前——现句；不存轨则——非现句。	“Great function is manifest before one”—the present phrase; “yet no rules are retained”—the non-present phrase.
081.【护句非护句】	081. [The Guarding Phrase and the Non-Guarding Phrase]
普现居士侍郎李弥逊有偈曰：“谩说从来牧护，今日分明呈露。虚空拶倒须弥，说甚向上一路。”	Li Mixun, Vice Minister and lay practitioner Puxian, composed a verse: “Do not idly speak of herding and guarding from the beginning; today it is plainly revealed. Empty space topples Mount Sumeru—why speak of the path beyond?”
今日分明呈露——护句；说甚向上一路——非护句。	“Today it is plainly revealed”—the guarding phrase; “why speak of the path beyond?”—the non-guarding phrase.
082.【族句非族句】	082. [The Clan Phrase and the Non-Clan Phrase]
大慧菩萨问佛：“云何为释种？何因有释种？云何甘蔗种？无上尊愿说。”	Mahāmatī Bodhisattva asked the Buddha, “What is the Śākya clan? What causes there to be a Śākya clan? What is the sugarcane clan? May the Unsurpassed Honored One explain.”
释迦世尊反诘：“云何为族姓！”	The World-Honored Śākyamuni countered, “What is a clan surname?”

“族”就是种族、族性。　问句是族句；答句是非族句。	“Clan” means race or clan identity. The question is the clan phrase; the answer is the non-clan phrase.
083.【仙句非仙句】	083. [The Immortal Phrase and the Non-Immortal Phrase]
僧问江州东林庵道颜禅师：“三宝已蒙师指示，向上宗乘事若何？”	A monk asked Chan Master Daoyan of the Donglin Hermitage in Jiangzhou, “The Three Jewels have already been explained by the master. What, then, is the matter of the supreme vehicle?”
师曰：“王乔诈仙得仙。”	The master said, “Wang Qiao feigned immortality and attained immortality.”
僧呵呵大笑。	The monk burst into laughter.
师乃叩齿。	The master then clicked his teeth.
传说中叫做王乔的仙人，至少有三位：	According to tradition, there were at least three immortals named Wang Qiao:
(1).周灵王的太子姬晋，又叫姬乔，由于他有“王”的封号，故称王乔 。	(1) Ji Jin, Crown Prince of King Ling of Zhou, also called Ji Qiao. Since he bore the title “Prince,” he was called Wang Qiao.
(2).汉代叶县的县令王乔。	(2) Wang Qiao, magistrate of Ye County during the Han dynasty.
(3).四川武阳食肉芝登仙的王乔。据杜光庭的《王氏神仙传》记载：“益州北平山有白虾 ，谓之肉芝，非仙才灵骨莫能致也。乔食之得道。”	(3) Wang Qiao, who ascended to immortality after eating fleshy zhi fungus at Wuyang in Sichuan. The Biographies of Immortals of the Wang Clan by Du Guangting records: “On Beiping Mountain in Yizhou there is a white toad, called fleshy zhi. No one who lacks the spiritual capacity and bones of an immortal can obtain it. Qiao ate it and attained the Way.”
“诈仙得仙”的这位王乔，应该是指第三位。	The Wang Qiao who “feigned immortality and attained immortality” should be the third of these.
“呵呵大笑”，就是仙句；“师乃叩齿”，就是非仙句。	“Burst into laughter” is the immortal phrase; “the master then clicked his teeth” is the non-immortal phrase.
084.【王句非王句】	084. [The King Phrase and the Non-King Phrase]
僧问福州龙山文义禅师：“如何是人王？”	A monk asked Chan Master Wenyi of Mount Longshan in Fuzhou, “What is a human king?”
师曰：“威风人尽惧。”	The master said, “All people fear his majestic authority.”

曰：“如何是法王？”	The monk said, “What is the Dharma King?”
师曰：“一句令当行。”	The master said, “When a single command is issued, it is immediately carried out.”
曰：“二王还分不分？”	The monk said, “Are the two kings still distinct or not?”
师曰：“适来道甚么！”	The master said, “What did you just say?”
僧问韶州黄连山义初明微禅师：“人王与法王相见时如何？”	A monk asked Chan Master Yichu Mingwei of Mount Huanglian in Shaozhou, “What is it like when the human king and the Dharma King meet?”
师曰：“两镜相照，万象历然。”	The master said, “Two mirrors reflect each other, and the myriad forms are clearly revealed.”
085.【摄受句非摄受句】	085. [The Phrase of Taking In and the Phrase of Non-Taking-In]
佛告诉大慧菩萨：云何摄受法？谓善觉知自心现量，见“人无我及法无我”相，妄想不生。	The Buddha told Mahāmatī Bodhisattva: “What is meant by taking in the Dharma? It means rightly realizing the direct manifestation of one’s own mind, seeing the marks of the no-self of persons and the no-self of dharmas, and allowing no deluded thoughts to arise.”
一切唯心量，二种心流转。	All is only the measure of mind; the two kinds of mind revolve.
摄受及所摄，无有我我所。	In taking in and what is taken in, there is no self or what belongs to a self.
086.【宝句非宝句】	086. [The Treasure Phrase and the Non-Treasure Phrase]
僧问江州东林兴龙寺常总照觉禅师：“乾坤之内，宇宙之间，中有一宝，秘在形山。如何是宝？”	A monk asked Chan Master Changzong Zhaojue of Xinglong Monastery on Mount Donglin in Jiangzhou, “Within heaven and earth, between the cosmos and the universe, there is a treasure concealed in the mountain of form. What is this treasure?”
师曰：“白月现，黑月隐。”	The master said, “The white moon appears; the black moon withdraws.”
曰：“非但闻名，今日亲见。”	The monk said, “I have not merely heard its name; today I have seen it in person.”
师曰：“且道宝在甚么处？”	The master said, “Tell me, where is the treasure?”
曰：“古殿户开光灿烂，白莲池畔社中人。”	The monk said, “The doors of the ancient hall open, and its light shines brilliantly; beside the White

	Lotus Pond stands one of the community.”
师曰：“别宝还他碧眼胡！”	The master said, “As for another treasure, give it back to the blue-eyed barbarian!”
僧问真州长芦应夫广照禅师：“识得衣中宝时如何？”	A monk asked Chan Master Yingfu Guangzhao of Changlu in Zhenzhou, “What is it like when one recognizes the jewel in one’s garment?”
师曰：“你试拈出看。”	The master said, “Try taking it out and showing it to me.”
僧展一手。	The monk held out one hand.
师曰：“不用指东画西，宝在甚么处？”	The master said, “There is no need to point east and draw west. Where is the treasure?”
曰：“争奈学人用得。”	The monk said, “But this student can make use of it.”
师曰：“你试用看。”	The master said, “Try using it and see.”
僧拂坐具一下。	The monk flicked his sitting mat once.
师曰：“众人笑你。”	The master said, “Everyone laughs at you.”
087.【记句非记句】	087. [The Prophecy Phrase and the Non-Prophecy Phrase]
《金刚经》云：须菩提，若有法得阿耨多罗三藐三菩提，然灯佛则不与我授记：“汝于来世，当得作佛，号释迦牟尼。”以实无有法得阿耨多罗三藐三菩提，是故然灯佛与我授记，作是言：“汝于来世，当得作佛，号释迦牟尼。”	The Diamond Sūtra says: “Subhūti, if there had been a dharma by which I attained anuttara-samyak-saṃbodhi, Dīpaṅkara Buddha would not have bestowed upon me the prophecy: ‘In a future life, you will become a Buddha named Śākyamuni.’ Because in truth there is no dharma by which anuttara-samyak-saṃbodhi is attained, Dīpaṅkara Buddha bestowed this prophecy upon me, saying: ‘In a future life, you will become a Buddha named Śākyamuni.’”
088.【一阐提句非一阐提句】	088. [The Icchantika Phrase and the Non-Icchantika Phrase]
《涅　经》云：又解脱者，名曰虚寂，无有不定。不定者，如“一阐提究竟不移，犯重禁者，不成佛道。”无有是处！何以故？是人若于佛正法中心得净信，尔时即便灭一阐提。若复得作优婆塞者，亦得断灭于一阐提。犯重禁者，灭此罪已，则得成佛。	The Nirvāṇa Sūtra says: “Moreover, liberation is called empty quiescence, and there is nothing indeterminate. ‘Indeterminate’ means that an icchantika is ultimately unchangeable, or that one who has violated grave precepts cannot attain Buddhahood. There can be no such thing. Why? If such a person develops pure faith in the Buddha’s True Dharma, then at that very time the state of

	icchantika is extinguished. If that person further becomes an upāsaka, the state of icchantika may likewise be eradicated. One who has violated grave precepts, having eradicated this offense, can attain Buddhahood.”
089.【女男不男句非女男不男句】	089. [The Female, Male, and Non-Male Phrase and the Non-Female, Non-Male, and Non-Non-Male Phrase]
大慧菩萨问：“男女及不男　斯皆云何生”——世间有男有女，还有的不男不女，这些都是怎么产生的呢?	Mahāmatī Bodhisattva asked, “How do males, females, and non-males all come to be?”—In the world there are men and women, as well as those who are neither male nor female. How do all these arise?
佛反诘大慧菩萨：“种种诸众生　斯等复云何”——何止男、女和“不男”啊！众生的种类多着呢，这些又该怎么说呀！	The Buddha countered Mahāmatī Bodhisattva: “And how, again, do these various sentient beings come to be?”—It is not only males, females, and “non-males.” There are many kinds of sentient beings; how are these to be explained?
《法华经》云：龙女有一宝珠，价值三千大千世界，持以上佛。佛即受之。龙女谓智积菩萨、尊者舍利弗言：“我献宝珠，世尊纳受。是事疾不？”答言：“甚疾。”女言：“以汝神力观我成佛，复速于此。	The Lotus Sūtra says: “The dragon girl had a precious jewel worth three thousand great thousand-world systems, which she presented to the Buddha. The Buddha immediately accepted it. The dragon girl said to Bodhisattva Prājñākūṭa and Venerable Śāriputra, ‘I offered this precious jewel, and the World-Honored One accepted it. Was this done quickly?’ They replied, ‘Very quickly.’ The girl said, ‘By means of your spiritual powers, watch me attain Buddhahood, which will be even swifter than this.’”
”当时众会皆见，龙女忽然之间变成男子，具菩萨行，即往南方无垢世界，坐宝莲华，成等正觉，三十二相，八十种好，普为十方一切众生演说妙法。	At that time, the entire assembly saw the dragon girl suddenly transform into a man, fully endowed with the practices of a bodhisattva. She immediately went to the undefiled world in the south, sat upon a jeweled lotus, attained complete and perfect awakening, and, possessing the thirty-two marks and eighty excellent characteristics, expounded the wondrous Dharma for all sentient beings throughout the ten directions.
灌溪闲和尚问瑞州末山尼了然禅师：“如何是末山？”	The monk Xian of Guanxi asked Chan Master Liaoran, a nun of Mount Moshan, “What is Mount Moshan?”

师曰：“不露顶。”	The master said, “It does not reveal its summit.”
曰：“如何是末山主？”	He said, “What is the master of Mount Moshan?”
师曰：“非男女相。”	The master said, “It is neither the appearance of a woman nor that of a man.”
溪乃喝曰：“何不变去！”	Xian then gave a shout and said, “Why do you not transform yourself?”
师曰：“不是神，不是鬼，变个甚么？”	The master said, “I am neither a spirit nor a ghost. What is there to transform?”
090.【味句非味句】	090. [The Flavor Phrase and the Non-Flavor Phrase]
丞相吕许公，问法华志言大士：“如何是佛法大意？”	Chancellor Lü, Duke Xu, asked the great being Zhiyan of Fahua, “What is the great meaning of the Buddha Dharma?”
师曰：“本来无一物，一味却成真。”	The master said, “Originally there is not a single thing; yet the one flavor becomes true.”
“一味却成真”就是味句；“本来无一物”就是非味句。	“Yet the one flavor becomes true” is the flavor phrase; “originally there is not a single thing” is the non-flavor phrase.
091.【事句非事句】	091. [The Phenomena Phrase and the Non-Phenomena Phrase]
僧问随州大洪祖证禅师：“还有向上事也无。”	A monk asked Chan Master Zuzheng of Dahong in Suizhou, “Is there still a matter beyond?”
师曰：“有。”	The master said, “There is.”
曰：“如何是向上事？”	The monk said, “What is the matter beyond?”
师曰：“速礼三拜。”	The master said, “Quickly make three prostrations.”
092.【身句非身句】	092. [The Body Phrase and the Non-Body Phrase]
《金刚经》云：“须菩提！于意云何？可以身相见如来不？”	The Diamond Sūtra says: “Subhūti, what do you think? Can one see the Tathāgata by means of bodily marks?”
“不也，世尊！不可以身相得见如来。何以故？如来所说身相，即非身相。”	“No, World-Honored One. One cannot see the Tathāgata by means of bodily marks. Why? The bodily marks of which the Tathāgata speaks are not bodily marks.”
093.【觉句非觉句】	093. [The Awakening Phrase and the Non-Awakening Phrase]

有人问牛头山法融禅师：“行者体境有，因觉知境亡。前觉及后觉，并境有三心？”	Someone asked Chan Master Farong of Mount Niutou, “For practitioners, objects exist in relation to the body; through awakening, one knows that objects vanish. Do the prior awakening and subsequent awakening, together with the object, constitute three minds?”
师曰：“境用非体觉，觉罢不应思。因觉知境亡，觉时境不起。前觉及后觉，并境有三迟。”	The master said, “The functioning of objects is not the awakening of the essence. Once awakening has ceased, one should not think. Through awakening, one knows that objects vanish; at the time of awakening, objects do not arise. The prior awakening and subsequent awakening, together with the object, constitute three delays.”
094.【动句非动句】	094. [The Movement Phrase and the Non-Movement Phrase]
六祖惠能大师说：“不是风动，不是幡动，仁者心动。”	The Sixth Patriarch, Master Huineng, said: “It is not the wind that moves, nor is it the banner that moves; benevolent one, it is your mind that moves.”
心动是动，风幡非动。	The movement of mind is movement; wind and banner are not movement.
095.【根句非根句】	095. [The Faculty Phrase and the Non-Faculty Phrase]
僧问澧州大同广澄禅师：“如何得六根灭去？”	A monk asked Chan Master Datong Guangcheng of Lizhou, “How can the six sense faculties be extinguished?”
师曰：“轮剑掷空，无伤于物。”	The master said, “Wheel a sword and cast it into empty space; it harms nothing.”
096.【有为句非有为句】	096. [The Conditioned Phrase and the Non-Conditioned Phrase]
《金刚经》云：一切有为法，如梦幻泡影，如露亦如电，应作如是观。	The Diamond Sūtra says: “All conditioned dharmas are like dreams, illusions, bubbles, and shadows; like dew and also like lightning. One should contemplate them thus.”
隆兴府黄龙慧南禅师上堂开示：“有一人朝看华严，暮观般若，昼夜精勤，无有暂暇。有一人不参禅，不论义，把个破席日里睡。于是二人同到黄龙，一人有为，一人无为，安下那一个即是？” 良久曰：“功德天，黑暗女。有智主人，二俱不受。”	Chan Master Huanglong Huinan of Longxing Prefecture gave this instruction in the hall: “One person studies the Avataṃsaka Sūtra in the morning and contemplates prajñā in the evening, diligently striving day and night without a moment’s respite. Another neither investigates Chan nor discusses doctrine, but spends the day sleeping on

	a tattered mat. These two come together to Huanglong: one is conditioned, the other unconditioned. Which one should be accepted?” After a long pause, he said: “Goddess of Merit and the Dark Maiden: a wise householder accepts neither.”
097.【无为句非无为句】	097. [The Unconditioned Statement and the Non-Unconditioned Statement]
《金刚经》云：一切贤圣，皆以无为法而有差别。	The Diamond Sūtra says: “All sages and saints are distinguished by unconditioned dharmas.”
襄州石门元易禅师说：“若实无为无不为，天堂地狱长相随。”	Chan Master Shimen Yuanyi of Xiangzhou said: “If one truly does nothing and leaves nothing undone, heaven and hell will always follow close behind.”
无不为，就是非无为。	Leaving nothing undone is the non-unconditioned; it is not the unconditioned.
098.【因果句非因果句】	098. [The Statement of Cause and Effect and the Non-Cause-and-Effect Statement]
野狐化做一位老人，请教百丈禅师：“过去迦叶佛时，我曾住此山说禅。有学人问我：‘大修行人还落因果也无？’我回答他：‘不落因果。’ 以后就五百生堕野狐身。今请和尚代一转语，使我脱离野狐身。”	A wild fox transformed himself into an old man and asked Chan Master Baizhang: “In the time of Kāśyapa Buddha, I once lived on this mountain and taught Chan. A student asked me, ‘Does a person of great cultivation still fall under cause and effect, or not?’ I answered, ‘He does not fall under cause and effect.’ Thereafter, for five hundred lives I fell into the body of a wild fox. I now ask you, Reverend, to utter a turning word on my behalf, so that I may escape the body of a wild fox.”
百丈禅师说：“你问。”	Chan Master Baizhang said, “Ask your question.”
老人问：“大修行人还落因果也无？”	The old man asked, “Does a person of great cultivation still fall under cause and effect, or not?”
百丈禅师说：“不昧因果。”	Chan Master Baizhang said, “He is not blind to cause and effect.”
老人于言下大悟，作礼曰：“我已脱野狐身。”	At these words, the old man attained great awakening. Bowing, he said, “I have now escaped the body of a wild fox.”
不昧因果，就是因果句；不落因果，就是非因果句。	Not being blind to cause and effect is the statement of cause and effect; not falling under cause and effect is the non-cause-and-effect statement.

四祖道信禅师说：“夫百千法门，同归方寸；河沙妙德，总在心源。一切戒门、定门、慧门、神通变化，悉自具足，不离汝心。一切烦恼业障，本来空寂。一切因果，皆如梦幻。无三界可出，无菩提可求。人与非人，性相平等。大道虚旷，绝思绝虑。如是之法，汝今已得，更无阙少，与佛何殊？	Chan Master Daoxin, the Fourth Patriarch, said: “The hundreds and thousands of dharma gates all return to this square inch; the wondrous virtues as numerous as the sands of the Ganges are all found at the source of mind. All gates of precepts, samādhi, wisdom, spiritual powers, and transformations are fully present within you and do not depart from your mind. All afflictions and karmic obstacles are originally empty and quiescent. All cause and effect are like dreams and illusions. There are no three realms to escape from and no bodhi to seek. Humans and nonhumans are equal in nature and appearance. The great Way is empty and vast, beyond thought and deliberation. Such a Dharma you have now attained: nothing is lacking, and how do you differ from the Buddha?”
一切因果——因果句；皆如梦幻——非因果句。	“All cause and effect” is the statement of cause and effect; “are like dreams and illusions” is the non-cause-and-effect statement.
099.【色究竟句非色究竟句】	099. [The Ultimate Form Statement and the Non-Ultimate-Form Statement]
大慧菩萨问：“云何于欲界，不成等正觉？何故色究竟，离欲得菩提？”	The great bodhisattva asked: “Why is perfect and complete awakening not attained in the desire realm? Why is bodhi attained in the Ultimate Form Heaven, apart from desire?”
佛反诘道：“欲界何不觉！阿迦腻吒成？”	The Buddha countered: “Why is there no awakening in the desire realm? Is it accomplished only in Akaniṣṭha?”
《金刚经》云：若以色见我，以音声求我，是人行邪道，不能见如来。	The Diamond Sūtra says: “If one sees me by form or seeks me by sound, that person follows a deviant path and cannot see the Tathāgata.”
100.【节句非节句】	100. [The Seasonal Statement and the Non-Seasonal Statement]
万寿普信禅师上堂开示：“残雪既消尽，春风日渐多。若将时节会，佛法又如何？且道时节因缘与佛法道理，是同是别？”	Chan Master Wanshou Puxin gave this instruction in the hall: “The last snow has melted away, and the spring breeze grows stronger by the day. If you understand this in terms of seasons, what then of the Buddhadharma? Tell me: are seasonal causes and conditions and the principles of Buddhadharma the same or different?”

良久曰：“无影树栽人不见，开华结果自馨香。”	After a long pause, he said: “The shadowless tree is planted where no one sees it; it blooms and bears fruit, fragrant of itself.”
开华结果自馨香，就是节句；无影树栽人不见，就是非节句。	“It blooms and bears fruit, fragrant of itself” is the seasonal statement; “the shadowless tree is planted where no one sees it” is the non-seasonal statement.
101.【丛树葛藤句非丛树葛藤句】	101. [The Thicket-and-Vines Statement and the Non-Thicket-and-Vines Statement]
洪州资福宗诱禅师上堂开示：“龙泉今日与诸人说些葛藤。”良久曰：“枝蔓上更生枝蔓。”	Chan Master Zifu Zongyou of Hongzhou gave this instruction in the hall: “Today, Longquan will speak to you all of some entanglements.” After a long pause, he said: “Branches and vines grow yet more branches and vines.”
睦州陈尊宿问新到：“汝是新到否？”曰：“是。”师曰：“且放下葛藤。会么？”曰：“不会。”师曰：“担枷陈状，自领出去。”僧便出。	The Venerable Chen of Muzhou asked a newly arrived monk, “Are you newly arrived?” “Yes,” replied the monk. The master said, “Then put down your entanglements for the moment. Do you understand?” “I do not understand,” replied the monk. The master said, “Carry your cangue and state your case; lead yourself out.” The monk then left.
“说些葛藤”便是丛树葛藤句；“放下葛藤”便是非丛树葛藤句。	“Speak of some entanglements” is the thicket-and-vines statement; “put down your entanglements” is the non-thicket-and-vines statement.
102.【杂句非杂句】	102. [The Mixed Statement and the Non-Mixed Statement]
西天二十祖阇夜多尊者说：“我不求道，亦不颠倒。我不礼佛，亦不轻慢。我不长坐，亦不懈怠。我不一食，亦不杂食。我不知足，亦不贪欲。心无所希，名之曰道。”	Venerable Jayatā, the twentieth patriarch of India, said: “I do not seek the Way, yet neither am I confused. I do not bow to the Buddha, yet neither am I disrespectful. I do not sit for long, yet neither am I indolent. I do not eat only one meal, yet neither do I eat indiscriminately. I am not content, yet neither am I greedy. When the mind seeks nothing, this is called the Way.”
不一食，就是杂句；不杂食，就是非杂句。	Not eating only one meal is the mixed statement; not eating indiscriminately is the non-mixed statement.
杨歧方会禅师上堂，拈拄杖云：“一即一切，一切即一。”	Chan Master Yangqi Fanghui gave this instruction in the hall. Holding up his staff, he said: “One is all; all

	is one.”
画一画云：“山河大地，天下老和尚，百杂碎！作么生是诸人鼻孔？”	He drew a line and said: “Mountains, rivers, the great earth, and all the old masters under heaven—one hundred fragments! What is the nostril of each of you?”
良久云：“剑为不平离宝匣，药因救病出金瓶。”	After a long pause, he said: “The sword leaves its jeweled case because of injustice; medicine issues from its golden vial to cure disease.”
喝一喝，卓一下。	He gave a shout and struck the staff once.
一即一切，就是杂句；一切即一，就是非杂句。	“One is all” is the mixed statement; “all is one” is the non-mixed statement.
103.【说句非说句】	103. [The Statement of Speaking and the Non-Speaking Statement]
《金刚经》云：若人言如来有所说法，即为谤佛，不能解我所说故。须菩提！说法者，无法可说，是名说法。	The Diamond Sūtra says: “If anyone says that the Tathāgata has taught a Dharma, that person slanders the Buddha, for they cannot understand what I have taught. Subhūti, one who teaches the Dharma has no Dharma to teach; this is called teaching the Dharma.”
世尊一日升座，大众集定，迦叶白椎曰：“世尊说法竟。”	One day, the World-Honored One ascended the seat. When the assembly had gathered and settled, Kāśyapa struck the gavel and said, “The World-Honored One’s teaching of the Dharma is finished.”
净名法因禅师上堂开示：“祖师妙诀，别无可说。直饶钉觜铁舌，未免弄巧成拙。净名已把天机泄。”	Chan Master Jingming Fayin gave this instruction in the hall: “The patriarchs’ wondrous secret has nothing else to say. Even with iron beaks and iron tongues, one cannot avoid making a clever move that turns clumsy. Jingming has already divulged heaven’s secret.”
祖师妙诀，就是说句；别无可说，就是非说句。	The patriarchs’ wondrous secret is the statement of speaking; “there is nothing else to say” is the non-speaking statement.
104.【决定句非决定句】　依照七卷本《大乘入楞伽》补入此句。	104. [The Determinate Statement and the Non-Determinate Statement] This statement has been supplemented in accordance with the seven-fascicle version of the Laṅkāvatāra Sūtra.
临安府宝印禅师上堂开示：“祖师心印，非长非短，非方非圆，非内非外，亦非中间。且问大众，决定是何形貌？”	Chan Master Baoyin of Lin’an Prefecture gave this instruction in the hall: “The patriarchs’ mind-seal is neither long nor short, neither square nor round,

	neither within nor without, nor even in between. I ask the assembly: what shape does it definitively have?”
拈拄杖曰：“还见么？古篆不成文，飞帛难同体。从本自分明，何须重特地。”	Holding up his staff, he said: “Do you see? Ancient seal script does not form words; flying silk cannot share one form. From the very beginning it is clear and distinct—why make a special effort again?”
击禅床下座。	He struck the Chan bench and descended from the seat.
从本自分明，就是决定句；何须重特地，就是非决定句。	“From the very beginning it is clear and distinct” is the determinate statement; “why make a special effort again?” is the non-determinate statement.
105.【毗尼句非毗尼句】	105. [The Vinaya Statement and the Non-Vinaya Statement]
毗尼，就是戒律。	Vinaya means the precepts and monastic discipline.
无为居士杨杰参拜本嵩律师，请教有关终南道宣律师所讲的“毗尼性体”的问题。本嵩律师以偈答曰：“情智何尝异，犬吠蛇自行。终南的的意，日午打三更。”	The layman Yang Jie, known as Wuwei, paid homage to Vinaya Master Bensong and asked about the “nature and essence of Vinaya” taught by Vinaya Master Daoxuan of Mount Zhongnan. Vinaya Master Bensong answered in verse: “How have feeling and wisdom ever differed? The dog barks while the snake goes on its way. This is precisely the meaning of Zhongnan: at noon, beat the third watch of the night.”
终南的的意，就是毗尼句；日午打三更，就是非毗尼句。	“This is precisely the meaning of Zhongnan” is the Vinaya statement; “at noon, beat the third watch of the night” is the non-Vinaya statement.
106.【比丘句非比丘句】	106. [The Bhikshu Statement and the Non-Bhikshu Statement]
皇帝下诏，把寺院改建成道观，把和尚转变为道士，各地的寺院不得不遵从。改建易服已毕，常德府文殊心道禅师上堂开示：“祖意西来事，今朝特地新。昔为比丘相，今作老君形。鹤氅披银褐，头包蕉叶巾。	The emperor issued an edict converting Buddhist monasteries into Daoist temples and transforming monks into Daoist priests; monasteries throughout the land had no choice but to comply. Once the conversion and change of dress had been completed, Chan Master Wenshu Xindao of Changde Prefecture gave this instruction in the hall: “The patriarchs’ intent in coming from the West is today made especially new. Formerly I bore the appearance of a bhikshu; now I take the form of the Venerable Lord. A crane-feather cloak covers a

	silver-brown robe, and a banana-leaf headcloth wraps my head.
林泉无事客，两度受君恩。所以道，欲识佛性义，当观时节因缘。且道即今是甚么时节？毗卢遮那，顶戴宝冠，为显真中有俗。文殊老叟，身披鹤氅，且要俯顺时宜。一人既尔，众人亦然。大家成立丛林，喜得群仙聚会。	“A guest of woods and springs, with nothing to do, I have twice received the sovereign’s favor. Thus it is said: to understand the meaning of Buddha-nature, one must contemplate the causes and conditions of the time. Tell me, what time is it now? Vairocana wears a jeweled crown, to show that within the true there is the conventional. The old man Mañjuśrī wears a crane-feather cloak, wishing only to comply humbly with the demands of the time. If one person is thus, then all are thus. Let us all establish a monastic community; happily, the host of immortals has gathered.
共酌迷仙酎，同唱步虚词。或看灵宝度人经，或说长生不死药。琴弹月下，指端发太古之音；棋布轩前，妙着出神机之外。进一步便到大罗天上，退一步却入九幽城中。只如不进不退一句，又作么生道？直饶羽化三清路，终是轮回一幻身。”	“Together we drink the immortals’ wine of delusion and sing hymns of walking in the void. Some read the Lingbao Scripture for Saving Humanity; some speak of medicines for immortality. The qin is played beneath the moon, and the fingertips send forth ancient tones; a chessboard is set before the pavilion, and wondrous moves arise beyond the workings of spirit. Advance one step and you reach the Great Luo Heaven; retreat one step and you enter the city of the nine underworlds. But how would you speak of the single statement of neither advancing nor retreating? Even if you ascend the path to the Three Pure Ones, you are still an illusory body within saṃsāra.”
昔为比丘相，就是比丘句；今作老君形，就是非比丘句。	“Formerly I bore the appearance of a bhikshu” is the bhikshu statement; “now I take the form of the Venerable Lord” is the non-bhikshu statement.
107.【处句非处句】	107. [The Place Statement and the Non-Place Statement]
下面列出三种处非处：觅处、舍处、转处。	Below are three kinds of place and non-place: the place sought, the place relinquished, and the place of transformation.
真歇清了禅师上堂开示：“处处觅不得，只有一处不觅自得。且道是那一处？” 良久曰：“贼身已露。”	Chan Master Zhenxie Qingliao gave this instruction in the hall: “Nowhere can it be sought, yet there is one place where it is attained without seeking. Tell me, what place is that?” After a long pause, he said: “The thief has already revealed himself.”

黑氏梵志运神力，以左右手擎合欢、梧桐花两株，来供养佛。佛召仙人，梵志应诺。佛曰：“放下着。”梵志遂放下左手一株花。佛又召仙人：“放下着。”梵志又放下右手一株花。佛又召仙人：“放下着。	The Brahmin Black, using his spiritual powers, came to make an offering to the Buddha, carrying two flowering branches of albizia and wutong in his left and right hands. The Buddha called, “Immortal!” The Brahmin answered. The Buddha said, “Put it down.” The Brahmin then put down the flower in his left hand. The Buddha again called, “Immortal! Put it down.” The Brahmin put down the flower in his right hand as well. The Buddha again called, “Immortal! Put it down.”
”梵志曰：“世尊，我今两手皆空，更教放下个甚么？”佛曰：“吾非教汝放舍其花，汝当放舍外六尘、内六根、中六识。一时舍却，无可舍处，是汝免生死处。”梵志于言下悟无生忍。	The Brahmin said, “World-Honored One, both my hands are now empty. What more are you telling me to put down?” The Buddha said, “I am not telling you to relinquish the flowers. You must relinquish the six external sense objects, the six internal sense faculties, and the six consciousnesses between them. Relinquish them all at once. When there is no place left to relinquish, that is the place where you are freed from birth and death.” At these words, the Brahmin awakened to the forbearance of the unborn.
西天二十二祖摩　罗尊者的传法偈：“心随万境转，转处实能幽。随流认得性，无喜复无忧。”	The verse of transmission by Venerable Manorhita, the twenty-second patriarch of India, says: “The mind follows the turning of the myriad circumstances; the place of turning is truly profound. Following the stream, recognize your nature; then there is neither joy nor sorrow.”
心随万境转，就是转处；无喜复无忧，就是非转处。	“The mind follows the turning of the myriad circumstances” is the place of transformation; “there is neither joy nor sorrow” is the non-place-of-transformation statement.
108.【字句非字句】	108. [The Written-Word Statement and the Non-Written-Word Statement]
字，就是语言文字。	Written words mean language and script.
世尊临入涅　，文殊大士请佛再转法轮。世尊咄曰：“文殊！吾四十九年住世，未曾说一字，汝请吾再转法轮，是吾曾转法轮邪？”	As the World-Honored One was about to enter nirvāṇa, the great bodhisattva Mañjuśrī asked the Buddha to turn the Dharma wheel once more. The World-Honored One rebuked him: “Mañjuśrī! During my forty-nine years in the world, I have never spoken a single word. You ask me to turn the Dharma wheel again—have I ever turned the Dharma wheel?”

再转法轮，就是字句；未说一字，就是非字句。	Turning the Dharma wheel again is the written-word statement; not having spoken a single word is the non-written-word statement.
【大慧，是百八句，先佛所说。汝及诸菩萨摩诃萨，应当修学。】	[Mahāmati, these are the one hundred and eight statements taught by the Buddhas of the past. You and all great bodhisattvas should study and cultivate them.]
说完这一百零八句之后，佛告诉大慧菩萨：大慧呀！这一百零八句是先佛所说。你和众多的大菩萨，都应该修学这一百零八句，都应该学会这样回答学人的问题。	After finishing these 108 statements, the Buddha told Bodhisattva Mahāmati, “Mahāmati, these 108 statements were spoken by the Buddhas of the past. You and the many great bodhisattvas should all study and practice these 108 statements, and should learn to answer practitioners’ questions in this way.”
这一百零八句，有事、有理、有性、有修、有真、有妄、有迷、有悟、有教、有行、有因、有果、有体、有用、有即、有离、有亡、有照……，无所不包。一部《楞伽经》的宗旨都包括在这里面了。	These 108 statements encompass phenomena, principle, nature, cultivation, truth, delusion, confusion, awakening, teachings, practice, causes, results, essence, function, identity, difference, cessation, illumination, and more; they leave nothing out. The essential purport of the Laṅkāvatāra Sūtra is all contained within them.
然而，下面还有好多经文，是讲什么的呀？如果说上面是说禅，那么下面就是讲教了。尽管宗下与教下的立场不同、角度不同、方便不同，但都是佛法，宗下与教下并不是互相违背的。	Yet many more passages of the sūtra follow. What do they discuss? If the preceding section concerns Chan, then what follows concerns doctrinal teachings. Although the Chan and doctrinal traditions differ in standpoint, perspective, and skillful means, both are Buddhadharma; they do not contradict one another.
有一种说法，叫做“通宗不通教，开口惹人笑；通教不通宗，如水灌虚空。”其实，开口就胡说八道，惹人嘲笑者，并非真正通达禅宗。而洋洋洒洒地“依文解义”，大讲教理，就象水灌虚空那样漫无边际地海聊，落不到实处，搔不到痒处，这也不是真正通达教义。	There is a saying: “To understand the Chan school but not the teachings—open your mouth and invite ridicule; to understand the teachings but not the Chan school—it is like pouring water into empty space.” In fact, one who opens their mouth only to spout nonsense and invite ridicule does not truly understand the Chan school. And to expound doctrinal principles at great length by “interpreting the meaning according to the words” is like pouring water into empty space: one rambles on without limit, never getting to the point or addressing what truly matters. This, too, is not a genuine understanding of the teachings.

贰、别解四十门

II. Separate Explanations of the Forty Gates

一、诸识生灭

01. Arising and Ceasing of the Consciousnesses

【尔时，大慧菩萨摩诃萨复白佛言：世尊，诸识有几种生住灭？】	[At that time, the Mahāsattva Mahāmati again addressed the Buddha: “World-Honored One, in how many ways do the various consciousnesses arise, abide, and cease?”]
识，就是心识，一般来说有八识：前五识：眼识、耳识、鼻识、舌识、身识。第六识：意识，就是思维心。第七识：末那识，又称“意根”。第八识：阿赖耶识，就是“藏识”，含藏善恶诸法种子，是轮回的根本。	Consciousness means mind-consciousness. Generally speaking, there are eight consciousnesses: the first five consciousnesses are eye consciousness, ear consciousness, nose consciousness, tongue consciousness, and body consciousness. The sixth consciousness is mental consciousness, that is, the thinking mind. The seventh consciousness is manas consciousness, also called the “mind faculty.” The eighth consciousness is ālaya consciousness, or “storehouse consciousness,” which contains the seeds of all wholesome and unwholesome dharmas and is the basis of saṃsāra.
第八识虽是“藏识”，但在三量（现量、比量、非量）中却属于“现量”。现，就是显现；量，就是度量。那么，第八识在哪里显现出来了？又是怎样度量的？这就要说到第八识的两分——相分和见分。	Although the eighth consciousness is “storehouse consciousness,” among the three means of cognition—direct perception, inference, and erroneous cognition—it belongs to direct perception. Xian means manifestation, and liang means measure. So where does the eighth consciousness manifest? And how does it measure? This brings us to the two aspects of the eighth consciousness: the object aspect and the perceiving aspect.
相分，就是显现形象的那一部分；见分，就是能见到相分的那一部分。见分能度量相分。比如，前面山上有一株花（相分），人和蜜蜂都能看见（见分）。其实，那株花并非实有，那只是心识的“相分”。	The object aspect is the part in which images appear; the perceiving aspect is the part that can perceive the object aspect. The perceiving aspect can measure the object aspect. For example, there is a flower on the mountain ahead—the object aspect—which both people and bees can see, the perceiving aspect. In fact, that flower does not truly

	exist; it is merely an “object aspect” of mind-consciousness.
能看见那株花，只是“妄见”，因为那花并非实有。张三和李四都能看见，谓之“同分妄见”，也就是“共业”所感。然而，张三和李四看见的花未必完全相同，其细微差别之处，就是“别业妄见”。	Seeing that flower is merely deluded seeing, because the flower does not truly exist. When Zhang San and Li Si can both see it, this is called “shared deluded seeing,” induced by collective karma. Yet the flower seen by Zhang San and Li Si may not be entirely the same. The subtle differences between their perceptions are “deluded seeing due to individual karma.”
张三和李四都是人，差别不大，蜜蜂与人的差别很大，蜜蜂所看到的花就与人看到的大不相同了，那是它所寻找的蜜囊啊！假如另有一个生命，大摇大摆地穿过花丛乃至穿过山石飘然而去，并不是他有什么神奇的本领，而是他并没有看见山石与花，因为他“不共业”——他过去世没有造相同的业。	Zhang San and Li Si are both human, so their differences are slight. The difference between a bee and a human is much greater: the flower seen by a bee is very different from the one seen by a human, for it is seeking the flower’s nectar sac. Suppose there were another form of life that swaggered through the flowers and even passed through mountains and rocks, floating away. It would not be because it possessed some miraculous ability, but because it did not see mountains, rocks, or flowers at all, owing to its “nonshared karma”—in past lives, it had not created the same karma.
不仅花与山石如此，所有的事物都是如此，“凡所有相，皆是虚妄”。凡夫不知，以为实有。佛已证到，为众生说。“若人欲了知，三世一切佛，应观法界性，一切唯心造。”“八识”之外，还有立“白净识”“无垢识”的。	This is true not only of flowers, mountains, and rocks, but of all things: “All appearances are illusory.” Ordinary beings do not understand this and take them to be real. The Buddha has directly realized this and teaches it for sentient beings: “If one wishes to know all Buddhas of the three times, one should contemplate the nature of the dharma realm: all is created by mind alone.” Beyond the eight consciousnesses, some also posit a “pure consciousness” or an “undefiled consciousness.”
也有不立白净识、无垢识，而把第八识“四分”的：相分、见分、自证分、证自证分。这些系统理论，体系庞大，篇幅冗长，咱们就不在这里研究它了。总之，这诸多种“识”，就是大慧菩萨所问的“诸识”。识即是心，心为万法之本。	Others do not posit a pure consciousness or undefiled consciousness, but instead divide the eighth consciousness into four aspects: the object aspect, perceiving aspect, self-cognizing aspect, and cognition of self-cognition. These theoretical systems are vast and lengthy, so we will not examine them here. In short, these many kinds of consciousness are the “various consciousnesses” about which Mahāmati asks. Consciousness is mind, and mind is the basis of all phenomena.

大慧菩萨问佛：世尊，诸识有几种生？有几种住？有几种灭？	Mahāmati asked the Buddha: “World-Honored One, in how many ways do the various consciousnesses arise? In how many ways do they abide? In how many ways do they cease?”
【佛告大慧：诸识有二种生住灭，非思量所知。】	[The Buddha said to Mahāmati: “The various consciousnesses have two kinds of arising, abiding, and cessation, which cannot be known through thought.”]
佛告诉大慧菩萨：诸识有两种生，有两种住，有两种灭。其理微妙，并不是简单思量一下就能知道的。	The Buddha told Mahāmati Bodhisattva: the various consciousnesses have two kinds of arising, two kinds of abiding, and two kinds of cessation. Their principle is subtle and wondrous; it cannot be known merely by simple conceptual reflection.
【诸识有二种生，谓流注生及相生。】	[“The various consciousnesses have two kinds of arising: the arising of continuous flow and the arising of appearances.”]
诸识有两种生，叫做“流注生”和“相生”。	The various consciousnesses have two kinds of arising, called “the arising of continuous flow” and “the arising of appearances.”
【有二种住，谓流注住及相住。】	[“They have two kinds of abiding: the abiding of continuous flow and the abiding of appearances.”]
有两种住，叫做“流注住”和“相住”。	There are two kinds of abiding, called “the abiding of continuous flow” and “the abiding of appearances.”
【有二种灭，谓流注灭及相灭】	[“They have two kinds of cessation: the cessation of continuous flow and the cessation of appearances.”]
有两种灭，叫做“流注灭”和“相灭”。	There are two kinds of cessation, called “the cessation of continuous flow” and “the cessation of appearances.”
真如妙性，本无生灭。随无明缘，而起诸识，故有生住异灭。生就是因缘所生，住就是暂时存在。异就是秒秒变异，灭就是终归灭尽。这里的经文并没有说“异”，因为已经说到“流注”，流注就是“异”。	The wondrous nature of suchness is originally without arising or ceasing. Conditioned by ignorance, however, the various consciousnesses arise; hence there are arising, abiding, transformation, and cessation. Arising means arising through causes and conditions; abiding means temporary existence. Transformation means changing from moment to moment, and cessation means ultimately coming to an end. The sūtra passage here does not mention

	“transformation,” because it has already spoken of “continuous flow,” which is transformation.
所谓“流注”，是说心识念念相续，变异于内，如水流注，未始暂停。所谓“相”，是说显相于外，显现出生、住、灭。还以刚才那株花为例，植物渐渐长大，就是生；开花保持一段时间，就是住；终归败落，就是灭。这都是心识的变化，其实并没有那株花。	“Continuous flow” means that mind-consciousness continues from thought to thought, changing inwardly like an uninterrupted current of water. “Appearance” means outward manifestation: arising, abiding, and ceasing become apparent. Take the flower just mentioned as an example. As the plant gradually grows, this is arising; as it remains in bloom for a time, this is abiding; and when it eventually withers, this is cessation. These are all changes in mind-consciousness; in fact, there is no such flower.
【大慧，诸识有三种相：谓转相、业相、真相。】	[“Mahāmati, the various consciousnesses have three aspects: the aspect of transformation, the aspect of karma, and the true aspect.”]
佛告诉大慧菩萨：诸识有三种相：叫做“转相、业相、真相”。所谓“转相”，是指由于无始熏变，而致觉转为不觉。什么是“无始熏变”呢？这就要追溯到“无始无明”了。	The Buddha told Mahāmati Bodhisattva: the various consciousnesses have three aspects, called the aspect of transformation, the aspect of karma, and the true aspect. The “aspect of transformation” refers to awareness being transformed into non-awareness through beginningless perfuming and transformation. What is “beginningless perfuming and transformation”? To explain this, we must trace it back to “beginningless ignorance.”
无始无明，简单地说，就是“自性本明，再妄起一念认明”。由此一念妄起，进而念念相续，数数熏习，就产生了变化，这就是“无始熏变”。因为无始熏变，把如如不动朗然大觉的自性，转变成了妄动而不觉的诸识。	Put simply, beginningless ignorance means that intrinsic nature is originally luminous, yet another deluded thought arises that takes this luminosity as an object. From this single deluded arising, thoughts continue one after another and are repeatedly habituated, producing transformation. This is “beginningless perfuming and transformation.” Because of it, the intrinsic nature—which is thusness, unmoving, lucid, and greatly aware—is transformed into the various consciousnesses, which stir deludedly and lack awareness.
所谓“业相”，因为不觉（不明白），所以妄动，这就结成“业”了，遇缘就会随业受报。所谓“真相”，尽管心识虚妄造因，虚妄受果，而本性如如不动，随缘不变，体性真净。	The “aspect of karma” means that, because of non-awareness—not understanding—one stirs deludedly, thereby forming karma. When conditions are met, one undergoes karmic retribution accordingly. The “true aspect” means that although mind-consciousness deludedly

	creates causes and deludedly receives results, intrinsic nature remains thusness, unmoving and unchanged amid conditions; its essential nature is truly pure.
按照《起信论》的说法，三相是“业相、转相、现相”。从真起妄，妄动成业，因动故转，起现境相，次第显现。本经不说“现相”，而说“真相”，是突出诸识随缘而本性不变，故名“真相”。	According to Awakening of Faith in the Mahāyāna, the three aspects are the aspect of karma, the aspect of transformation, and the aspect of manifestation. From truth, delusion arises; deluded movement becomes karma; because there is movement, transformation occurs; and manifest object-realms arise in sequence. This sūtra does not speak of the “aspect of manifestation,” but of the “true aspect,” in order to emphasize that although the various consciousnesses accord with conditions, their intrinsic nature remains unchanged. Hence it is called the “true aspect.”
【大慧，略说有三种识，广说有八相。何等为三？谓真识、现识及分别事识。】	[“Mahāmati, briefly speaking, there are three kinds of consciousness; extensively speaking, there are eight aspects. What are the three? They are true consciousness, manifesting consciousness, and discriminating consciousness of objects.”]
佛告诉大慧菩萨：简略地说，诸识有三种。展开来说，诸识有八相。简略说诸识，有哪三种啊？有真识、现识和分别事识。　真识和现识都是说的第八识——藏识，真识是指藏识之体，现识是指藏识之用。分别事识是指前七识。	The Buddha told Mahāmati Bodhisattva: briefly speaking, there are three kinds of consciousness; extensively speaking, there are eight aspects. What are the three kinds when the various consciousnesses are explained briefly? They are true consciousness, manifesting consciousness, and discriminating consciousness of objects. True consciousness and manifesting consciousness both refer to the eighth consciousness—storehouse consciousness. True consciousness refers to the essence of storehouse consciousness, while manifesting consciousness refers to its function. Discriminating consciousness of objects refers to the first seven consciousnesses.
“三种”是开藏识为二，合事识为一。“八相”是合藏识为一，开事识为七。“三种”与“八相”是诸识分类方法的广略开合不同。	The “three kinds” divide storehouse consciousness into two and combine the consciousnesses of objects into one. The “eight aspects” combine storehouse consciousness into one and divide the consciousnesses of objects into seven. “Three kinds” and “eight aspects” are simply more concise and more detailed ways of classifying the various consciousnesses.

【大慧，譬如明镜持诸色像，现识处现，亦复如是。】	[“Mahāmati, just as a bright mirror holds images of all colors, so too does manifesting consciousness manifest where it is present.”]
佛告诉大慧菩萨：就象明镜照物一样，胡来胡现，汉来汉现，现识也是这样。 现识属于现量，既不“比量”，也非“非量”。	The Buddha told Mahāmati Bodhisattva: just as a bright mirror reflects things—when a Hu person comes, it reflects a Hu person; when a Han person comes, it reflects a Han person—manifesting consciousness is likewise. Manifesting consciousness belongs to direct perception; it is neither inference nor erroneous cognition.
【大慧，现识及分别事识，此二，坏、不坏，相展转因。】	[“Mahāmati, manifesting consciousness and discriminating consciousness of objects—these two are mutually causal in their perishing and nonperishing.”]
佛告诉大慧菩萨：现识和分别事识，有“坏”与“不坏”两种属性。现识含藏分别事识所造的善恶种子，经久不失，故名“不坏”。	The Buddha told Mahāmati Bodhisattva: manifesting consciousness and discriminating consciousness of objects have the two attributes of “perishing” and “nonperishing.” Manifesting consciousness stores the wholesome and unwholesome seeds produced by discriminating consciousness of objects, and these endure without being lost over long periods; thus it is called “nonperishing.”
善恶种子遇缘现行，就象种子萌发，转成一株花那样，这个种子就没有了，缘尽花灭，故名为“坏”。	When wholesome and unwholesome seeds encounter conditions and become manifest, they are like a seed sprouting and turning into a flower: that seed is then gone. When conditions are exhausted, the flower perishes; thus it is called “perishing.”
这其实就是世间因果，“纵饶百千劫，所作业不亡（不坏），因缘会遇时，果报还自受”，果报受尽，这个业就没有（坏）了。然而，同时又造下更多的业，待以后受报，如此“相展转因”，就是展转相因，无有了期，这就是六道轮回的大苦海呀！	This is in fact worldly cause and effect: “Even through hundreds of thousands of kalpas, karma once created does not perish; when causes and conditions converge, one must still undergo its karmic result.” When the karmic result has been fully undergone, that karma is gone. Yet at the same time, more karma is created, to be repaid later. Such “mutual causation in succession” means that causes give rise to one another without end. This is the great ocean of suffering of rebirth in the six realms.
【大慧，不思议熏及不思议变，是现识因。】	[“Mahāmati, inconceivable perfuming and inconceivable transformation are the causes of

	manifesting consciousness.”]
熏，就是熏习，指无始劫来的着相习气。变，就是转变，由于久久熏习，把如如不动的自性转变为辗转妄动的现识。无一物不在真如理体之内，如今却全真成妄、全理成事，不可思议呀！真妄不二、理事一如，不熏而熏、不变而变，不可心思口议。熏习不可思议，转变也不可思议。这样的熏变，就是现识的成因。	Perfuming means habituation, referring to the beginningless habit-energy of attachment to appearances. Transformation means alteration: through long and repeated habituation, the intrinsic nature, which is thusness and unmoving, is transformed into manifesting consciousness, which moves deludedly in successive turns. Not a single thing lies outside the principle-substance of suchness, yet now the whole of truth becomes delusion and the whole of principle becomes phenomena—this is inconceivable. Truth and delusion are nondual; principle and phenomena are one suchness. There is perfuming without perfuming, and transformation without transformation; it cannot be conceived by mind or expressed in speech. The habituation is inconceivable, and so is the transformation. Such perfuming and transformation are the causes of manifesting consciousness.
【大慧，取种种尘及无始妄想熏，是分别事识因。】	[“Mahāmati, grasping various sense objects and perfuming by beginningless deluded thoughts are the causes of discriminating consciousness of objects.”]
种种尘，泛指“色、声、香、味、触、法”六尘。取种种尘，就是六根执取六尘，而起爱见妄想。无始妄想熏，就是无始劫来，起此爱见妄想，熏成事识。这样的妄想执著，是分别事识的成因。	The various sense objects broadly refer to the six objects of form, sound, smell, taste, touch, and dharmas. Grasping various sense objects means that the six sense faculties cling to the six sense objects, giving rise to deluded thoughts of attachment and views. Perfuming by beginningless deluded thoughts means that, from beginningless kalpas onward, such deluded thoughts of attachment and views have arisen and perfumed consciousness of objects. Such deluded attachment is the cause of discriminating consciousness of objects.
【大慧，若覆彼真识，种种不实诸虚妄灭。则一切根识灭，是名相灭。】	[“Mahāmati, if one reflects upon that true consciousness, the various unreal delusions cease. Then all consciousnesses of the sense faculties cease; this is called the cessation of appearances.”]
覆，有反复、返照的意思。若覆彼真识，就是若能返照真识。则“种种不实诸虚妄灭”，就是种种虚妄不实的	Fu has the sense of repeatedly turning back and illuminating. “If one reflects upon that true consciousness” means that one can turn the light

妄想执著（即上述种种熏变）自然消灭。上述种种熏变是妄识之因，因灭，果也灭——“则一切根识灭”。	back to contemplate true consciousness. “The various unreal delusions cease” means that all the unreal deluded thoughts and attachments—namely, the various forms of perfuming and transformation discussed above—naturally disappear. These various forms of perfuming and transformation are the causes of deluded consciousness; when the cause ceases, the result also ceases: “then all consciousnesses of the sense faculties cease.”
妄想执著既灭，一切根识就都灭掉了。那么，真识也会灭掉么？既称为“真”，并不会灭掉，而是转为智慧——转识成智了。若返照真识，则一切根识灭，这叫做“相灭”。	Once deluded thoughts and attachments have ceased, all consciousnesses of the sense faculties cease. But does true consciousness also cease? Since it is called “true,” it does not cease. Rather, it is transformed into wisdom—consciousness is transformed into wisdom. When one reflects upon true consciousness, all consciousnesses of the sense faculties cease. This is called the “cessation of appearances.”
【大慧，相续灭者，相续所因灭则相续灭，所从灭及所缘灭则相续灭。】	[“Mahāmati, the cessation of continuity means that when the causes of continuity cease, continuity ceases. When that from which it arises and its supporting conditions cease, continuity ceases.”]
相续灭，就是前面所说的“流注灭”。识的相续是有因缘的，因缘若灭则相续灭。“所因灭”是说“因”，“所从灭及所缘灭”是说“缘”。	The cessation of continuity is what was previously called “the cessation of continuous flow.” The continuity of consciousness depends on causes and conditions; when the causes and conditions cease, continuity ceases. “The cause ceases” refers to causes, while “that from which it arises and its supporting conditions cease” refers to conditions.
【大慧，所以者何？是其所依故。依者，谓无始妄想。熏缘者，谓自心见等识境妄想。】	[Mahāmati, why is this so? Because it is that upon which continuity depends. What is meant by dependence is beginningless deluded thought. What is meant by conditioning influences is the deluded thought of the objects of consciousness, such as those perceived by one’s own mind.]
佛告诉大慧菩萨：为什么说因缘若灭则相续灭呢？因为因缘是相续的所依——相续是依靠着因缘而相续的。“无始妄想”就是无始无明，自性本明，再妄起一念认明，就是无始无明。无始无明又称根本无明。	The Buddha told Mahāmati Bodhisattva: Why is it said that when causes and conditions cease, continuity also ceases? Because causes and conditions are the basis on which continuity depends—continuity continues by relying on causes and conditions. “Beginningless deluded thought” is beginningless ignorance. Intrinsically,

	one is originally luminous; yet when one further gives rise to a thought that apprehends that luminosity, this is beginningless ignorance. Beginningless ignorance is also called fundamental ignorance.
“因”就是无始无明，“缘”就是自心所见的分别境界，相续是依此因缘而相续。所以，因缘若灭则相续灭。　这里所说的因缘，就是世间因果。	The “cause” is beginningless ignorance, and the “conditions” are the discriminated objects perceived by one’s own mind. Continuity depends on these causes and conditions. Therefore, when causes and conditions cease, continuity ceases. The causes and conditions spoken of here are worldly cause and effect.
【大慧，譬如泥团微尘，非异非不异，金庄严具，亦复如是。大慧，若泥团微尘异者，非彼所成，而实彼成，是故不异。若不异者，则泥团、微尘应无分别。】	[Thus, Mahāmati, a lump of clay and minute particles are neither different nor not different; the same is true of ornaments made of gold. Mahāmati, if a lump of clay and minute particles were different, the former would not be made from the latter; yet it is in fact made from them, and therefore they are not different. If they were not different, then there should be no distinction between a lump of clay and minute particles.]
佛在这里说了两个比喻，先说“泥团微尘”，泥团是由微尘构成的，泥团和微尘两者“非异非不异”。异，就是不同；不异，就是相同。非异非不异，就是并非相同，也非不同。	Here the Buddha gives two analogies. First, he speaks of “a lump of clay and minute particles.” A lump of clay is made up of minute particles, and the lump of clay and the particles are “neither different nor not different.” Different means dissimilar; not different means identical. Neither different nor not different means neither identical nor dissimilar.
若说泥团与微尘不同，那么泥团就不会是由微尘构成，而实际上泥团是由微尘构成的，所以说二者并没有不同。若说泥团与微尘相同，那么泥团与微尘应该没有区别，而实际上泥团大、微尘小，是有区别的，所以说二者并没有相同。庄严具是由黄金打造的装饰品，“金庄严具，亦复如是”——同理，庄严具和黄金也是非异非不异。	If one says that a lump of clay differs from minute particles, then the lump of clay would not be made of minute particles. Yet it is in fact made of minute particles, so the two are not different. If one says that a lump of clay and minute particles are identical, then there should be no distinction between them. Yet a lump of clay is large and minute particles are small, so they are distinct. Thus, the two are not identical. Ornaments are decorative objects fashioned from gold. “The same is true of ornaments made of gold”: likewise, ornaments and gold are neither different nor not different.

这两个比喻是用来说明什么呢？用来说明转识与藏识非异非不异。转识，是指前七识。藏识就是第八识。人死了，前七识都灭掉了，而第八识不灭，第八识“去后来先作主公”，是轮回的根本。泥团喻转识，微尘喻藏识；庄严具喻转识，金喻藏识。	What do these two analogies illustrate? They illustrate that the transformative consciousnesses and the storehouse consciousness are neither different nor not different. The transformative consciousnesses refer to the first seven consciousnesses. The storehouse consciousness is the eighth consciousness. When a person dies, the first seven consciousnesses all cease, whereas the eighth consciousness does not cease. The eighth consciousness “comes first at birth and goes last at death, acting as the master”; it is the basis of saṃsāra. The lump of clay symbolizes the transformative consciousnesses, and the minute particles symbolize the storehouse consciousness; the ornaments symbolize the transformative consciousnesses, and the gold symbolizes the storehouse consciousness.
【如是大慧，转识藏识真相若异者，藏识非因。若不异者，转识灭，藏识亦应灭，而自真相实不灭。】	[Thus, Mahāmati, if the true characteristics of the transformative consciousnesses and the storehouse consciousness were different, the storehouse consciousness would not be the cause. If they were not different, then when the transformative consciousnesses ceased, the storehouse consciousness should also cease. Yet its own true characteristics do not in fact cease.]
佛用两个比喻告诉大慧菩萨，转识与藏识的真相非异非不异。二者若异，“藏识非因”。非因，就是不储藏转识所造之因。	Through these two analogies, the Buddha tells Mahāmati Bodhisattva that the true characteristics of the transformative consciousnesses and the storehouse consciousness are neither different nor not different. If the two were different, then “the storehouse consciousness would not be the cause.” Not being the cause means that it would not store the causes created by the transformative consciousnesses.
而实际上转识所造之因（就是业力种子）都在藏识里储藏着（种子遇缘现行，即所谓“受报”），所以二者非异。	Yet in fact, the causes created by the transformative consciousnesses—that is, karmic seeds—are all stored in the storehouse consciousness. When seeds encounter conditions, they manifest in activity; this is what is called “undergoing karmic retribution.” Therefore, the two are not different.
二者若不异，一期受报完毕，人死了，转识灭时，藏识亦应灭，而实际上藏识自己的真相终不坏灭——纵饶百	If the two were not different, then when a lifetime of karmic retribution had ended and the person

千劫，所作业不亡，因缘会遇时，果报还自受。所以，转识藏识二者非不异。这段经文是说，转识藏识二者，不存在相同，也不存在不同。	died, the storehouse consciousness should likewise cease when the transformative consciousnesses ceased. Yet in fact the storehouse consciousness's own true characteristics never perish: "Even through hundreds of thousands of eons, actions once performed do not vanish; when causes and conditions converge, one must still undergo their karmic result." Therefore, the transformative consciousnesses and the storehouse consciousness are not identical. This passage means that these two have neither identity nor difference.
【是故，大慧，非自真相识灭，但业相灭。若自真相识灭者，藏识则灭。大慧，藏识灭者，不异外道断见论议。】	[Therefore, Mahāmati, it is not the consciousness of its own true characteristics that ceases, but only the karmic characteristics that cease. If the consciousness of its own true characteristics ceased, then the storehouse consciousness would cease. Mahāmati, for the storehouse consciousness to cease would be no different from the doctrines of the non-Buddhists' annihilationist view.]
佛告诉大慧菩萨，从刚才所说的"非异非不异"可知，藏识自己的真相不灭，坏灭的只是业相，所造之业受报后，这个业相就没有了。但藏识并不坏灭，还有诸多没有受报的业力种子，怎么能坏灭呢！如果说藏识会坏灭，岂不是造业不受报么，那不就是外道的"断见"理论么！	The Buddha tells Mahāmati Bodhisattva that, from what was just said about neither difference nor non-difference, we know that the storehouse consciousness's own true characteristics do not cease. What perishes are only karmic characteristics: after karma that has been created receives its retribution, that karmic characteristic is no more. But the storehouse consciousness does not perish, for it still contains many karmic seeds that have not yet received retribution. How could it perish? If one were to say that the storehouse consciousness could perish, would that not mean that karma can be created without its retribution being received? Would that not be the non-Buddhists' theory of annihilationism?
【大慧，彼诸外道作如是论：谓摄受境界灭，识流注亦灭。若识流注灭者，无始流注应断。】	[Mahāmati, those non-Buddhists advance the following doctrine: when the objects apprehended by consciousness cease, the continuous flow of consciousness also ceases. If the continuous flow of consciousness ceases, then the beginningless flow should be cut off.]
"摄受境界"就是心识所取的尘境，比如，眼取色、耳取声等。佛告诉大慧菩萨，那些外道这么说：若消灭了	"Objects apprehended" are sensory objects grasped by consciousness—for example, the eye

心识所取的尘境，那么心识的流注就坏灭了，这是外道的断灭见。	apprehends forms and the ear apprehends sounds. The Buddha tells Mahāmati Bodhisattva that those non-Buddhists say this: if the sensory objects apprehended by consciousness are eliminated, then the continuous flow of consciousness perishes. This is the non-Buddhists' annihilationist view.
佛在前面所说的“流注灭”，是相对于“相灭”而说的，佛说的“流注灭”是说生灭不停，如水流注。而外道所说的流注灭是死寂一团，没有流注了，断灭了。	The “cessation of the continuous flow” of which the Buddha spoke earlier was said in relation to the cessation of characteristics. By “cessation of the continuous flow,” the Buddha meant ceaseless arising and ceasing, like a flowing stream. But by cessation of the continuous flow, the non-Buddhists mean a dead, inert mass: there is no longer any flow; it has been annihilated.
这就会出现问题，“若识流注灭者，无始流注应断”——如果说心识的流注会断灭，那就是说最初的流注也会断灭。最初的流注就是无始无明，断掉了这个最初，这个世界便失掉了第一因，那么这个世界及其诸多事物是从哪里来的呢？比如，人是从哪里来的？外道又该怎样自圆其说呀？请看下文：	This gives rise to a problem: “If the continuous flow of consciousness ceases, then the beginningless flow should be cut off.” If the flow of consciousness can be annihilated, then the original flow must also be annihilated. The original flow is beginningless ignorance. Once this origin is cut off, the world loses its first cause. Where, then, do this world and its many things come from? For example, where do human beings come from? How could the non-Buddhists explain themselves consistently? Please read on:
【大慧，外道说流注生因，非眼识色明集会而生，更有异因。大慧，彼因者说言，若胜妙，若士夫，若自在，若时若微尘。】	[Mahāmati, the non-Buddhists say that the cause of the arising of the continuous flow is not the conjunction of the eye, eye-consciousness, form, and light; there is another, different cause. Mahāmati, they speak of that cause as supreme excellence, a person, freedom, time, or minute particles.]
先解释“眼识色明集会而生”，比如看到一件东西，那是“眼、识、色、明”四种因缘会集在一起而生起的现象。“眼”指眼根，“识”指眼识，“色”指所见的东西，“明”指明亮的环境（黑暗中就看不到）。这就是“因缘所生法”。“流注”这种现象的生起，离不开因缘所生法，这就是“流注生因”。	Let us first explain “arising from the conjunction of the eye, consciousness, form, and light.” For example, when one sees an object, the phenomenon arises from the coming together of the four causes and conditions of eye, consciousness, form, and light. “Eye” refers to the eye faculty; “consciousness” refers to eye-consciousness; “form” refers to the object seen; and “light” refers to a bright environment, for one cannot see in darkness. This is a dharma arising

	from causes and conditions. The arising of the phenomenon called the continuous flow cannot be separated from dharmas arising from causes and conditions. This is the cause of the arising of the continuous flow.
佛告诉大慧菩萨，外道解释流注生因，说并不是因缘集会而生，而是另有不同的起因——“更有异因”。	The Buddha tells Mahāmati Bodhisattva that, in explaining the cause of the arising of the continuous flow, the non-Buddhists say that it does not arise through the conjunction of causes and conditions, but has another, different cause.
都有哪些异因呢？“若胜妙”，有的外道说“那罗延天”最胜最妙，说那罗延天能生四姓：口生婆罗门，臂生刹帝利，……等等，这是一种“神造”论。	What are these different causes? “Supreme excellence”: some non-Buddhists say that the god Nārāyaṇa is supremely excellent and wondrous, and that Nārāyaṇa produces the four castes: Brahmins from his mouth, Kṣatriyas from his arms, and so forth. This is one form of the theory of divine creation.
还有“若士夫”，士夫亦名丈夫，是“神我”的别名，这是一种“神我”论。还有“若自在”，自在就是大自在天，这是又一种“神造”论。还有“若时若微尘”，认为是从微小的基因经过长时间的进化而生起的，这很接近现代的进化论，或者说这是佛陀那个年代的自然进化论。	Then there is “a person.” A person, also called a man, is another name for the spiritual self; this is a theory of a spiritual self. There is also “freedom”: freedom means Maheśvara, the Great Sovereign God, which is another theory of divine creation. Then there are “time and minute particles”: this holds that things arise through the long evolution of tiny basic elements. This closely resembles modern evolutionary theory, or perhaps it may be called the natural evolutionary theory of the Buddha’s time.
说完了外道妄计的种种“异因”，就该说佛菩萨是怎样认识这些问题的，请看下文：	Having finished speaking of the various “different causes” falsely conceived by the non-Buddhists, it is now time to explain how the Buddhas and bodhisattvas understand these questions. Please read on:
【复次，大慧，有七种性自性，所谓集性自性、性自性、相性自性、大种性自性、因性自性、缘性自性、成性自性。】	[Moreover, Mahāmati, there are seven kinds of self-nature: the self-nature of aggregation, the self-nature of nature, the self-nature of characteristics, the self-nature of the great elements, the self-nature of causes, the self-nature of conditions, and the self-nature of completion.]
“集性自性”，集是会集，比如刚说过的“眼识色明集会”。这里的“自性”意即“本自具有的特性”，有“规律”的意思。“集性”就是这种集会的性质，“集	In “the self-nature of aggregation,” aggregation means coming together, as in the “conjunction of eye, consciousness, form, and light” just

性自性”就是这种性质是有规律可循的。集性自性，是总的来说。若从性相、因缘两个角度分别展开来说，就有了下面六种“性自性”。	mentioned. Here, “self-nature” means an inherently possessed characteristic, with the sense of a principle or regularity. “The nature of aggregation” is the nature of such conjunction; “the self-nature of aggregation” means that this nature follows a discernible regularity. The self-nature of aggregation is a general designation. When further analyzed separately from the perspectives of nature and characteristics, and of causes and conditions, it yields the following six kinds of self-nature.
从性、相的角度：性自性（或者“性性自性”）、相性自性、大种性自性。性，可以理解为内涵；相，可以理解为表象；大种，就是“地、水、火、风、空、见、识”。	From the perspective of nature and characteristics, these are the self-nature of nature, or “the self-nature of the nature of nature”; the self-nature of characteristics; and the self-nature of the great elements. Nature may be understood as inner content; characteristics may be understood as outward appearance; and the great elements are earth, water, fire, wind, space, perception, and consciousness.
《华严经》云：譬如工画师，分布诸彩色，虚妄取异相，大种无差别。大种中无色，色中无大种，亦不离大种，而有色可得。 心中无彩画，彩画中无心，然不离于心，有彩画可得。	The Avataṃsaka Sūtra says: “It is like a skilled painter who spreads out the various colors, falsely grasping distinct appearances, while the great elements are without differentiation. Within the great elements there are no colors; within colors there are no great elements. Yet, without departing from the great elements, colors can be found. Within mind there are no colored paintings; within colored paintings there is no mind. Yet, without departing from mind, colored paintings can be found.”
彼心恒不住，无量难思议，示现一切色，各各不相知。 譬如工画师，不能知自心，而由心故画，诸法性如是。 心如工画师，能画诸世间，五蕴悉从生，无法而不造。 如心佛亦尔，如佛众生然，应知佛与心，体性皆无尽。	“That mind never abides; it is immeasurable and inconceivable. It manifests every color, yet none knows the others. It is like a skilled painter who cannot know his own mind, yet paints because of mind. The nature of all dharmas is thus. Mind is like a skilled painter, able to paint all the worlds. The five aggregates all arise from it; there is no dharma it does not create. As with mind, so too with Buddha; as with Buddha, so too with sentient beings. Know that the essential nature of Buddha and mind alike is inexhaustible.”

若人知心行，普造诸世间，是人则见佛，了佛真实性。心不住于身，身亦不住心，而能作佛事，自在未曾有。若人欲了知，三世一切佛，应观法界性，一切唯心造。	“If a person knows the workings of mind, which universally creates all the worlds, that person sees the Buddha and comprehends the Buddha’s true reality. Mind does not abide in the body, nor does the body abide in mind, yet it can perform the work of a Buddha, with an unobstructed freedom never before known. If one wishes to understand all Buddhas of the three times, one should contemplate the nature of the dharma realm: all is created by mind alone.”
在这里，我们借用“工画师”比喻“性自性”，借用“彩画”比喻“相性自性”，借用“诸彩色（赤橙黄绿青蓝紫）”比喻“大种性自性”。	Here we use the “skilled painter” as an analogy for the self-nature of nature, “colored paintings” as an analogy for the self-nature of characteristics, and “the various colors—red, orange, yellow, green, blue, indigo, and violet” as an analogy for the self-nature of the great elements.
工画师有工画师的特性（性自性），彩画有彩画的特性（相性自性），诸彩色有诸彩色的特性（大种性自性），他们各有自己的特性，各有自己的规律，自身性质各不相同，而协调作用，一幅彩画就显现出来了，这叫做“彩画唯师造”吧。	A skilled painter has the characteristics of a skilled painter—the self-nature of nature; colored paintings have the characteristics of colored paintings—the self-nature of characteristics; and the various colors have the characteristics of the various colors—the self-nature of the great elements. Each has its own characteristics and its own regularities. Their inherent natures differ, yet they function in coordination, and a colored painting appears. This may be called “a colored painting is created by the painter alone.”
一切事物，就叫做“诸法”。诸法的成因（包括人类的起源），既非神造，亦非神我，更非进化，而是“一切唯心造”。心如工画师，能画诸世间。	All things are called “the various dharmas.” The causes of the various dharmas, including the origin of humankind, are neither divine creation nor a spiritual self, much less evolution; rather, “all is created by mind alone.” Mind is like a skilled painter, able to paint all the worlds.
再从因、缘的角度：因性自性、缘性自性、成性自性。仍以上述《华严经》偈为例，“因”就是“譬如工画师，分布诸彩色”，“缘”就是“虚妄取异相，大种无差别”，“成”就是“示现一切色，各各不相知”。	Now from the perspective of causes and conditions, there are the self-nature of causes, the self-nature of conditions, and the self-nature of completion. Again taking the preceding verses from the Avataṃsaka Sūtra as an example, the “cause” is “like a skilled painter who spreads out the various colors”; the “conditions” are “falsely grasping distinct appearances, while the great elements are without differentiation”; and “completion” is “it manifests every color, yet none knows the others.”

画师作画，自有他本人的规律与特性——因性自性。虚妄想象出来的各种不同的画面，所用的颜料都是那几种，比如绿色，画人物画山水都同样使用，绿色颜料有它自己绿色的特性——缘性自性。	When an artist paints, the artist has his or her own rules and characteristics—this is the self-nature of causal nature. The various different images imagined in delusion use only a few kinds of pigments. For example, green is used equally in painting figures and landscapes; green pigment has its own characteristic of greenness—this is the self-nature of conditional nature.
按照赤橙黄绿青蓝紫这几大种颜料各自的特性，由工画师来分布，就成了一幅惟妙惟肖呼之欲出的画面——成性自性。　画面上的各种颜料，都是按自己的特性显现，它们并不知道画面的意境，一种颜料也不知道另一种颜料的特性，这就是“示现一切色，各各不相知”。	According to the respective characteristics of the principal pigments—red, orange, yellow, green, cyan, blue, and violet—the skilled artist arranges them to form a vivid picture that seems ready to leap from the page—this is the self-nature of accomplished nature. The various pigments in the picture all manifest according to their own characteristics. They do not know the artistic conception of the picture, and one pigment does not know the characteristics of another. This is what is meant by: “They manifest all colors, yet each does not know the others.”
这七种性自性，是佛菩萨对于一切事物的见解。接着说七种第一义，是佛菩萨的心境，或者说是佛菩萨的心路历程。请看下文：	These seven kinds of self-nature are the Buddha’s and bodhisattvas’ view of all things. The seven ultimate meanings discussed next are the state of mind of Buddhas and bodhisattvas, or, one might say, the course of their mental realization. Please see the text below:
【复次，大慧，有七种第一义。所谓心境界、慧境界、智境界、见境界、超二见境界、超子地境界、如来自到境界。】	[Furthermore, Mahāmati, there are seven ultimate meanings: the realm of mind, the realm of wisdom, the realm of knowledge, the realm of vision, the realm beyond the vision of duality, the realm beyond the stages of the Buddha’s children, and the realm personally attained by the Tathāgata.]
“心境界”，就是佛菩萨博大的胸怀，心胸宽阔，虚怀若谷，正所谓“太虚饮光消契阔，幽谷回声话晚烟”。心能发慧，博大的胸怀能够引发智慧，这就是“慧境界”了。慧力充足就能发起智用，就是“智境界”。	“The realm of mind” refers to the vast breadth of heart of Buddhas and bodhisattvas: broad-minded, open, and as empty as a valley. As the saying goes, “The great void drinks in light and dissolves separation; echoes in a secluded valley speak of evening mist.” The mind can give rise to wisdom; such vastness of heart can evoke wisdom. This is “the realm of wisdom.” When the power of wisdom is sufficient, it can bring forth the functioning of knowledge; this is “the realm of knowledge.”

智用既成则正见现前，就是“见境界”。正见现前就能超越“断常、有无、凡圣”等落在两边的偏狭见解，这就是“超二见境界”。乃至超越地上菩萨的境界，菩萨是佛子，“子地”就是地上的佛子，这就是“超子地境界”。	Once the functioning of knowledge has been accomplished, right view appears before one. This is “the realm of vision.” When right view appears, one can transcend narrow, one-sided views that fall into such dualities as annihilation and eternalism, existence and nonexistence, or ordinary beings and sages. This is “the realm beyond the vision of duality.” One may even transcend the state of bodhisattvas on the stages. Bodhisattvas are the Buddha’s children, and “the stages of the children” refers to the Buddha’s children on those stages. This is “the realm beyond the stages of the Buddha’s children.”
超越了地上菩萨的境界，便证佛果，就是“如来自到境界”。梁武帝问达摩祖师：“如何是圣谛第一义？”达摩祖师说：“廓然无圣。” 廓然，就是博大的胸怀；无圣，就超越了凡圣对立的偏狭边见。	Having transcended the state of bodhisattvas on the stages, one realizes Buddhahood. This is “the realm personally attained by the Tathāgata.” Emperor Wu of Liang asked Patriarch Bodhidharma, “What is the highest meaning of the noble truth?” Patriarch Bodhidharma replied, “Vast emptiness—nothing holy.” “Vast” means breadth of heart; “nothing holy” means transcending the narrow, one-sided view that sets ordinary beings and sages in opposition.
【大慧，此是过去未来现在，诸如来应供等正觉，性自性第一义心。】	[Mahāmati, this is the mind of self-nature and ultimate meaning of all the Tathāgatas, Arhats, and Perfectly Awakened Ones of the past, future, and present.]
佛告诉大慧菩萨，刚才所说的“七种性自性”“七种第一义”，是十方三世诸佛的见解与胸怀。	The Buddha tells Bodhisattva Mahāmati that the “seven kinds of self-nature” and the “seven ultimate meanings” just discussed are the view and breadth of heart of all Buddhas throughout the ten directions and three times.
【以性自性第一义心，成就如来世间、出世间、出世间上上法。】	[Through the mind of self-nature and ultimate meaning, they accomplish the Tathāgata’s worldly dharmas, supramundane dharmas, and dharmas supreme even beyond the supramundane.]
如来以此“性自性”“第一义”心，成就世间法，成就出世间法，成就出世间上上法。成就世间法，就是广说世间因果，劝化大众诸恶莫作，众善奉行。成就出世间法，就是声闻缘觉小乘法和菩萨大乘法。成就出世间上上法，那就是佛乘，唯此一事实，余二皆非真。	With this mind of “self-nature” and “ultimate meaning,” the Tathāgata accomplishes worldly dharmas, supramundane dharmas, and dharmas supreme even beyond the supramundane. To accomplish worldly dharmas is to expound extensively on worldly cause and effect, exhorting

	the multitude to refrain from all evil and practice every good. To accomplish supramundane dharmas is to accomplish the Hīnayāna teachings of śrāvakas and pratyekabuddhas, as well as the Mahāyāna teachings of bodhisattvas. To accomplish dharmas supreme even beyond the supramundane is the Buddha vehicle: this One Vehicle alone is the true reality; the other two are not true.
【圣慧眼入自共相建立。如所建立，不与外道论恶见共。】	[The eye of noble wisdom enters into the establishment of individual and common characteristics. What is thus established is not shared with the erroneous views of non-Buddhist teachings.]
圣慧眼，就是佛知佛见。自共相，就是自相的共相。自相就是自己的证量，也就是速开智慧；共相就是化他的方法，也就是救度众生。建立，就是建立应机的法门，令诸众生依法修行，也都悟入佛的知见。	The eye of noble wisdom is the Buddha's knowledge and vision. Individual and common characteristics means the common characteristic of individual characteristics. Individual characteristic means one's own measure of realization—that is, swiftly opening wisdom. Common characteristic means the method of benefiting others—that is, liberating sentient beings. Establishment means establishing dharma gates suited to the capacities of their recipients, enabling all sentient beings to practice according to the Dharma and likewise awaken to and enter the Buddha's knowledge and vision.
“圣慧眼入自共相建立”就是以佛的正知正见为前导，如法修行，速开智慧成佛，救度众生，不求余果。外道论，就是前面提到的“若胜妙，若士夫，若自在，若时若微尘”等等。	“The eye of noble wisdom enters into the establishment of individual and common characteristics” means taking the Buddha's right knowledge and right view as one's guide, practicing in accordance with the Dharma, swiftly opening wisdom and attaining Buddhahood, liberating sentient beings, and seeking no other fruition. Non-Buddhist teachings refer to those mentioned earlier, such as “the supreme and wondrous,” “a person,” “a sovereign,” “time,” and “atoms.”
恶见，就是“身见、边见、见取见、戒禁取见、邪见”等等。“如所建立，不与外道论恶见共”，就是如刚才所说那样建立应机的法门，自度度他，跟外道的邪知邪见是不相同的，不跟他们持共同的见解。	Erroneous views include views of the body, extreme views, attachment to views, attachment to rules and prohibitions, and wrong views. “What is thus established is not shared with the erroneous views of non-Buddhist teachings” means establishing dharma gates suited to the capacities

	of their recipients as just described, liberating oneself and others. This differs from the wrong knowledge and wrong views of non-Buddhists; it does not share their views.
【大慧，云何外道论恶见共？所谓自境界妄想见。不觉识自心所现，分齐不通。】	[Mahāmati, how does it share the erroneous views of non-Buddhist teachings? It is the deluded view of one’s own experiential realm. Failing to realize that it is manifested by one’s own consciousness and mind, they do not penetrate its limits.]
自境界妄想见，就是于自己修行中所见的境界起妄想心，分别凡圣等等。不觉识自心所现，就是不知道那都是自己识心所现的虚妄境相。分齐，又称分野，就是范围的意思。	The deluded view of one’s own experiential realm means giving rise to deluded thoughts regarding the states one sees in one’s own practice and discriminating between ordinary beings and sages, and so forth. Failing to realize that it is manifested by one’s own consciousness and mind means not knowing that these are all illusory appearances manifested by one’s own conscious mind. Limits, also called boundaries, means scope or range.
分齐不通，就是于自心所现境相这个范围里的事，不能通达。佛告诉大慧菩萨，为什么不跟外道持共同的见解呢？因为外道修行也能引发邪慧，他们于自心所现境相妄起分别，不知道那是识心妄现，于所现境相不能通达，从而得出“若胜妙，若士夫，若自在，若时若微尘”种种不正确的结论。所以不能与他们共。	Not penetrating its limits means being unable to comprehend matters within the scope of appearances manifested by one’s own mind. The Buddha tells Bodhisattva Mahāmati why one does not share the views of non-Buddhists: non-Buddhists, too, may arouse distorted wisdom through practice. They falsely discriminate among appearances manifested by their own minds, not knowing that these are deceptive manifestations of consciousness and mind. Unable to comprehend the appearances that arise, they reach various incorrect conclusions, such as “the supreme and wondrous,” “a person,” “a sovereign,” “time,” and “atoms.” Therefore, one cannot share their views.
【大慧，愚痴凡夫性，无性自性第一义，作二见论。】	[Furthermore, Mahāmati, deluded ordinary beings make theories of dualistic views regarding self-nature, the absence of self-nature, and ultimate meaning.]
佛告诉大慧菩萨，凡夫愚痴，不能通达“性自性”“第一义”心，迷而不觉。以其迷故，于非有非无中，起有无二见；于非常非断中，起断常二见……等等。这些都是“作二见论”。	The Buddha tells Bodhisattva Mahāmati that ordinary beings are deluded and ignorant. Unable to comprehend the mind of “self-nature” and “ultimate meaning,” they are confused and unaware. Because of this confusion, they give rise to the two views of existence and nonexistence regarding what is neither existent nor nonexistent;

	and to the two views of annihilation and eternalism regarding what is neither eternal nor annihilated; and so forth. All these are “making theories of dualistic views.”
【复次，大慧，妄想三有苦灭，无知爱业缘灭。自心所现幻境随见，今当说。】	[Furthermore, Mahāmati, I shall now explain the cessation of the suffering of the three kinds of existence imagined in delusion, the cessation of the conditions of ignorance, craving, and karma, and the illusory realms manifested by one’s own mind in accordance with one’s views.]
“三有”，就是欲有、色有、无色有，也就是“三界”，这是轮回的境界，轮回是苦。以为轮回实有，妄想灭掉这“三有苦”，就是“妄想三有苦灭”。可是，这些苦是从哪儿来的呢？从“无知、爱、业缘”来。无知就是无明。	The “three kinds of existence” are existence in the desire realm, existence in the form realm, and existence in the formless realm—that is, the three realms. These are the realm of saṃsāra, and saṃsāra is suffering. To regard saṃsāra as truly existent and then imagine eliminating the suffering of these “three kinds of existence” is what is meant by “imagining the cessation of the suffering of the three kinds of existence.” But where does this suffering come from? It comes from the conditions of ignorance, craving, and karma. Ignorance is avidyā.
爱是愚痴，属于思惑。业缘，是善恶业缘。苦是从无明惑业而来。以为无明惑业也是实有，也妄想灭掉无明惑业。其实，以“无知爱业缘”为因，起现“三有苦”之果，这些都是自心所现的虚幻之境，并非实有。	Craving is delusion and belongs to the delusions of thought. Karmic conditions are wholesome and unwholesome karmic conditions. Suffering arises from ignorance, delusion, and karma. One takes ignorance, delusion, and karma also to be truly existent and imagines eliminating them. Yet ignorance, craving, and karmic conditions are taken as causes, and the suffering of the three kinds of existence appears as their result. All these are illusory realms manifested by one’s own mind; they are not truly existent.
这就是“自心所现幻境随见”。“今当说”——应当告诉他们，不要以为“三有苦”“无知爱业缘”是实有，那都是自心起现的虚幻之境，并非真实。	This is what is meant by “the illusory realms manifested by one’s own mind in accordance with one’s views.” “I shall now explain” means that one should tell them not to regard “the suffering of the three kinds of existence” or “the conditions of ignorance, craving, and karma” as truly existent. They are all illusory realms arising from one’s own mind and are not real.

【大慧，若有沙门婆罗门，欲令无种有种因果现，及事时住，缘阴界入生住，或言生已灭。】	[Mahāmati, if there are śramaṇas or brahmins who wish to make the results of cause and effect appear from the causeless or the caused, and who abide in things or times, relying on the arising of the aggregates, realms, and entrances; or who say that what has arisen is annihilated—]
沙门，意译为“勤息”，勤修众善止息诸恶。婆罗门，意译为“净行”，清净修行。这两众中的某些人也会持错误的见解。“无种”，就是自然性；“有种”，就是因缘性。	Śramaṇa is translated by meaning as “diligently cultivating and bringing evil to rest”: diligently practicing all good and bringing all evil to cessation. Brahmin is translated by meaning as “pure conduct”: cultivating purity. Some among these two groups may also maintain mistaken views. “Without seed” means naturalness; “with seed” means conditionality.
《楞严经》数数说到“非因缘性，非自然性”，而他们却“欲令无种有种因果现”——以“无种”或者“有种”为因，欲令成果现前。“及事时住”，这是又一种错误的修行方法，就是依照某种事物或者某个时节而安住。	The Śūraṅgama Sūtra repeatedly speaks of “neither conditionality nor naturalness,” yet they “wish to make the results of cause and effect appear from the causeless or the caused”—taking “without seed” or “with seed” as a cause and wishing for a result to appear. “And who abide in things or times” is another mistaken method of practice: abiding in dependence on some thing or some particular time.
“缘阴界入生住”，攀缘着五阴、六入、十八界等所生而安住。五阴等所生是无常的，而他误以为常，依之安住，这是错误的常见。“已”就是过后，“生已”就是生起来之后，“生已灭”是说生起来之后就会灭尽。	“Relying on the arising of the aggregates, realms, and entrances” means clinging to the arising of the five aggregates, six entrances, eighteen realms, and so forth, and abiding therein. The arising of the five aggregates and the like is impermanent, but they mistakenly take it to be permanent and abide in reliance upon it. This is the mistaken view of eternalism. “Already” means afterward; “having arisen” means after something has arisen; “having arisen, it is annihilated” means that after it arises, it is entirely extinguished.
佛在前面已经说过，业相灭，藏识不灭。而他却说“生已灭”，归于断灭，这是错误的断见。这段经文是说，“沙门”“婆罗门”两众，若持“断常、有无”等边见，其错误也同外道。	The Buddha has already said earlier that karmic appearances perish, but the storehouse consciousness does not perish. Yet they say that what has arisen is annihilated, thus falling into annihilationism. This is the mistaken view of annihilation. This passage means that if śramaṇas or brahmins maintain extreme views such as annihilation and eternalism, or existence and

	nonexistence, their error is the same as that of non-Buddhists.
【大慧，彼若相续、若事、若生、若有、若涅　、若道、若业、若果、若谛，破坏断灭论。所以者何？以此现前不可得，及见始非分故。】	[Mahāmati, if continuity, things, arising, existence, nirvāṇa, the path, karma, fruition, and truths are destroyed and annihilated, then why is this so? Because these present realities cannot be obtained, and because their initial view is not properly grounded.]
“相续”是指因果相续，“事”是指事物，“生”是“阴界入”等生，“有”是指“欲有、色有、无色有”三有。这些是世间法。	“Continuity” refers to the continuity of cause and effect. “Things” refers to phenomena. “Arising” refers to the arising of the aggregates, realms, and entrances. “Existence” refers to the three kinds of existence: existence in the desire realm, form realm, and formless realm. These are worldly dharmas.
“涅　”是不生不灭的果地境界，“道”证得涅　的路径，这里的“业”是指“道业”，这里的“果”是指“道果”。这些是出世间法。	“Nirvāṇa” is the resultant realm that neither arises nor ceases. “The path” is the way to realize nirvāṇa. Here “karma” refers to the karma of the path, and “fruition” refers to the fruition of the path. These are supramundane dharmas.
“谛”是指“苦、集、灭、道”四谛，其中，“苦、集”两谛是世间法，“灭、道”两谛是出世间法。佛告诉大慧菩萨，若按照他们的说法，上面列出的那些世间法和出世间法，都会被破坏掉，都会断灭。	“Truths” refers to the four noble truths of suffering, origination, cessation, and the path. Of these, the truths of suffering and origination are worldly dharmas, while the truths of cessation and the path are supramundane dharmas. The Buddha tells Bodhisattva Mahāmati that according to their account, all the worldly and supramundane dharmas listed above would be destroyed and annihilated.
“所以者何”——他们为什么会这样呢？“以此现前不可得”——因为这些世出世间法都不可得，他们就把“不可得”误以为没有，从而产生断见。“及见始非分故”——还有一个原因，那就是他们初发心就不正确。	“Why is this so?” Why do they think in this way? “Because these present realities cannot be obtained”: because these worldly and supramundane dharmas cannot be obtained, they mistake “unobtainable” for nonexistence and thereby give rise to the view of annihilation. “And because their initial view is not properly grounded”: there is another reason—their initial resolve itself is incorrect.
【大慧，譬如破瓶不作瓶事，亦如焦种不作牙事。】	[Mahāmati, it is like a broken jar, which cannot serve the function of a jar; it is also like a scorched seed, which cannot serve the function of a sprout.]

佛告诉大慧菩萨，他们不会有什么成就的。就象破漏的瓶子已经不能作瓶子用了，也象烤焦的种子已经不能发芽了。	The Buddha tells Bodhisattva Mahāmati that they will attain nothing. It is like a cracked and leaking jar that can no longer be used as a jar, or a scorched seed that can no longer sprout.
【如是，大慧，若阴界入性，已灭、今灭、当灭，自心妄想见。无因故，彼无次第生。】	[Thus, Mahāmati, if the natures of the aggregates, realms, and entrances are said to have ceased, to be ceasing now, or to be destined to cease, this is a deluded view of one's own mind. Since there is no cause, they do not arise in any sequence.]
“已灭、今灭、当灭”，就是“次第灭”。还有“次第生”呢，那就是“已生、今生、当生”。佛告诉大慧菩萨，他们是这样的，比如“阴、界、入”吧，他们看到了“已灭、今灭、当灭”这样的次第灭，却没有注意到“次第生”这个起因。于是自心产生妄想，堕入了断灭见。	“Already ceased, now ceasing, and yet to cease” is successive cessation. There is also successive arising: “already arisen, now arising, and yet to arise.” The Buddha tells Bodhisattva Mahāmati that this is how they see matters. Take the aggregates, realms, and sense bases: they see the successive cessation of “already ceased, now ceasing, and yet to cease,” but fail to notice the cause of successive arising. Thus, deluded thoughts arise from their own minds, and they fall into annihilationist views.
以上说的是，“沙门”“婆罗门”两众，可能出现的偏差。下面说的是外道的邪见。	The foregoing concerns possible deviations among the two groups of śramaṇas and brahmins. What follows concerns the erroneous views of non-Buddhist paths.
【大慧，若复说无种、有种、识，三缘合生者，龟应生毛，沙应出油。汝宗则坏，违决定义。有种无种说，有如是过。所作事业，悉空无义。】	[Mahāmati, if they further maintain that the seedless, the seeded, and consciousness arise from the conjunction of three conditions, then turtles should grow hair and sand should yield oil. Your doctrine would thereby collapse and contradict established truth. The theories of the seeded and seedless entail such errors. All undertakings would be empty and meaningless.]
前面说过，“无种”，就是自然性；“有种”，就是因缘性。这本是两种不同观点，并且都与“识”不相干。	As explained earlier, “seedless” means natural causality, while “seeded” means causality through causes and conditions. These are originally two different views, and neither has anything to do with consciousness.
佛告诉大慧菩萨，有些外道还说“无种、有种、识，三缘合生”，把无种、有种和识硬捏在一块，风马牛不相及呀！龟与毛不相干，沙与油不相干，他们把“三缘”硬捏在一块，就象是说龟应该能长出毛、沙应该能轧出油一样。	The Buddha tells Bodhisattva Mahāmati that some non-Buddhists also claim that “the seedless, the seeded, and consciousness arise from the conjunction of three conditions.” They forcibly lump seedlessness, seedfulness, and consciousness together, though they are as unrelated as wind,

	horse, and ox. A turtle has nothing to do with hair, and sand has nothing to do with oil. To force these “three conditions” together is like saying that turtles ought to grow hair and sand ought to be pressed for oil.
这样的论点是不能成立的（汝宗则坏），是违背事理的（违决定义）。“有种无种说，有如是过。所作事业，悉空无义。”——有种无种等论点，有这样致命的错误。他们所做的事圣智究竟相，都必然落空，毫无意义。那么，他们都做了什么事呢？请看下文：	Such an argument cannot stand (“your doctrine would thereby collapse”) and violates both fact and principle (“contradicting established truth”). “The theories of the seeded and seedless entail such errors. All undertakings would be empty and meaningless.” Theories such as seedfulness and seedlessness contain this fatal error. Whatever they undertake, and the ultimate aspect of noble wisdom, will all necessarily come to nothing and have no meaning. What, then, do they undertake? Please read on:
【大慧，彼诸外道说有三缘合生者，所作方便、因果、自相。过去未来现在，有种无种相。从本已来成事，相承觉想地转。自见过习气，作如是说。】	[Mahāmati, those non-Buddhists who maintain that the three conditions arise in conjunction speak of expedient teachings, cause and effect, and self-characteristics. They posit the aspects of the seeded and seedless in the past, future, and present. They say that things have been established from the beginning, and that consciousness, thought, and the element earth transform successively. Because of the habitual tendencies of their own erroneous views, they make such assertions.]
“方便”，是指外道的教法。“因果”，是指依彼教所修为因，而预期所证之果。“自相”，是指其自心所现之虚妄相想。佛告诉大慧菩萨，持“三缘合生”论的外道，依其教法修因，预期所证之果，其自心起现虚妄相想。	“Expedient teachings” refers to the teachings of non-Buddhist paths. “Cause and effect” refers to cultivating in accordance with those teachings as a cause, while anticipating the result to be realized. “Self-characteristics” refers to the illusory appearances and conceptions manifested by their own minds. The Buddha tells Bodhisattva Mahāmati that non-Buddhists who uphold the theory of the conjunction of three conditions cultivate causes according to their teachings, anticipate the results they expect to realize, and give rise in their own minds to illusory appearances and conceptions.
什么样的虚妄相想呢？“过去未来现在，有种无种相。”过去未来现在，就是三世。起现三世有种、三世无种等相。“从本已来成事，相承觉想地转”——他们	What kind of illusory appearances and conceptions? “The aspects of the seeded and seedless in the past, future, and present.” Past,

说，最初是冥生觉、然后觉生性、性生地，次第转生二十五谛。“自见过习气，作如是说。”——由于他自己邪见的过患，熏染成习，才会这么说。	future, and present are the three periods of time. They manifest such appearances as seedfulness in the three periods and seedlessness in the three periods. “Things have been established from the beginning, and consciousness, thought, and the element earth transform successively”—they say that primordial matter first gives rise to consciousness, consciousness then gives rise to nature, and nature gives rise to earth, successively producing the twenty-five principles. “Because of the habitual tendencies of their own erroneous views, they make such assertions”—because the faults of their own wrong views have become ingrained as habits, they speak in this way.
【如是，大慧，愚痴凡夫，恶见所害。邪曲迷醉无智，妄称一切智说。】	[Thus, Mahāmati, foolish ordinary beings are harmed by erroneous views. Distorted, deluded, intoxicated, and without wisdom, they falsely claim to expound omniscient knowledge.]
佛告诉大慧菩萨，他们是愚痴凡夫，被自己的恶见所害。邪、曲、迷、醉、无智，却自以为智，立教诲人，妄称自己的论点是一切智说。	The Buddha tells Bodhisattva Mahāmati that they are foolish ordinary beings, harmed by their own erroneous views. Though perverse, distorted, deluded, intoxicated, and without wisdom, they take themselves to be wise, establish teachings to instruct others, and falsely claim that their doctrines expound omniscient knowledge.
外道的错误见解，其根源在于，对自心所现的幻境产生妄想执著，误以为实有，从而导出错误的结论。执著“自生”叫做“自生性执”，执著“他生”叫做“他生性执”，还有“共生性执”“无因生性执”等。佛菩萨远离妄想执著，明确地指出：不自生、不他生、不共生、不无因生，是故说无生。	The source of the erroneous views of non-Buddhist paths lies in giving rise to deluded thought and attachment toward illusory realms manifested by one’s own mind, mistaking them for real, and thereby drawing false conclusions. Attachment to self-arising is called attachment to the nature of self-arising; attachment to other-arising is called attachment to the nature of other-arising. There are also attachment to the nature of co-arising and attachment to the nature of causeless arising. Buddhas and bodhisattvas are free from deluded thought and attachment, and clearly point out: there is no self-arising, no other-arising, no co-arising, and no causeless arising; therefore, it is said to be unborn.
【大慧，若复诸余沙门婆罗门，见离自性，浮云、火轮、　阎婆城、无生幻焰、水月及梦，内外心现妄想。无始虚伪，不离自心。妄想因缘灭尽，离妄想、说所	[Mahāmati, furthermore, other śramaṇas and brahmins see themselves as free from self-nature. They regard the deluded thoughts manifested

说、观所观，受用建立身之藏识。于识境界、摄受及摄受者不相应。无所有境界，离生住灭。自心起，随入分别。】	inwardly and outwardly by mind as like floating clouds, a ring of fire, a city of gandharvas, an illusion, a mirage, the moon in water, and a dream. From beginningless time, falsehood has never departed from one’s own mind. When the causes and conditions of deluded thought are exhausted, they depart from deluded thought, from speaker and spoken, observer and observed, and from the storehouse consciousness that supports and establishes the body. They are not associated with the objects of consciousness, the faculties that apprehend them, or their apprehenders. In the realm of nothing whatsoever, they are free from arising, abiding, and ceasing. Yet the mind itself arises and enters into discriminations accordingly.]
先解释“见离自性”。这里的自性，是指“自生性执”，也泛指他生、共生、无因生等执著。“见离自性”就是离开这些邪见，明确了达“无生”正见。	First, let us explain “seeing oneself as free from self-nature.” Here, self-nature refers to attachment to the nature of self-arising, and more broadly to attachments to other-arising, co-arising, causeless arising, and the like. To see oneself as free from self-nature is to leave behind these erroneous views and clearly comprehend the right view of the unborn.
佛告诉大慧菩萨，除了上述内外两种外道之外，还有诸多沙门、婆罗门，见离自性，对于自心所现的幻境，视同浮云，了不可得。视同旋火轮，旋火而现轮相，无有实轮可得。视同　阎婆城（海市蜃楼），实无此城。	The Buddha tells Bodhisattva Mahāmati that, apart from the two kinds of non-Buddhist paths mentioned above, there are many other śramaṇas and brahmins who see themselves as free from self-nature. They regard the illusory realms manifested by their own minds as floating clouds, utterly unobtainable; as a revolving ring of fire, in which the spinning fire produces the appearance of a ring, though no actual ring can be found; and as a city of gandharvas—a mirage—in which no such city truly exists.
如阳焰，如水中月，如梦中境。幻境本无内外，见有内外，那是从无始妄想虚伪所成，都没有离开自心。“妄想因缘灭尽，离妄想、说所说、观所观，受用建立身之藏识。	They are like a mirage, like the moon in water, or like scenes in a dream. Illusory realms originally have neither inside nor outside; the perception of inside and outside is produced by beginningless false and deluded thought, and never departs from one’s own mind. “When the causes and conditions of deluded thought are exhausted, they depart from deluded thought, from speaker and spoken, observer and observed, and from the storehouse

	consciousness that supports and establishes the body.”
”——灭尽了妄想因缘，就离开了妄想，同时也离开了能说所说、能观所观的相对边见，乃至受用建立身之藏识，一切皆离言说，于藏识境界摄受。“于识境界、摄受及摄受者不相应。	This means that when the causes and conditions of deluded thought have been exhausted, one departs from deluded thought and also from the dualistic views of speaker and spoken, observer and observed, and even from the storehouse consciousness that supports and establishes the body. Everything is beyond words, and there is apprehension within the sphere of the storehouse consciousness. “They are not associated with the objects of consciousness, the faculties that apprehend them, or their apprehenders.”
”——境界，即六尘；摄受，即六根；摄受者，即六识。不相应，识境空寂，没有相对。“无所有境界，离生住灭。”——无所有境界，并无实物可得。既无一物，又岂有生、住、灭！“自心起，随入分别。”——然后藏识自心而起，随入一切境界，以正智分别也无不可。正如《维摩诘经》所说：善能分别诸法相，于第一义而不动。	This means that the objects are the six sense objects; apprehension refers to the six sense faculties; and the apprehenders are the six consciousnesses. “Not associated” means that consciousness and its objects are empty and quiescent, without duality. “In the realm of nothing whatsoever, they are free from arising, abiding, and ceasing.” In the realm of nothing whatsoever, no real entity can be found. If not a single thing exists, how could there be arising, abiding, or ceasing? “Yet the mind itself arises and enters into discriminations accordingly.” The storehouse consciousness then arises from the mind itself and enters all realms; to distinguish them by right wisdom is not in itself improper. As the Vimalakīrti Sūtra says: “Skilled at distinguishing the characteristics of all dharmas, yet unmoved in the ultimate truth.”
【大慧，彼菩萨不久当得生死涅　平等，大悲巧方便，无开发方便。】	[Mahāmati, such bodhisattvas will before long attain the equality of birth and death and nirvāṇa, great compassion and skillful means, and effortless expedient means.]
法界平等，本无生灭，迷之为生死，悟之为涅　，迷悟虽殊，理常平等。菩萨修行，由浅至深，所以说“不久当得生死涅　平等”，这是自证。	The dharma realm is inherently equal, without arising or ceasing. In delusion it is birth and death; in awakening it is nirvāṇa. Though delusion and awakening differ, the principle is always equal. Bodhisattvas cultivate from the shallow to the profound; therefore it is said that they “will before long attain the equality of birth and death and nirvāṇa.” This is self-realization.

既已自证，继而起用，运大悲心，施设善巧方便，诱接群生，使其修无作行，开发本性，所以说“大悲巧方便”，这是化他。正如《楞严经》所说：自觉已圆，能觉他者，如来应世。所谓“无开发方便”，就是无功用行。真如理体虽然人人本具，若没有这个无功用行，则自行化他就都有了落处，那就都不能成就了。	Having realized this for themselves, they then put it into function: exercising great compassion, they employ skillful means to guide and receive sentient beings, enabling them to cultivate effortless practice and reveal their intrinsic nature. Therefore it is called “great compassion and skillful means”; this is benefiting others. As the Śūraṅgama Sūtra says: “When self-awakening is complete, one can awaken others; this is the Tathāgata’s response in the world.” What is called “effortless expedient means” is practice without deliberate exertion. Although the principle-substance of suchness is inherently possessed by everyone, without this practice without deliberate exertion, both self-cultivation and benefiting others would have something on which to depend, and neither could be accomplished.
【大慧，彼于一切众生界，皆悉如幻，不勤因缘，远离内外境界，心外无所见。次第随入无相处，次第随入从地至地三昧境界。】	[Mahāmati, they regard all realms of sentient beings as illusory. Without laboring over causes and conditions, they leave behind inner and outer realms; outside mind, nothing is seen. They gradually enter the state without characteristics and gradually enter, from bhūmi to bhūmi, the realm of samādhi.]
彼菩萨既明此理，就能了达一切众生如幻如化，不劳在因缘上作意，任运远离内外境界诸相，唯一真心，更无所见，心外无法。这就会循序渐进，从而“入无相处”。入无相处，就是初破无明，真如佛性朗然现前。“次第随入从地至地三昧境界。”从地至地，就是从初地到十地。	Having understood this principle, such bodhisattvas can comprehend all sentient beings as illusory manifestations. They need not deliberately attend to causes and conditions, but naturally leave behind all appearances of inner and outer realms. There is only the one true mind; nothing else can be seen, and there is no dharma outside mind. Thus they proceed step by step to “enter the state without characteristics.” To enter the state without characteristics is to first break through ignorance, whereupon suchness and Buddha-nature shine forth clearly. “They gradually enter, from bhūmi to bhūmi, the realm of samādhi.” From bhūmi to bhūmi means from the first bhūmi to the tenth bhūmi.

【解三界如幻，分别观察，当得如幻三昧。度自心现无所有，得住般若波罗蜜。舍离彼生所作方便，金刚喻三摩提，随入如来身，随入如如化，神通自在，慈悲方便，具足庄严。等入一切佛刹、外道入处，离心、意、意识。是菩萨渐次转身，得如来身。】	[Understanding the three realms as illusory, and discerning and observing them, they will attain the illusory samādhi. Transcending the nothingness of what is manifested by their own minds, they abide in the perfection of prajñā. Abandoning the expedient means that produce what is born and made, they attain vajra-like samādhi and enter the body of the Tathāgata. They enter transformations in suchness, possess mastery of spiritual powers, compassionate skillful means, and complete adornment. They equally enter all Buddha-lands and the domains entered by non-Buddhist paths, free from mind, mentation, and consciousness. Such bodhisattvas gradually transform their bodies and attain the body of the Tathāgata.]
刚才说的是，了达众生界如幻，则知心外无法。这里又了达三界如幻，通过分别观察，当得如幻三昧。超越自心所现的境界，不复有种种相，乃得安住智慧彼岸（般若波罗蜜）。	What was just said is that, in comprehending the realm of sentient beings as illusory, one knows that there is no dharma outside mind. Here one further comprehends the three realms as illusory; through discerning observation, one attains illusory samādhi. Transcending the realms manifested by one's own mind, in which no various appearances remain, one can then abide in the perfection of wisdom, prajñā-pāramitā.
“舍离彼生所作方便”——离开有生有所作，乃得无生无所作，这样的方便就是“舍离彼生所作方便”。“金刚喻三摩提，随入如来身”——金刚喻，等觉菩萨用佛智断最后微细无明，难断能断，用至坚至利的金刚来比喻。	“Abandoning the expedient means that produce what is born and made” means leaving behind arising and deliberate making, and thereby attaining the unborn and the unmade. Such is the expedient means of abandoning what produces the born and made. “Vajra-like samādhi and entering the body of the Tathāgata”: vajra-like refers to the equal-enlightenment bodhisattva's use of Buddha-wisdom to cut off the final, exceedingly subtle ignorance. What is difficult to cut off can be cut off, and it is likened to vajra, the hardest and sharpest of substances.
三摩提，就是定。金刚喻三摩提，即坚利如金刚之心所得之定。从金刚喻定转入佛地。“随入如如化，神通自在，慈悲方便，具足庄严”——如如，就是本觉之理。恒住此理，起诸变化，就是如如化。	Samādhi means meditative stability. Vajra-like samādhi is the meditative stability attained by a mind as firm and sharp as vajra. From vajra-like samādhi, one enters the Buddha-stage. “They enter transformations in suchness, possess mastery of spiritual powers, compassionate skillful means, and complete adornment”: suchness is the principle of original awakening. To abide constantly in this

	principle and give rise to manifold transformations is transformation in suchness.
能神通自在、慈悲方便、具足庄严。“等入一切佛刹、外道入处，离心、意、意识”——一切佛刹，就是佛界；外道入处，就是魔界。入佛无碍，入魔也无碍，佛魔平等。	They possess mastery of spiritual powers, compassionate skillful means, and complete adornment. “They equally enter all Buddha-lands and the domains entered by non-Buddhist paths, free from mind, mentation, and consciousness”: all Buddha-lands are the Buddha realm, while the domains entered by non-Buddhist paths are the realm of Māra. Entering the Buddha realm presents no obstruction, and entering the realm of Māra likewise presents no obstruction; Buddha and Māra are equal.
这是因为能究竟远离心，远离意，远离意识，得无分别智，能普现色身三昧之故。“是菩萨渐次转身，得如来身”——即转变其较粗之身，得如来清净法身及诸妙色身。这是总结菩萨渐次所证之果。	This is because they have ultimately departed from mind, mentation, and consciousness, attained non-discriminating wisdom, and can universally manifest the samādhi of bodily forms. “Such bodhisattvas gradually transform their bodies and attain the body of the Tathāgata” means that they transform their comparatively coarse bodies and attain the Tathāgata’s pure dharmakāya and various wondrous form-bodies. This summarizes the fruition bodhisattvas realize gradually.
【大慧，是故欲得如来随入身者，当远离阴界入心、因缘所作方便、生住灭妄想虚伪。唯心直进观察无始虚伪过、妄想习气因、三有，思惟无所有。佛地无生到自觉圣趣，自心自在到无开发行。】	[Mahāmati, therefore, those who wish to attain the body into which the Tathāgata freely enters should depart from the mind of aggregates, realms, and sense bases; from expedient means produced through causes and conditions; and from the false deluded thoughts of arising, abiding, and ceasing. Proceed directly through mind-only, observing the beginningless faults of falsity, the causes of the habitual tendencies of deluded thought, and the three realms of existence; contemplate nothing whatsoever. From the unborn Buddha-stage, reach the noble path of self-realization; from mastery of one’s own mind, reach effortless practice.]
佛告诉大慧菩萨，正如前面所说之故，要想得到如来身，就应当远离五阴、六入、十八界种种妄心，远离因缘和合所作的种种方便，远离生住灭种种虚妄分别。“唯心直进观察，无始虚伪过、妄想习气因、三有，思惟无所有。	The Buddha told Mahāmati Bodhisattva that, for the reasons explained above, anyone wishing to attain the Tathāgata body should distance themselves from the various deluded minds associated with the five aggregates, the six sense bases, and the eighteen realms; from all expedient means produced through the conjunction of causes

	and conditions; and from all false discriminations of arising, abiding, and ceasing. “Directly observe that all is mind-only; contemplate the error of beginningless falsity, the causal basis of deluded habitual tendencies, and the three existences as having no inherent reality.”
”——唯心直进观察，就是观诸法唯心，心外无法。无始虚伪过，就是无始最初一念无明的过错，这是“惑”道。妄想习气因，妄想习气就会造下业因，这是“业”道。	To directly observe that all is mind-only means to contemplate that all dharmas are mind-only and that there is no dharma outside the mind. The error of beginningless falsity refers to the fault of the first thought of beginningless ignorance; this is the path of delusion. The causal basis of deluded habitual tendencies means that deluded habitual tendencies create karmic causes; this is the path of karma.
三有，就是欲有、色有、无色有，以妄想习气为因，依世间因果律，必会感招三有苦果，这是“苦”道。思惟无所有，就是思惟此“惑、业、苦”三道本无所有，只是一心，心外了无一法可得。	The three existences are existence in the desire realm, the form realm, and the formless realm. Taking deluded habitual tendencies as their cause, they necessarily bring about the painful results of the three existences in accordance with the worldly law of cause and effect; this is the path of suffering. To contemplate their having no inherent reality means to contemplate that these three paths of delusion, karma, and suffering are originally without inherent reality. They are only one mind; outside the mind, not a single dharma can be obtained.
“佛地无生到自觉圣趣，自心自在到无开发行”——思惟无所有，则契合佛地无生，进而到达自觉圣趣的境界，那就自心自在了。既得自心自在，便可于本无妙用处起无量无边的妙用，于本无众生处度无量无边的众生。	“From the unborn at the Buddha-ground, one reaches the noble realm of self-realization; when one is free within one’s own mind, one arrives at practice without contrivance.” To contemplate their having no inherent reality is to accord with the unborn at the Buddha-ground and then attain the realm of noble self-realization. At that point, one is free within one’s own mind. Having attained such freedom, one can give rise to boundless wondrous functioning from where wondrous functioning is originally absent, and liberate boundless sentient beings where sentient beings are originally absent.
正如佛在《金刚经》里所说“如是灭度无量无数无边众生，实无众生得灭度者。” 佛在这里说“自心自在到无开发行”。无开发行，就是无功用行。	As the Buddha says in the Diamond Sūtra: “Thus I liberate immeasurable, countless, boundless sentient beings, yet in reality no sentient being is liberated.” Here the Buddha says, “When one is free

	within one’s own mind, one arrives at practice without contrivance.” Practice without contrivance is effortless practice.
【如随众色摩尼，随入众生微细之心，而以化身随心量度，诸地渐次相续建立。是故，大慧，自悉檀善，应当修学。】	[Just as a maṇi jewel accords with the many colors, entering into the subtle minds of sentient beings and, through transformation bodies, liberating them in accordance with the measure of their minds, so the stages are established progressively and continuously. Therefore, Mahāmati, you should become well versed in the siddhāntas and cultivate them.]
摩尼宝珠，本身并无颜色，若有外色相映，摩尼宝珠也能随之映现种种彩色。众生百千种心，如来悉知悉见。	A maṇi jewel itself has no color, but when external colors are reflected upon it, the maṇi jewel can likewise reflect all kinds of colors. The Tathāgata knows and sees the hundreds of thousands of kinds of minds of sentient beings.
就象随众色摩尼一样，随入众生种种微细之心，随众生心，应所知量，随彼心量说无量度门，令所度众生也能从地至地，渐次相续建立。说到救度众生，就会想到“四悉檀”，咱们在前面说到过四悉檀。	Just as the maṇi jewel accords with the many colors, the Tathāgata enters into the various subtle minds of sentient beings. In accordance with their minds and the measure of what they are able to understand, he teaches immeasurable gates of liberation suited to their capacities, enabling those being liberated to establish themselves progressively and continuously from one stage to the next. Speaking of liberating sentient beings calls to mind the Four Siddhāntas, which we discussed earlier.
悉檀一词，汉梵兼称，悉是汉语，檀是梵音，悉即是遍，檀翻为施。佛以四法，遍施众生，故名悉檀。古人云：“世界悉檀欢喜益，为人悉檀生善益，对治悉檀破恶益，第一义悉檀入理益”。有益就是“善”，所以，佛告诉大慧菩萨：“自悉檀善，应当修学”。	The term siddhānta combines Chinese and Sanskrit: xi is Chinese, while tan is a Sanskrit sound. Xi means “universal,” and tan is translated as “giving.” Because the Buddha universally bestows the four dharmas upon sentient beings, they are called siddhāntas. An ancient says: “The worldly siddhānta brings the benefit of joy; the siddhānta for individual persons brings the benefit of giving rise to goodness; the antidotal siddhānta brings the benefit of destroying evil; and the siddhānta of the highest truth brings the benefit of entering principle.” That which brings benefit is good. Therefore, the Buddha told Mahāmati Bodhisattva: “You should become well versed in the siddhāntas and cultivate them.”

本门概要：	Overview of This Section:
本经是应大慧菩萨所问而说，经文一开始就赞叹大慧菩萨于“五法三自性八识二无我”究竟通达。那么，大慧菩萨自然会从“五法三自性八识二无我”问起，大慧菩萨最先问到的就是八识——“诸识有几种生住灭”。	This sūtra was taught in response to questions from Mahāmati Bodhisattva. At its very beginning, the sūtra praises Mahāmati Bodhisattva for his thorough understanding of the five dharmas, the three self-natures, the eight consciousnesses, and the two kinds of non-self. Mahāmati Bodhisattva therefore naturally begins by asking about the five dharmas, three self-natures, eight consciousnesses, and two kinds of non-self. His first question concerns the eight consciousnesses: “In how many ways do the consciousnesses arise, abide, and cease?”
不说成八识，而称为诸识，是因为诸识至少有“三种”“八相”两种分类方法，三种就是真识、现识、分别事识。八相就是现在广为流传的“眼识、耳识、鼻识、舌识、身识、意识、末那识、阿赖耶识”八个识。	They are not called simply the eight consciousnesses, but the various consciousnesses, because the consciousnesses have at least two methods of classification: three kinds and eight aspects. The three kinds are true consciousness, manifest consciousness, and discriminating consciousness of objects. The eight aspects are the eight consciousnesses now widely known as the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mental consciousness, manas consciousness, and ālaya consciousness.
佛从诸识的生住灭讲起，指出真识不生不灭。有生有灭的是业相，业相是虚妄的，并非实有。佛批驳了“若胜妙，若士夫，若自在，若时若微尘”诸种外道邪见，还指出佛教内可能出现的外道见解——可能出现附佛外道。最后指出诸佛子应持的正确知见，引导佛子走入正修行路。	Beginning with the arising, abiding, and ceasing of the various consciousnesses, the Buddha points out that true consciousness neither arises nor ceases. What arises and ceases is the aspect of karma, which is false and has no actual existence. The Buddha refutes various heterodox views concerning a supreme and wondrous principle, a person, a sovereign being, time, and atoms. He also points out that heterodox views may arise within Buddhism—that is, non-Buddhist teachings attached to Buddhism. Finally, he sets forth the correct views that disciples of the Buddha should uphold, guiding them onto the path of proper cultivation.

二、藏识境界

02. The Realm of Ālaya Consciousness

【尔时，大慧菩萨复白佛言，世尊所说心、意、意识、五法自性相，一切诸佛菩萨所行，自心见等所缘境界，不和合。显示一切说，成真实相，一切佛语心。为楞伽国摩罗耶山海中住处诸大菩萨，说如来所叹海浪藏识境界法身。】	[At that time, the Bodhisattva Mahāmati again addressed the Buddha: “The World-Honored One has spoken of mind, manas, consciousness, the five dharmas, their inherent characteristics, the practices of all Buddhas and bodhisattvas, the objects apprehended by one’s own mind and so forth, and non-combination. He has revealed that all teachings constitute the true mark and are the mind spoken by all Buddhas. For the great bodhisattvas dwelling in the ocean on Mount Malaya in Laṅkā, may he expound the dharmakāya realm of the storehouse consciousness, like waves on the sea, praised by the Tathāgata.”]
佛在前面已经说过“略说有三种识，广说有八相”，而此时大慧菩萨是从“八相”开始发问的。心——第八识，意——第七识，意识——第六识，五法——前五识。	Earlier, the Buddha had said, “Briefly speaking, there are three kinds of consciousness; in detail, there are eight aspects.” At this point, Bodhisattva Mahāmati begins his inquiry with the “eight aspects.” Mind refers to the eighth consciousness; manas, to the seventh consciousness; consciousness, to the sixth consciousness; and the five dharmas, to the first five consciousnesses.
这里的“五法”应该是指前五识，佛对这个问题的回答就是从前五识中的“眼识”开始的。“世尊所说心、意、意识、五法自性相”——您说了八个识各自的心性、各自的心相。	Here, the “five dharmas” should refer to the first five consciousnesses. The Buddha’s answer to this question begins with eye consciousness, the first of the five. “The World-Honored One has spoken of mind, manas, consciousness, the five dharmas, and their inherent characteristics”—that is, you have spoken of the mind-nature and mental characteristics of each of the eight consciousnesses.
“一切诸佛菩萨所行，自心见等所缘境界，不和合”——您还说了一切诸佛菩萨所持的心行——“解三界如幻”“度自心现无所有”。自心现，就是自心所缘的境界。 一切诸佛菩萨所行，与自心见等所缘境界，是不和合的。	“The practices of all Buddhas and bodhisattvas, the objects apprehended by one’s own mind and so forth, are not combined”—you have also spoken of the mental practices upheld by all Buddhas and bodhisattvas: “understanding the three realms as illusion” and “liberating oneself from what appears from one’s own mind as having no real existence.” What appears from one’s own mind is the realm apprehended by one’s own mind. The practices of

	all Buddhas and bodhisattvas are not combined with the realms apprehended by one's own mind and so forth.
佛菩萨所行是真智，心所缘境界是妄识，真与妄不和合。“显示一切说，成真实相，一切佛语心”——既不与妄和合，则能显示出一切诸佛菩萨所说的都是真实相。实相无相，不着相才能显示出真实相。	What Buddhas and bodhisattvas practice is true wisdom, whereas the realms apprehended by the mind are deluded consciousness; truth and delusion do not combine. “He reveals that all teachings constitute the true mark and are the mind spoken by all Buddhas”—because they do not combine with delusion, it can be revealed that all that Buddhas and bodhisattvas teach is the true mark. The true mark is markless; only by not clinging to marks can the true mark be revealed.
“一切佛语心”，一切诸佛菩萨所说，是说心性、心相，心外无法，外道才会心外取法。“一切佛语心”一句，应该是本经的要点，这四卷经前面都有一个副标题——一切佛语心品。	“The mind spoken by all Buddhas” means that all Buddhas and bodhisattvas speak of mind-nature and mental characteristics. Apart from mind, there is no dharma; only non-Buddhist paths seek dharmas outside the mind. The phrase “the mind spoken by all Buddhas” should be a key point of this sūtra. Each of its four fascicles bears the subtitle, “Chapter on the Mind Spoken by All Buddhas.”
“为楞伽国摩罗耶山海中住处诸大菩萨，说如来所叹海浪藏识境界法身”——大慧菩萨请求世尊，为与会的诸大菩萨讲述心识的境界。海浪藏识，就是第八识，此识含藏善恶诸法，随染净缘，如海起浪，故称“海浪藏识”。法身，是如来究竟真智的法身境界。藏识是识，法身是智，依识染，依智净，染有生死，净无诸佛。	“For the great bodhisattvas dwelling in the ocean on Mount Malaya in Laṅkā, may he expound the dharmakāya realm of the storehouse consciousness, like waves on the sea, praised by the Tathāgata”—Bodhisattva Mahāmati asks the World-Honored One to explain to the assembled great bodhisattvas the realm of mind and consciousness. The storehouse consciousness like waves on the sea is the eighth consciousness. Because this consciousness contains all wholesome and unwholesome dharmas and, according to defiled or pure conditions, raises waves like the sea, it is called the “storehouse consciousness like waves on the sea.” The dharmakāya is the realm of the Tathāgata’s ultimate true wisdom. The storehouse consciousness is consciousness, whereas the dharmakāya is wisdom. Relying on consciousness brings defilement; relying on wisdom brings purity. Defilement entails birth and death; purity is without Buddhas.

【尔时，世尊告大慧菩萨言，四因缘故眼识转。何等为四？谓自心现摄受不觉，无始虚伪过色习气，计著识性自性，欲见种种色相。大慧，是名四种因缘，水流处藏识转识浪生。】	[The World-Honored One then said to Bodhisattva Mahāmati: “For four causes and conditions, eye consciousness turns. What are these four? They are: failure to awaken to the grasping of what appears from one’s own mind; beginningless habitual tendencies of falsely taking forms as real; attachment to the inherent nature of consciousness; and the desire to see various forms and appearances. Mahāmati, these are called the four causes and conditions. Where water flows, the waves of the storehouse-consciousness and the evolving consciousnesses arise.”]
大慧菩萨所问的，是藏识与法身的境界。佛回答大慧菩萨时，是从前五识中的“眼识”开始的。佛在前面已经说过“略说有三种识，广说有八相”。三种识，就是真识、现识和分别事识。	What Bodhisattva Mahāmati asks about is the realm of the storehouse consciousness and the dharmakāya. In answering him, the Buddha begins with eye consciousness, one of the first five consciousnesses. Earlier, the Buddha had said, “Briefly speaking, there are three kinds of consciousness; in detail, there are eight aspects.” The three kinds are true consciousness, manifesting consciousness, and consciousness that discriminates objects.
真识是第八识之体，好比一个装满善恶种子的大仓库。现识是第八识之用，好比仓库中正在萌发生长的那一小部分种子，也就是正在现行的种子，故称现识。分别事识又称“转识”，就是前七识。佛告诉大慧菩萨，转识是依藏识而转的。比如眼识，有四种因缘促使，由藏识转而生出眼识。哪四种因缘呢？根缘、尘缘、识缘、欲见缘。	True consciousness is the substance of the eighth consciousness, like a great warehouse filled with wholesome and unwholesome seeds. Manifesting consciousness is the function of the eighth consciousness, like the small portion of seeds in the warehouse that is sprouting and growing—the seeds currently manifesting—and is therefore called manifesting consciousness. Consciousness that discriminates objects is also called the “evolving consciousnesses” and refers to the first seven consciousnesses. The Buddha tells Bodhisattva Mahāmati that the evolving consciousnesses arise by depending on the storehouse consciousness. Eye consciousness, for example, arises from the storehouse consciousness through four causes and conditions. What are they? The condition of the faculty, the condition of the object, the condition of consciousness, and the condition of the desire to see.
根缘：根就是眼根。“自心现摄受不觉”——眼所对境，自心发现。由于不觉，妄生执取。	The condition of the faculty: the faculty is the eye faculty. “Failure to awaken to the grasping of what appears from one’s own mind” means that what

	the eye encounters appears from one's own mind. Because one does not awaken to this, one falsely gives rise to grasping.
尘缘：尘就是色尘。“无始虚伪过色习气”——色尘本空，无始以来却计著为实有，妄想熏习乃至于如此。	The condition of the object: the object is visible form. “Beginningless habitual tendencies of falsely taking forms as real” means that visible forms are originally empty, yet since beginningless time they have been grasped as truly existent. Deluded conceptual habituation has continued to this extent.
识缘：识就是眼识。“计著识性自性”——计著就是分别，识以分别为性。根尘相对，而起分别。	The condition of consciousness: consciousness here is eye consciousness. “Attachment to the inherent nature of consciousness” means that attachment is discrimination, and consciousness takes discrimination as its nature. When faculty and object confront one another, discrimination arises.
欲见缘：“欲见种种色相”——虽上述三缘和合，若不起心欲见，则不见诸色相。起心欲见，就是欲见缘。	The condition of the desire to see: “the desire to see various forms and appearances.” Although the preceding three conditions may combine, if the mind does not give rise to the desire to see, forms and appearances will not be seen. Giving rise to the desire to see is the condition of the desire to see.
“是名四种因缘，水流处藏识转识浪生”——由上述四种因缘，转而生出眼识。眼识本起于藏识，如水起浪，由藏识而生转识，水喻藏识，浪喻转识。眼识如是，耳、鼻、舌、身、意等，亦复如是。	“These are called the four causes and conditions. Where water flows, the waves of the storehouse-consciousness and the evolving consciousnesses arise”—through the four causes and conditions described above, eye consciousness arises. Eye consciousness originates in the storehouse consciousness as waves arise from water. The storehouse consciousness produces the evolving consciousnesses: water is a metaphor for the storehouse consciousness, and waves for the evolving consciousnesses. This is true not only of eye consciousness, but also of ear, nose, tongue, body, mind, and the rest.
【大慧，如眼识，一切诸根、微尘、毛孔俱生，随次境界生亦复如是。譬如明镜现众色像，犹如猛风吹大海水。】	[“Mahāmati, just as with eye consciousness, all the faculties, atoms, and pores arise together; the successive arising of their respective object-realms is likewise so. It is like a bright mirror reflecting images of many colors, or like a fierce wind blowing upon the waters of the great ocean.”]

心体如海，第八识如海水，第七识如流动，前六识如波浪。依八识流动，而有眼等转识浪生。佛告诉大慧菩萨，就象眼识的成因一样，一切诸根——耳、鼻、舌、身、意等根，乃至于一微尘、一毛孔，都与识俱生，无不觉知。	The substance of mind is like the ocean; the eighth consciousness is like seawater; the seventh consciousness is like its movement; and the first six consciousnesses are like waves. Through the movement of the eighth consciousness, the waves of evolving consciousnesses such as eye consciousness arise. The Buddha tells Bodhisattva Mahāmati that, just as eye consciousness arises, all faculties—the faculties of ear, nose, tongue, body, and mind, and so forth—as well as even a single atom or pore, arise together with consciousness; none is without awareness.
“随次境界生亦复如是”——外尘境界也随着转识的产生，渐次而生。这就是所谓“万法唯识”。然而，这些产生，有顿有渐。“譬如明镜现众色像”，是比喻顿生；“犹如猛风吹大海水”，是比喻渐生。明镜现像，无有前后；风吹海水，则前波起而后波随。	“The successive arising of their respective object-realms is likewise so” means that external object-realms also arise successively along with the evolving consciousnesses. This is what is meant by “all phenomena are consciousness-only.” Yet such arising may be sudden or gradual. “Like a bright mirror reflecting images of many colors” is a metaphor for sudden arising; “like a fierce wind blowing upon the waters of the great ocean” is a metaphor for gradual arising. A bright mirror reflects images without before or after; when wind blows upon the sea, the earlier wave rises and the later wave follows.
【外境界风飘荡心海，识浪不断。因所作相异不异，合业生相，深入计著。不能了知色等自性，故五识身转。】	[“The wind of external object-realms stirs the ocean of mind, and the waves of consciousness continue without cease. Because the characteristics of what is produced are different and not different, karmic activity combines and gives rise to appearances, leading to deep attachment. Since one cannot understand the inherent nature of forms and the rest, the body of the five consciousnesses turns.”]
“外境界风飘荡心海，识浪不断”——心为外尘所动，如风吹海，诸识浪生，相续不断，藏识为因转生诸识。“因所作相异不异，合业生相，深入计著”——识浪所作的诸多业相，有的相同，有的不同。	“The wind of external object-realms stirs the ocean of mind, and the waves of consciousness continue without cease” means that the mind is moved by external objects. Like wind blowing upon the sea, waves of the various consciousnesses arise in unbroken succession. The storehouse consciousness serves as the cause from which the various consciousnesses develop. “Because the characteristics of what is produced are different and not different, karmic activity combines and gives rise to appearances, leading to deep

	attachment" means that the many karmic appearances produced by the waves of consciousness are sometimes alike and sometimes different.
所作的业相与所生的因缘（即前述“根、尘、识、欲见”四者）相和合，于是就深入妄计执著。“不能了知色等自性，故五识身转”——由于妄计妄执，就不能了知“色”等自性体空，不能了知“色”等只是虚妄的幻影，并无实体。由于妄计妄执，错认幻影为实，由此次第转化，从而使“眼、耳、鼻、舌、身”五识次第产生出来。	The karmic appearances produced combine with the causal conditions that give rise to them—the four previously mentioned: faculty, object, consciousness, and desire to see—and thus one becomes deeply entangled in deluded conceptualization and attachment. “Since one cannot understand the inherent nature of forms and the rest, the body of the five consciousnesses turns” means that, owing to deluded conceptualization and attachment, one cannot understand that forms and the rest are empty in their inherent nature. One cannot understand that forms and the rest are merely illusory images, without any substantial reality. Because one falsely conceptualizes and clings, mistaking illusory images for real, this develops in sequence, and the five consciousnesses of eye, ear, nose, tongue, and body arise in sequence.
【大慧，即彼五识身俱。因差别分段相知。当知是意识因。】	[“Mahāmati, together with that body of the five consciousnesses, the causes of the differentiated and segmented appearances should be understood to be consciousness.”]
佛告诉大慧菩萨，既生五识，则有第六识“意识”也随之俱生，所以说“即彼五识身俱”。“因差别分段相知”——因为五尘有“色、声、香、味、触”的差别，从而前五识各自产生不同的知觉，即所谓“分段之相”。“当知是意识因”——应当知道，前五识是第六识“意识”的产生之因。	The Buddha tells Bodhisattva Mahāmati that once the five consciousnesses arise, the sixth consciousness, consciousness proper, also arises together with them; hence, “together with that body of the five consciousnesses.” “The causes of the differentiated and segmented appearances” means that, because the five sensory objects differ as form, sound, smell, taste, and touch, the first five consciousnesses respectively give rise to different perceptions—the so-called “segmented appearances.” “Should be understood to be consciousness” means that the first five consciousnesses are causes for the arising of the sixth consciousness.
【彼身转。彼不作是念，我展转相因。自心现妄想计著转，而彼各各坏相俱转。分别境界分段差别。谓彼转。】	[“That body turns. Yet it does not think, ‘I arise from one another in succession.’ Deluded conceptualization and attachment to what appears

	from one's own mind turn, and each turns together with appearances that perish. They discriminate the differentiated segments of object-realms; this is called their turning."]
"彼身转"——由前五识本身转而生出第六识。"彼不作是念，我展转相因"——而前五识并不会这样起念思维"是我自心展转相因而生起的，并非实有"。	"That body turns" means that the sixth consciousness arises through the turning of the first five consciousnesses themselves. "Yet it does not think, 'I arise from one another in succession'" means that the first five consciousnesses do not give rise to the thought: "I arise through the successive mutual conditioning of my own mind; I am not truly existent."
由于不知道是虚妄的，从而执为实有，这样，第六识就可能产生"常见"。"自心现妄想计著转，而彼各各坏相俱转"——皆由对自心所现的妄境，妄生计较，妄生执著，所以心随境转。	Because they do not know this to be delusory, they grasp it as truly existent. In this way, the sixth consciousness may give rise to eternalism. "Deluded conceptualization and attachment to what appears from one's own mind turn, and each turns together with appearances that perish"—all this arises from falsely calculating and falsely clinging to the deluded realms appearing from one's own mind; thus the mind turns with its objects.
种种妄境有种种变坏之相，识也都随之俱转。这样，第六识就可能产生"断见"。"分别境界分段差别，谓彼转"——彼识分别"分段差别"的诸境，从而心随境转，称为"彼转"。应该注意到，这里没有明说第七识。	The various deluded realms have various appearances of decay and destruction, and the consciousnesses all turn along with them. Thus the sixth consciousness may give rise to an annihilationist view. "They discriminate the differentiated segments of object-realms; this is called their turning" means that the consciousness discriminates the various realms of "segmented difference," and the mind consequently turns with its objects; this is called "their turning." It should be noted that the seventh consciousness is not explicitly mentioned here.
第七识称为"意根"，是生起意识（第六识）的根本。这里谈第六识的成因，虽然没有明说第七识，但频频提到妄计妄执，那就是第七识。第七识"恒审思量我相随"，恒执第八识的见分为"我"。恒审思量，就是妄计；我相随，就是妄执。由于妄计妄执是生起第六识的根本，所以说第七识是"意根"。	The seventh consciousness is called the mind faculty and is the basis for the arising of consciousness, the sixth consciousness. Although the seventh consciousness is not explicitly mentioned in this discussion of the causes of the sixth consciousness, deluded conceptualization and attachment are repeatedly mentioned; these are the seventh consciousness. The seventh consciousness "constantly and carefully

	deliberates, with the notion of self ever accompanying it," constantly grasping the perceiving aspect of the eighth consciousness as "self." Constant and careful deliberation is deluded conceptualization; the accompanying notion of self is deluded attachment. Because deluded conceptualization and attachment are fundamental to the arising of the sixth consciousness, the seventh consciousness is called the mind faculty.
【如修行者入禅三昧，微细习气转而不觉知，而作是念，识灭，然后入禅正受。实不识灭而入正受，以习气种子不灭，故不灭。以境界转摄受不具，故灭。】	["It is like practitioners who enter dhyāna and samādhi: subtle habitual tendencies turn, yet they do not know it, and they think, 'Consciousness has ceased; only then do I enter the proper experience of dhyāna.' In truth, consciousness has not ceased when they enter the proper experience, for the seeds of habitual tendencies have not been extinguished and therefore do not cease. Because the conditions of object-realms have turned and the grasping is incomplete, it is said to cease."]
"如修行者入禅三昧"——是指"声闻、缘觉"二乘修四禅八定，进而入灭尽定。	"It is like practitioners who enter dhyāna and samādhi" refers to practitioners of the two vehicles, śrāvakas and pratyekabuddhas, who cultivate the four dhyānas and eight meditative attainments and then enter the cessation of feeling and perception.
"微细习气转而不觉知，而作是念，识灭，然后入禅正受"——二乘之人修习禅定，不能察觉微细习气，不知道是识转，而这样错误地认为，我通过修习禅定，从而灭了诸识，然后深入正受。	"Subtle habitual tendencies turn, yet they do not know it, and they think, 'Consciousness has ceased; only then do I enter the proper experience of dhyāna'" means that practitioners of the two vehicles cultivate meditative concentration but cannot perceive subtle habitual tendencies. They do not know that consciousness is turning, and thus mistakenly believe that through cultivating meditative concentration they have extinguished the consciousnesses and then entered the proper experience deeply.
"实不识灭而入正受，以习气种子不灭，故不灭"——而实际上即使深入正受，识也未尝灭。因为藏识里的习气种子虽然未现行，但并没有灭掉，遇缘还会现行（还会受报），所以并非灭掉了诸识。	"In truth, consciousness has not ceased when they enter the proper experience, for the seeds of habitual tendencies have not been extinguished and therefore do not cease" means that, in reality, even when they have entered the proper experience deeply, consciousness has never been extinguished. Although the seeds of habitual tendencies in the storehouse consciousness are

	not presently manifesting, they have not been extinguished. When conditions are met, they will manifest again and undergo karmic retribution; thus the consciousnesses have not truly been extinguished.
“以境界转摄受不具，故灭”——摄受不具，就是不取尘境。他们修灭尽定，只是伏住六识，不取法尘的境界，只是第六识不随法尘的境界而转，心中寂静，暂时没有六识粗浪生起，而他们自以为是灭掉了诸识。	“Because the appropriation of objects is incomplete, it ceases.” Incomplete appropriation means not grasping at sensory objects. They cultivate the samādhi of cessation, merely suppressing the six consciousnesses and not taking the objects of dharmas. That is, the sixth consciousness does not follow the objects of dharmas; the mind is tranquil, and for the time being the coarse waves of the six consciousnesses do not arise. Yet they themselves believe that they have extinguished all the consciousnesses.
【大慧，如是微细藏识究竟边际，除诸如来及住地菩萨，诸声闻缘觉外道修行所得三昧智慧之力，一切不能测量决了。】	[Mahāmati, the ultimate limits of this subtle storehouse consciousness cannot be measured or determined by the power of samādhi and wisdom attained through the cultivation of śrāvakas, pratyekabuddhas, and non-Buddhists, except by the Tathāgatas and bodhisattvas abiding on the stages.]
佛告诉大慧菩萨，如上所述这样的藏识微细行相，唯有诸佛及登地菩萨能知道究竟边际，一切二乘外道修行所得的三昧之力，都不能了知。	The Buddha told Bodhisattva Mahāmati that, as described above, only the Buddhas and bodhisattvas who have entered the stages can know the ultimate limits of the subtle modes of activity of the storehouse consciousness. The powers of samādhi attained through the cultivation of all adherents of the two vehicles and non-Buddhists cannot know them.
【余地相，智慧巧便分别，决断句义。最胜无边善根成熟，离自心现妄想虚伪，宴坐山林，下中上修。能见自心妄想流注，无量刹土诸佛灌顶，得自在力神通三昧、诸善知识、佛子、眷属。彼心、意、意识、自心所现自性境界，虚妄之想。生死有、海业、爱、无知，如是等因悉已超度。是故大慧，诸修行者，应当亲近最胜知识。】	[The characteristics of the remaining stages are distinguished through wisdom and skillful means, and the meaning of the statements is definitively determined. When the supreme and boundless roots of goodness have matured, one is free from the false delusions manifested by one’s own mind; sitting in meditation in mountains and forests, one cultivates at the lower, middle, and higher levels. One can see the flowing stream of one’s own mind’s delusions. The Buddhas of countless buddha lands confer empowerment, and one attains the power of mastery, spiritual powers,

	samādhi, spiritual friends, sons of the Buddha, and retinues. The mind, manas, consciousness, and the objects of intrinsic nature manifested by one's own mind are false imaginings. The existences of birth and death, oceanlike karma, craving, ignorance, and such causes have all been crossed beyond. Therefore, Mahāmati, practitioners should draw close to the most excellent spiritual friends.]
“余地相，智慧巧便分别，决断句义”——其余的心地相貌，如欢喜地、不动地等。以智慧、善巧、方便，来分别诸地相，来决断言句的实义。	“The characteristics of the remaining stages are distinguished through wisdom and skillful means, and the meaning of the statements is definitively determined”—this refers to the characteristics of the remaining stages of the mind-ground, such as the Stage of Joy and the Immovable Stage. Through wisdom, skill, and expedient means, one distinguishes the characteristics of the various stages and determines the true meaning of the words and statements.
“最胜无边善根成熟，离自心现妄想虚伪，宴坐山林，下中上修”——于无边佛所，广集善根而最胜。如是善根成熟，远离自心所现的虚伪妄想，在山林等修行之处打坐修行。“下中上修”，根据下中上根器的不等，对机修行。	“When the supreme and boundless roots of goodness have matured, one is free from the false delusions manifested by one's own mind; sitting in meditation in mountains and forests, one cultivates at the lower, middle, and higher levels”—before innumerable Buddhas, one extensively accumulates the most excellent roots of goodness. When such roots of goodness mature, one departs from the false delusions manifested by one's own mind and sits in meditation at places of practice such as mountains and forests. “Cultivates at the lower, middle, and higher levels” means practicing in ways suited to practitioners of lesser, middling, and greater capacities.
或者是由下而中、由中而上，次第修行。“能见自心妄想流注，无量刹土诸佛灌顶，得自在力神通三昧、诸善知识、佛子、眷属。	Or one may practice progressively from the lower to the middle, and from the middle to the higher levels. “One can see the flowing stream of one's own mind's delusions. The Buddhas of countless buddha lands confer empowerment, and one attains the power of mastery, spiritual powers, samādhi, spiritual friends, sons of the Buddha, and retinues.”
”——这样修行，能见到自心的妄想流注，所以无量刹土诸佛为之灌顶，进而得自在神通三昧、还能得诸善知	Through such practice, one can see the flowing stream of one's own mind's delusions. Therefore, the Buddhas of countless buddha lands confer

识（老师）、诸多佛子（同修）、诸多眷属（弟子）。“彼心、意、意识、自心所现自性境界，虚妄之想。	empowerment, and one further attains the samādhi of mastery and spiritual powers, as well as spiritual friends (teachers), many sons of the Buddha (fellow practitioners), and many retinues (disciples). “The mind, manas, consciousness, and the objects of intrinsic nature manifested by one’s own mind are false imaginings.”
生死有、海业、爱、无知，如是等因悉已超度”——能了知这诸佛灌顶、神通三昧、以及诸多的老师、同修、弟子，正是自己的第八识、第七识、第六识、前五识所现的自性境界，都是虚妄之想，正所谓“梦幻佛事，水月道场”。	“The existences of birth and death, oceanlike karma, craving, ignorance, and such causes have all been crossed beyond”—one can understand that the empowerments conferred by the Buddhas, spiritual powers and samādhi, and the many teachers, fellow practitioners, and disciples are precisely objects of intrinsic nature manifested by one’s own eighth consciousness, seventh consciousness, sixth consciousness, and first five consciousnesses. They are all false imaginings, as the saying goes: “Buddha activities are like dreams and illusions; the bodhimaṇḍala is like the moon reflected in water.”
故能超度生有、死有、如海的业习种子、欲爱、无知等等。生有、死有等，这些都是六道轮回的苦因。这样的苦因都已超越、都已度脱。“是故大慧，诸修行者，应当亲近最胜知识”——佛告诉大慧菩萨，如上所述，所以诸位修行者，应当亲近最胜知识。	Thus one can cross beyond the existence of birth, the existence of death, oceanlike seeds of karmic habit, desire and attachment, ignorance, and so forth. The existence of birth and the existence of death are among the causes of suffering in the six realms of rebirth. Such causes of suffering have all been transcended and crossed beyond. “Therefore, Mahāmati, practitioners should draw close to the most excellent spiritual friends”—the Buddha told Bodhisattva Mahāmati that, as stated above, all practitioners should draw close to the most excellent spiritual friends.
【尔时世尊欲重宣此义，而说偈言：】	[At that time, the World-Honored One, wishing to restate this meaning, spoke these verses:]
此时，佛为了重复刚才所说的实义，而说如下的偈颂：	At that time, in order to repeat the true meaning just explained, the Buddha spoke the following verses:
【譬如巨海浪　斯由猛风起　洪波鼓冥壑　无有断绝时藏识海常住　境界风所动　种种诸识浪　腾跃而转生】	[Just as the waves of the great ocean / Arise from fierce winds, / Vast billows churn the dark abyss / Without ever ceasing; / The ocean of storehouse consciousness ever abides, / Stirred by the wind of objects, / And waves of the various

	consciousnesses / Leap up and arise in transformation.]
猛风吹大海，大海巨浪起。洪波浩淼，鼓荡深渊，无有断绝。就象猛风吹大海一样，境界之风鼓动藏识之海，掀起种种识浪。识浪腾跃，转而生出前五识、第六识。	When fierce winds blow upon the great ocean, enormous waves arise. The vast billows surge and churn the deep abyss without ceasing. Likewise, the wind of objects stirs the ocean of storehouse consciousness and raises waves of the various consciousnesses. The waves of consciousness leap up and thereby give rise to the first five consciousnesses and the sixth consciousness.
【青赤种种色　珂乳及石蜜　淡味生华果　日月与光明　非异非不异　海水起海浪　七识亦如是　心俱和合生】	[Blue, red, and various colors; / Conch-shell sound, milk, and rock honey; / Mild flavors produce flowers and fruits; / The sun, moon, and their light / Are neither the same nor different. / From ocean water arise ocean waves; / So too the seven consciousnesses / Arise together with the mind in harmonious combination.]
“青赤种种色”——色尘，能起眼识“珂”——珂佩之声，声尘，能起耳识。“乳”——檀乳之香，香尘，能起鼻识。“石蜜”——石蜜之滑，触尘，能起身识。“淡味”——甘淡之味，味尘，能起舌识。	“Blue, red, and various colors” refers to visible objects, which give rise to eye consciousness. “Conch-shell sound” refers to the sound of conch-shell ornaments, an auditory object that gives rise to ear consciousness. “Milk” refers to the fragrance of sandalwood milk, an olfactory object that gives rise to nose consciousness. “Rock honey” refers to the smoothness of rock honey, a tactile object that gives rise to body consciousness. “Mild flavors” refers to sweet and mild tastes, taste objects that give rise to tongue consciousness.
“生华果”——前五识如开花，第六识如结果，从而生起第六识。	“Produce flowers and fruits” means that the first five consciousnesses are like flowers and the sixth consciousness is like fruit; thus the sixth consciousness arises.
“日月与光明　非异非不异　海水起海浪　七识亦如是心俱和合生”——就象日月与光明“并非相同、也并非不同”一样，也象海水与海浪“并非相同、也并非不同”一样，第七识也是这样，都是由于心识和合而生起的。日月、海水，比喻第八识；光明、海浪，比喻第七识。第七识与第八识非异非不异，所以前边没有单独讲第七识。	“The sun, moon, and their light are neither the same nor different. From ocean water arise ocean waves; so too the seven consciousnesses arise together with the mind in harmonious combination”—just as the sun and moon and their light are neither the same nor different, and just as ocean water and ocean waves are neither the same nor different, so it is with the seventh consciousness: they all arise through the harmonious combination of mind and consciousness. The sun, moon, and ocean water

	symbolize the eighth consciousness; the light and ocean waves symbolize the seventh consciousness. Since the seventh and eighth consciousnesses are neither the same nor different, the seventh consciousness was not discussed separately earlier.
【譬如海水变　种种波浪转　七识亦如是　心俱和合生　谓彼藏识处　种种诸识转】	[Just as ocean water changes / And various waves arise, / So too are the seven consciousnesses: / They arise together with the mind in harmonious combination. / At the locus of that storehouse consciousness, / The various consciousnesses arise in transformation.]
就象海水变动，涌起种种波浪一样，前七识也是这样，都是由于心识和合、转变，从而生起来的。即所谓“彼藏识处，种种诸识转”。	Just as ocean water changes and surges into various waves, so too do the first seven consciousnesses arise through the harmonious combination and transformation of mind and consciousness. This is what is meant by: “At the locus of that storehouse consciousness, the various consciousnesses arise in transformation.”
【谓以彼意识　思惟诸相义　不坏相有八　无相亦无相】	[It is said that the consciousness / Contemplates the meanings of the various characteristics. / The eight have characteristics that are not destroyed; / The signless, too, is signless.]
这段偈颂是说，以意识（第六识）思维诸多法相的义理。“不坏相有八”，是说八个识没有坏相。“无相亦无相”，是说八个识各各都无相可见，前七识同依藏识，也无依相可见。	This verse says that consciousness—the sixth consciousness—contemplates the principles of the various dharma characteristics. “The eight have characteristics that are not destroyed” means that the eight consciousnesses do not possess characteristics of destruction. “The signless, too, is signless” means that none of the eight consciousnesses has a characteristic that can be seen. The first seven consciousnesses all depend on the storehouse consciousness, and no characteristic of dependence can be seen either.
佛说“无相”本为破“有相”之执，有相破了之后，若还存个无相，或反执此无相为有个无相可得，这便大失无相之义旨，故说“无相亦无相”以破对无相的执著。	The Buddha taught “signlessness” originally in order to dispel attachment to “characteristics.” Once attachment to characteristics has been removed, if one still retains an idea of signlessness, or instead clings to that signlessness as something that can be obtained, one has greatly lost the intended meaning of signlessness. Hence he says, “The signless, too, is signless,” to dispel attachment to signlessness.

【譬如海波浪　是则无差别　诸识心如是　异亦不可得】	[Just as the ocean and its waves / Have no distinction, / So it is with mind and the various consciousnesses: / Difference, too, cannot be obtained.]
就象大海和波浪都是水，并无差别一样，诸识都是心，心心无差别。“异”就是不同。“异亦不可得”——诸识的不同之处，也不可得。	Just as the great ocean and its waves are both water and have no distinction, the various consciousnesses are all mind, and mind and consciousness are without distinction. “Difference” means dissimilarity. “Difference, too, cannot be obtained” means that the differences among the various consciousnesses cannot be obtained either.
【心名采集业　意名广采集　诸识识所识　现等境说五】	[Mind is called the activity of gathering; / Manas is called extensive gathering. / The various consciousnesses know what is known; / Manifested corresponding objects are called five.]
这段偈颂是说“心、意、识”的概念。“心名采集业”——集起为心。根尘相对，一念取著心起，采集而结业。“意名广采集”——能生为意。对于所采集的，顺者起贪、逆者起嗔，生起“贪嗔痴”等念，广造诸业。	This verse explains the concepts of “mind, manas, and consciousness.” “Mind is called the activity of gathering”—gathering and arising constitute mind. When faculties and objects come into contact, a thought of grasping arises in the mind; it gathers and forms karma. “Manas is called extensive gathering”—producing constitutes manas. With regard to what has been gathered, one gives rise to greed toward what accords with oneself and anger toward what opposes oneself; thoughts such as greed, anger, and ignorance arise, and one extensively creates various karmas.
“诸识识所识”——分别为识。“识所识”就是“能识别”和“所识别”。比如“眼识”是能识，“色尘”是所识。不但眼识是识，色尘也是识，色尘是第八识的相分，心外实无色尘。“诸识识所识”就是诸识包括能识和所识。	“The various consciousnesses know what is known”—discrimination constitutes consciousness. “Knowing what is known” means “that which can know” and “that which is known.” For example, eye consciousness is that which can know, while a visible object is that which is known. Not only is eye consciousness consciousness; visible objects are consciousness as well. Visible objects are the object aspect of the eighth consciousness; in truth, there are no visible objects outside the mind. “The various consciousnesses know what is known” means that the various consciousnesses include both that which knows and that which is known.
“现等境说五”——等境，就是对等的境界。“现等境说五”就是根据起现的对等境界，而说为五种：眼对	“Manifested corresponding objects are called five”—corresponding objects are objects that stand in

色、耳对声、鼻对香、舌对味、身对触。	relation to one another. This means that, on the basis of the corresponding objects that manifest, five kinds are spoken of: eye and visible form, ear and sound, nose and fragrance, tongue and taste, and body and touch.
【尔时大慧菩萨以偈问曰：】	[At that time, Bodhisattva Mahāmati asked in verse:]
当时大慧菩萨听佛刚说过“无相亦无相”“异亦不可得”，心境皆空。又听到佛接着说心意识“现等境说五”，疑为是说心境皆有。难道佛说法会自语相违么？于是就向佛发问了。大慧菩萨以偈颂的形式问佛：	At that time, Bodhisattva Mahāmati had just heard the Buddha say, “The signless, too, is signless” and “Difference, too, cannot be obtained,” indicating that mind and objects are both empty. Yet he then heard the Buddha say that, regarding mind, manas, and consciousness, “manifested corresponding objects are called five,” and wondered whether this meant that mind and objects both exist. Could the Buddha’s teaching contradict itself? He therefore asked the Buddha. Bodhisattva Mahāmati asked the Buddha in verse:
【青赤诸色像　众生发诸识　如浪种种法　云何惟愿说】	[Blue, red, and the various images of form / Cause sentient beings to give rise to the consciousnesses. / Like waves and the various dharmas— / How is this? We pray that you will explain.]
您刚才说，青赤诸色等尘像，引发众生的五识，如海水起波浪，请您说说，这种种法相究竟是空是有啊？	You have just said that objects and images such as blue and red give rise to the five consciousnesses in sentient beings, just as ocean water gives rise to waves. Please explain: are these various dharma characteristics ultimately empty or existent?
【尔时世尊以偈答曰：】	[At that time, the World-Honored One answered in verse:]
当时世尊知道大慧菩萨疑在何处，就以实义回答他，也借此作一个总结性的答复。佛以偈颂的形式回答道：	At that time, the World-Honored One knew where Bodhisattva Mahāmati’s doubt lay, so he answered him with the true meaning and also gave a summary response. The Buddha answered in verse:
【青赤诸杂色　波浪悉无有　采集业说心　开悟诸凡夫】	[Blue, red, and the various mixed colors, / And waves, are all nonexistent. / Mind is spoken of as the activity of gathering / In order to awaken ordinary beings.]
说青赤诸色等等法，乃至以波浪为喻，这些都不是实有，法喻皆空。海本澄清，因风起浪，是说境本空；心本湛寂，为境发识，是说心本空。至于说“心名采集	The various dharmas spoken of as blue, red, and other colors, and even the analogy of waves, are not truly existent; both dharmas and analogy are

业”等，那是随众生心、应所知量，用凡夫能懂的语言，为他方便而说，使他也能开智慧，也能悟入佛的知见。	empty. The ocean is originally clear, but waves arise because of the wind; this means that objects are originally empty. The mind is originally clear and still, but consciousness arises in response to objects; this means that the mind is originally empty. As for statements such as “Mind is called the activity of gathering,” they are expedient teachings spoken in language ordinary beings can understand, in accordance with sentient beings’ minds and their capacity to know, so that they too may develop wisdom and awaken to the Buddha’s knowledge and view.
【彼业悉无有　自心所摄离　所摄无所摄　与彼波浪同】	[Those karmas are all nonexistent; / What is apprehended by one’s own mind is free from apprehension. / What is apprehended is without apprehension, / The same as those waves.]
“彼业悉无有”——所谓众生所造之业，都不是实有。“自心所摄离”——自心是能摄，所摄就是境。自心所摄离，就是心、境都不是实有。能所非有，心境皆空。“所摄无所摄　与彼波浪同”——所摄是法，波浪是喻。“所摄无所摄”是说法空，“与彼波浪同”是说比喻同样也空。这两句是说法喻皆空。	“Those karmas are all nonexistent” means that the karma created by sentient beings is not truly existent. “What is apprehended by one’s own mind is free from apprehension”—one’s own mind is the apprehending subject, while what is apprehended is the object. Thus, mind and objects are both not truly existent. Subject and object are nonexistent; mind and objects are both empty. “What is apprehended is without apprehension, the same as those waves”—what is apprehended is the dharma, and waves are the analogy. “What is apprehended is without apprehension” means that dharmas are empty; “the same as those waves” means that the analogy is likewise empty. These two lines mean that both dharma and analogy are empty.
【受用建立身　是众生现识　于彼现诸业　譬如水波浪】	[The body established for experience and enjoyment / Is the consciousness manifested by sentient beings. / Within it, the various karmas appear, / Like waves upon water.]
受用，是众生的依报。建立身，身体，是众生的正报。众生的依正二报，其实只是现识流转，就象水起波浪一样，于彼自心虚妄起现种种业相。	Enjoyments are the dependent retribution of sentient beings. The established body—the physical body—is their primary retribution. In fact, the dependent and primary retributions of sentient beings are merely the revolving flow of manifesting consciousness. Just as waves arise on water, so various karmic appearances falsely arise and manifest from their own minds.

【尔时大慧菩萨复说偈言：】	[At that time, Mahāmati Bodhisattva again spoke these verses:]
大慧菩萨听佛讲到是为众生方便而说，这就又有问题了，于是又发问。请看大慧菩萨此时是怎么问的：	Mahāmati Bodhisattva heard the Buddha say that this was taught as an expedient for sentient beings, and another question arose. He therefore inquired again. Let us see how Mahāmati Bodhisattva asked at this point:
【大海波浪性　鼓跃可分别　藏与业如是　何故不觉知】	[The nature of the ocean's waves, / Their surging and leaping, can be distinguished. / The store consciousness and karma are likewise so; / Why is this not realized?]
就象大海起波浪一样，可以分别种种鼓荡、种种涌跃，这些鼓跃都不在大海之外。藏识如大海，业相如波浪，种种业相也都不在心外。这么明白的事，何故众生不能觉知，仍然以为心外有物呢？	Just as the ocean gives rise to waves, whose various swells and surges can be distinguished, none of these surges exists apart from the ocean. The store consciousness is like the ocean, and karmic appearances are like its waves; the various karmic appearances likewise do not exist outside the mind. This is so clear, so why are sentient beings unable to realize it and still suppose that things exist outside the mind?
【尔时世尊以偈答曰：】佛回答大慧菩萨：	[At that time, the World-Honored One replied in verse:] The Buddha answered Mahāmati Bodhisattva:
【凡夫无智慧　藏识如巨海　业相犹波浪　依彼譬类通】	[Ordinary beings lack wisdom; / The store consciousness is like a vast ocean, / And karmic appearances are like waves. / I employ this analogy so they may understand.]
凡夫无智慧，所以不能通达实相。藏识如大海而常住，业相似波浪而转生。使用这样的譬喻，是为了使众生也能通达实相。	Ordinary beings lack wisdom and therefore cannot penetrate the true reality. The store consciousness is like the ocean, ever abiding, while karmic appearances are like waves, arising and changing. This analogy is used so that sentient beings too may penetrate the true reality.
【尔时大慧菩萨复说偈言：】大慧菩萨又有问题了，以偈问佛：	[At that time, Mahāmati Bodhisattva again spoke these verses:] Mahāmati Bodhisattva had another question and asked the Buddha in verse:
【日出光等照　下中上众生　如来照世间　为愚说真实　已分部诸法　何故不说实】	[When the sun rises, its light shines equally / Upon sentient beings of lesser, middling, and higher capacities. / The Tathāgata illumines the world / And teaches reality to the ignorant. / Having

	already distinguished the various divisions of dharmas, / Why does he not teach the truth?]
就象太阳出来，平等普照下中上一样，如来出世，也应平等地为下中上根，乃至愚痴的众生，讲说真实法。而您还说了诸部方便法，为何不为他们都说真实法呢?	Just as the rising sun shines equally upon those of lesser, middling, and higher capacities, so when the Tathāgata appears in the world, he should equally teach the true Dharma to beings of lesser, middling, and higher capacities, and even to the ignorant. Yet you have also taught various provisional dharmas. Why do you not teach the true Dharma to them all?
【尔时世尊以偈答曰：】释迦世尊回答道:	[At that time, the World-Honored One replied in verse:] Śākyamuni Buddha answered:
【若说真实者　彼心无真实　譬如海波浪　镜中像及梦　一切俱时现　心境界亦然　境界不具故　次第业转生】	[If the truth were taught, / Their minds would have no reality. / It is like waves of the sea, / Images in a mirror, and dreams: / All may appear simultaneously. / The realm of mind is likewise so. / When the requisite conditions are absent, / Karmic appearances arise in sequence.]
如来出世，正是为了给众生讲说真实，而众生心还不能契合真实，所以就使用种种譬喻。海起波并非水外有波，镜中像并非镜中真有实物，梦里事并非真有其事，用象这样的种种譬喻来说明心外无法。	The Tathāgata appears in the world precisely to teach sentient beings the truth. But because their minds cannot yet accord with truth, he employs various analogies. When waves arise in the sea, they are not waves existing apart from water; images in a mirror do not mean that actual objects exist within the mirror; and events in dreams are not events that truly exist. Such analogies show that there are no dharmas outside the mind.
心的境界就象海起波、镜中像、梦里事一样，都不是实有。有时是“一切俱时现”——顿现，象镜中现像，顿时映现。有时是“次第业转生”——渐现，象海水起波，后浪推前浪，按次第渐次生起。具有顿现的条件就顿现，不具有顿现的条件（境界不具故）就渐现（次第业转生）。	The realm of mind is like waves arising on the sea, images in a mirror, and events in dreams: none truly exists. Sometimes “all appear simultaneously”—they arise suddenly, like images immediately reflected in a mirror. At other times, “karmic appearances arise in sequence”—they arise gradually, like waves on the sea, where later waves drive those before them onward and arise one after another in sequence. When the conditions for sudden appearance are present, they appear suddenly; when those conditions are absent (“the requisite conditions are absent”), they arise gradually (“karmic appearances arise in sequence”).
【识者识所识　意者意谓然　五则以显现　无有定次第】	[Consciousness apprehends what is apprehended; / Manas takes this to be so. / The five manifest

	accordingly, / Without any fixed sequence.]
外尘境界并非实有，只是随业转生的幻象。第六识分别前五识所取的外尘幻象，意识对法尘，意识是能识，法尘是所识，这就是“识者识所识”。而第七识恒执第八识的见分为我，这就是“意者意谓然”，谓然——总认为是这样的。前五识随五尘而显现，遇色见色，遇声闻声……　随遇而取，没有一定的次第。	The objective realm of external dusts does not truly exist; it is merely an illusory appearance arising in accordance with karma. The sixth consciousness discriminates among the illusory external-dust appearances apprehended by the first five consciousnesses. With respect to dharma-dusts, consciousness is the apprehending subject and dharma-dusts are what is apprehended; this is “consciousness apprehends what is apprehended.” The seventh consciousness constantly takes the perceiving aspect of the eighth consciousness as a self; this is “manas takes this to be so”—it always considers things to be thus. The first five consciousnesses manifest in dependence on the five dusts: on encountering form, one sees form; on encountering sound, one hears sound; and so forth. They apprehend whatever they encounter, without any fixed sequence.
【譬如工画师　及与画弟子　布彩图众形　我说亦如是　彩色本无文　非笔亦非素　为悦众生故　绮错绘众像】	[It is like a skilled painter / And the painter's apprentices, / Who spread colors to depict many forms. / What I teach is likewise so. / Colors themselves have no patterns; / They are neither brush nor plain silk. / To delight sentient beings, / They artfully paint a multitude of images.]
我说法，就象画师作画形、弟子填彩色一样。彩色没有象文字那样固定的章法，彩色不是笔，也不是素纸。为使众生能欢喜接受，而用彩色构成错综复杂的众多种形象。	My teaching of the Dharma is like a painter who draws forms and apprentices who apply colors. Colors have no fixed patterns like those of written characters; colors are neither the brush nor the plain silk. To enable sentient beings to delight in and accept it, colors are used to form a great variety of intricate images.
【言说别施行　真实离名字　分别应初业　修行示真实　真实自悟处　觉想所觉离　此为佛子说】	[Teachings are differentiated and given according to circumstances; / Reality is apart from names. / Distinctions accord with beginners' karma; / Practice reveals reality. / Reality is where one awakens for oneself; / The awakening mind and what it awakens to both fall away. / This is taught for the Buddha's children.]

言说分别施行，不是对任何人都说同样的话，应该对机施教。真实法本是离开名文字句的。“分别应初业　修行示真实”——分别名相详细解说，那是为了顺应初发心的学人。若遇到真实发心者，就为他开示真实之法。	Teachings are differentiated and applied according to circumstances; the same words are not spoken to everyone. One should teach in accordance with the recipient's capacity. The true Dharma is originally apart from names, words, and phrases. “Distinctions accord with beginners' karma; practice reveals reality” means that distinctions of names and characteristics are explained in detail in order to accord with students who have only newly aroused the resolve. If one encounters a person who has genuinely aroused the resolve, one expounds the true Dharma for that person.
“真实自悟处　觉想所觉离　此为佛子说”——真修行人通过修行，自己有了悟处，则能觉所觉俱遣、能想所想皆离。这是为真发心的佛子而说。	“Reality is where one awakens for oneself; the awakening mind and what it awakens to both fall away. This is taught for the Buddha's children” means that when a person who truly practices attains realization through practice, both the one who awakens and what is awakened to are relinquished, and both the one who thinks and what is thought of fall away. This is taught for Buddha's children who have genuinely aroused the resolve.
【愚者广分别　种种皆如幻　虽现无真实　如是种种说　随事别施设　所说非所应　于彼为非说】	[For the foolish, distinctions are extensively made; / All kinds of things are like illusions. / Though they appear, they have no reality. / Such various teachings / Are provisionally established according to circumstances. / What is taught is not what they can receive; / For them, it is as though nothing had been taught.]
虽为愚者广以言教分别种种名相，但这种种名相都是虚幻的。虽然能起现诸多瑞相，但这些相皆非真实。“如是种种说　随事别施设”——象这样的种种言说，都是随机方便施设，并非真实法。	Although, for the foolish, many names and characteristics are extensively distinguished through verbal teaching, all these names and characteristics are illusory. Though many auspicious appearances may arise, such appearances are not real. “Such various teachings are provisionally established according to circumstances” means that teachings such as these are expediently established in accordance with circumstances and are not the true Dharma.
“所说非所应　于彼为非说”——如果说法不对机，你所说的他不能相应，他反而会认为你所说的是“非说”，也就是，他会认为你说的不对。或者，你为他那样说，他不对机，醍醐反成毒药，你所说的正是“非	“What is taught is not what they can receive; for them, it is as though nothing had been taught” means that if the teaching is not suited to the recipient, the person cannot respond to what you

说”。《大宝积经》云：“为非器众生说甚深法，是菩萨谬。”	say and may instead consider it to be a “non-teaching”—that is, may think that what you say is wrong. Or, if you teach that way to someone for whom it is unsuitable, then clarified butter becomes poison; precisely what you teach becomes a “non-teaching.” The Mahāratnakūṭa Sūtra says: “To teach profound Dharma to sentient beings who are not vessels is a bodhisattva's error.”
【彼彼诸病人　良医随处方　如来为众生　随心应量说　妄想非境界　声闻亦非分　哀悯者所说　自觉之境界】	[Just as skilled physicians prescribe according to each patient's illness, / So the Tathāgata teaches sentient beings / According to their minds and capacities. / Deluded thought is not their realm, / Nor is it the province of the śrāvakas. / What the compassionate teach / Is the realm of self-awakening.]
就象良医随病授药不同一样，如来为众生说法，也是随心应量而说。“妄想非境界　声闻亦非分”——妄想，是指外道所起的妄想，也就是外道邪见。如来所说的真实自觉境界，并非外道的境界，也非小乘声闻的境界。	Just as skilled physicians prescribe different medicines according to illnesses, so the Tathāgata teaches sentient beings according to their minds and capacities. “Deluded thought is not their realm, nor is it the province of the śrāvakas” means that deluded thought refers to the deluded thoughts produced by non-Buddhist paths—that is, their erroneous views. The realm of true self-awakening taught by the Tathāgata is neither the realm of non-Buddhist paths nor that of śrāvakas of the Lesser Vehicle.
“哀悯者所说　自觉之境界”——真发心求解脱者，苦于听不到究竟法，求佛哀悯，为说实义。佛就为他说诸佛自觉之境界。	“What the compassionate teach is the realm of self-awakening” means that those who have genuinely aroused the resolve to seek liberation suffer because they cannot hear the ultimate Dharma. They seek the Buddha's compassion and ask him to explain its true meaning. The Buddha then teaches them the realm of self-awakening of all Buddhas.
【复次大慧，若菩萨摩诃萨，欲知自心现量摄受及摄受者妄想境界，当离群聚习俗睡眠，初中后夜常自觉悟，修行方便。当离恶见经论言说，及诸声闻缘觉乘相，当通达自心现妄想之相。】	[Furthermore, Mahāmati, bodhisattva mahāsattvas who wish to know the deluded realms of what is grasped and the grasping subject, encompassed by the direct perception manifested by their own minds, should leave behind crowds, worldly habits, and sleep. During the first, middle, and last watches of the night, they should constantly awaken themselves and cultivate skillful means. They should leave behind the words of sūtras and treatises embodying wrong views, as well as the

	characteristics of the vehicles of śrāvakas and pratyekabuddhas, and should penetrate the characteristics of deluded thoughts manifested by their own minds.]
诸佛如来自证的真实境界，固然非外道小乘所能陵，但却是众生自心之本具，是本地风光，非从外得，若能修习，一定能够成就。实修是很重要的。所以佛再次告诉大慧菩萨，强调实修的重要性。	The true realm directly realized by all Buddhas, the Tathāgatas, is certainly beyond the reach of non-Buddhist paths and the Lesser Vehicle. Yet it is inherently possessed in the minds of sentient beings; it is their original landscape, not something obtained from outside. If they can cultivate it, they will certainly attain realization. Actual practice is very important. Therefore, the Buddha again instructs Mahāmati Bodhisattva, emphasizing the importance of actual practice.
“自心现量”是说现量尘境不出自心，因迷而不觉才妄生取著。“摄受及摄受者妄想境界”——摄受是能取，摄受者是所取，能所都是妄想境界。	“Direct perception manifested by one's own mind” means that the objects of direct perception do not lie outside one's own mind; because of delusion and non-realization, one falsely gives rise to grasping and attachment. “The deluded realms of what is grasped and the grasping subject” means that grasping is the apprehending subject and that which is grasped is the apprehended object; both subject and object are realms of deluded thought.
“当离群聚习俗睡眠，初中后夜常自觉悟，修行方便”——欲了此虚妄而显真实，当离群独处，远离世俗，远离诸如贪睡等昏沉与散乱，于初夜、中夜、后夜，常自省察、常自觉悟。应当切实行持象这样的方便修行法门。	“They should leave behind crowds, worldly habits, and sleep. During the first, middle, and last watches of the night, they should constantly awaken themselves and cultivate skillful means” means that, in order to understand this falsity and reveal the truth, one should withdraw from crowds and dwell alone, stay far from worldly habits, and avoid such dullness and distraction as excessive sleep. During the first, middle, and last watches of the night, one should constantly examine oneself and remain constantly awake. One should earnestly put into practice such skillful methods of cultivation.
“当离恶见经论言说，及诸声闻缘觉乘相，当通达自心现妄想之相。”——恶见经论言说，就是外道的错误论著。声闻缘觉乘相，就是小乘的顽空之相。应当远离外道与小乘的那些错误与偏狭的见解，应当通达自心所现的妄想之相。	“They should leave behind the words of sūtras and treatises embodying wrong views, as well as the characteristics of the vehicles of śrāvakas and pratyekabuddhas, and should penetrate the characteristics of deluded thoughts manifested by their own minds.” The words of sūtras and treatises embodying wrong views refer to the erroneous writings of non-Buddhist paths. The characteristics

	of the vehicles of śrāvakas and pratyekabuddhas refer to the obstinate emptiness of the Lesser Vehicle. One should leave behind the erroneous and narrow views of non-Buddhist paths and the Lesser Vehicle, and should penetrate the characteristics of deluded thoughts manifested by one's own mind.
【复次大慧，菩萨摩诃萨建立智慧相，住已，于上圣智三相当勤修学。何等为圣智三相当勤修学？所谓无所有相，一切诸佛自愿处相，自觉圣智究竟之相。	[Furthermore, Mahāmati, after bodhisattva mahāsattvas establish the characteristic of wisdom and abide therein, they should diligently cultivate and learn the three characteristics of higher noble wisdom. What are the three characteristics of higher noble wisdom that they should diligently cultivate and learn? They are the characteristic of no-thingness, the characteristic of the state aspired to by all Buddhas, and the characteristic of the ultimate state of noble wisdom realized by oneself.
修行得此已，能舍跛驴心智慧相，得最胜子第八之地，则于彼上三相修生。大慧，无所有相者，谓声闻缘觉及外道相，彼修习生。大慧，自愿处相者，谓诸先佛自愿处修生。	Having attained this through cultivation, they can relinquish the wisdom characteristic of the lame-donkey mind and attain the eighth ground of the Supreme Son. Then they cultivate and bring forth the preceding three characteristics. Mahāmati, the characteristic of no-thingness refers to the characteristics of śrāvakas, pratyekabuddhas, and non-Buddhist paths, which arise from their cultivation. Mahāmati, the characteristic of the state aspired to refers to the state aspired to and cultivated by the Buddhas of the past.
大慧，自觉圣智究竟相者，一切法相无所计著，得如幻三昧身，诸佛地处进趣行生。大慧，是名圣智三相，若成就此圣智三相者，能到自觉圣智究竟境界。是故大慧，圣智三相，当勤修学。】	Mahāmati, the characteristic of the ultimate state of noble wisdom realized by oneself is that one does not conceptually cling to the characteristics of any dharma, attains a body in the samādhi like an illusion, and advances in practice toward the grounds of the Buddhas. Mahāmati, these are called the three characteristics of noble wisdom. Those who accomplish these three characteristics of noble wisdom can reach the ultimate realm of noble wisdom realized by themselves. Therefore, Mahāmati, you should diligently cultivate and learn the three characteristics of noble wisdom.]
前面说过，法身境界是如来究竟之地。修行人欲到此地，非智慧不能进，所以要建立智慧之相，为修学者所	As stated earlier, the realm of the dharmakāya is the Tathāgata's ultimate ground. Practitioners who wish to reach this ground cannot advance without

依住。若不精勤用功，怎能成就，所以劝诫于“圣智三相”应当精勤修学。	wisdom. Therefore, they must establish the characteristic of wisdom as the basis on which learners may abide. Without diligent effort, how could one attain realization? Thus, they are exhorted to diligently cultivate and learn the “three characteristics of noble wisdom.”
所谓“跛驴心智慧相”，只是小聪明，并非真智慧，喻为“跛驴”，是说他能叫不能行。“最胜子第八之地”就是八地菩萨。“修生”是说修行而生圣智。舍离小聪明，老实精进修，证到第八地，则能生起“圣智三相”。	The “wisdom characteristic of the lame-donkey mind” is merely petty cleverness, not true wisdom. It is compared to a “lame donkey,” meaning that it can bray but cannot walk. The “eighth ground of the Supreme Son” is the eighth bhūmi of a bodhisattva. “Bring forth through cultivation” means that noble wisdom arises through cultivation. When one abandons petty cleverness, practices honestly and diligently, and realizes the eighth ground, the “three characteristics of noble wisdom” can arise.
圣智三相就是：无所有相，自愿处相，自觉圣智究竟相。无所有相——没有外道与小乘那些错误与偏狭的行相。那些错误与偏狭是他们通过不正确的修行而生起的，是他们自心的“遍计所执性”。	The three characteristics of noble wisdom are the characteristic of no-thingness, the characteristic of the state aspired to, and the characteristic of the ultimate state of noble wisdom realized by oneself. The characteristic of no-thingness means the absence of the erroneous and narrow characteristics of non-Buddhist paths and the Lesser Vehicle. Those errors and narrowness arise through their incorrect cultivation; they are the nature of pervasive discrimination and attachment in their own minds.
自愿处相——诸佛从本立愿，通过正确的修行，而生起的智慧相。也可以说，自愿处相就是自心的“依他起性”。	The aspect of the realm of self-established vows—this is the wisdom-aspect that arises when all Buddhas, having originally made vows, engage in correct cultivation. It may also be said that the aspect of the realm of self-established vows is the “nature of dependence on others” of one’s own mind.
圣智究竟相——也就是法报化三身：“一切法相无所计著”——对于一切法相都无所计著，从而证得法身；“得如幻三昧身”，三昧身就是报身；“诸佛地处进趣行生”，是说生起千百亿化身，遍诸佛刹。	The aspect of the ultimate realization of noble wisdom—this is the dharmakāya, sambhogakāya, and nirmāṇakāya: “Without attachment to any appearances of dharmas”—that is, without attachment to any appearances of dharmas, one realizes the dharmakāya; “attaining the samādhi body like an illusion”—the samādhi body is the sambhogakāya; and “the progressive course of

	practice in the stages of the Buddhas arises”—this means that countless transformation bodies arise and pervade the lands of all Buddhas.
所以，圣智究竟相就是自心的“圆成实性”。佛告诉大慧菩萨，如上所说，就是圣智三相。若能成就此圣智三相，就能到自觉圣智的究竟境界。所以，应当精勤修学圣智三相。	Therefore, the aspect of the ultimate realization of noble wisdom is the “nature of absolute reality and perfection” of one’s own mind. The Buddha told Mahāmati Bodhisattva that what has been explained above constitutes the three aspects of noble wisdom. If one can accomplish these three aspects of noble wisdom, one can reach the ultimate state of the noble wisdom of self-realization. Therefore, one should diligently study and cultivate the three aspects of noble wisdom.
本门概要：	Overview of This Section:
本门的关键词是“海浪藏识境界法身”，大慧菩萨正是从这里发问的。海喻第八识，浪喻前七识。佛从眼识的产生说起，论述了前七识的起因。对于大慧菩萨关于“方便说”与“究竟义”的疑惑，佛也作了详细的解答。最后提出“圣智三相”，从而引出大慧菩萨关于“三自性”的问题来。请看下文：	The key phrase of this section is “the Dharma body as the realm of the ocean, waves, and storehouse consciousness,” and it was precisely from this point that Mahāmati Bodhisattva raised his question. The ocean is a metaphor for the eighth consciousness, and the waves are a metaphor for the preceding seven consciousnesses. Beginning with the arising of eye consciousness, the Buddha discusses the causes of the arising of the preceding seven consciousnesses. The Buddha also gives a detailed answer to Mahāmati Bodhisattva’s doubts concerning “expedient explanations” and “ultimate meaning.” Finally, he presents the “three aspects of noble wisdom,” thereby leading to Mahāmati Bodhisattva’s question concerning the “three natures.” Please read on:

三、有无妄计

III. Deluded Conceptions of Existence and Nonexistence

【尔时，大慧菩萨摩诃萨，知大菩萨众心之所念，名“圣智事分别自性经”，承一切佛威神之力，而白佛言：世尊，惟愿为说圣智事分别自性经，百八句分别所依。】	[At that time, Mahāmati Bodhisattva Mahāsattva, knowing what the great assembly of bodhisattvas had in mind—namely, the “Sūtra on Noble Wisdom’s Discrimination of the Natures of Things”—and relying on the majestic spiritual power of all Buddhas, addressed the Buddha: “World-Honored One, we only pray that you will expound the Sūtra on Noble Wisdom’s Discrimination of the Natures

	of Things, the basis for the distinctions made in the one hundred and eight statements.”]
前面的“诸识生灭、藏识境界”两门是讲说八识。佛关于八识的讲说，归结于“圣智三相，当勤修学”，与会的诸菩萨已经闻法圆满。大慧菩萨知道，此时与会诸菩萨心中所系念的，应该是与“圣智三相”有关联的“三自性”了。	The preceding two sections, “The Arising and Ceasing of the Consciousnesses” and “The Realm of the Store Consciousness,” discuss the eight consciousnesses. The Buddha’s exposition of the eight consciousnesses culminates in the statement, “The three aspects of noble wisdom should be diligently cultivated.” The bodhisattvas gathered there had already heard the teaching in full. Mahāmati Bodhisattva knew that what occupied their minds at that moment must be the three natures associated with the three aspects of noble wisdom.
先简说三自性：遍计所执性——众生迷惑，不能了达诸法本空，妄于我身及一切法周遍计度，执为实有，故名“遍计所执”。依他起性——所有诸法，皆依众缘相应而起，都无自性，都是虚妄，故名“依他起”。圆成实性——真如自性，不迁不变，本自圆成，又称实相，故名“圆成实”。	First, a brief explanation of the three natures. The nature of pervasive discrimination and attachment: sentient beings are deluded and cannot comprehend that all dharmas are originally empty. They mistakenly discriminate extensively with regard to their own bodies and all dharmas, grasping them as truly existent; hence it is called “pervasive discrimination and attachment.” The nature of dependence on others: all dharmas arise in dependence on the conjunction of many conditions; none has self-nature, and all are illusory. Hence it is called “dependence on others.” The nature of absolute reality and perfection: the self-nature of suchness neither shifts nor changes and is originally complete and perfect. It is also called true reality; hence it is called “absolute reality and perfection.”
再解释经文中的“圣智事分别自性经”。圣智，就是圣者的智慧。圣智远离虚妄分别，正照真谛，正如《维摩经·肇序》所说：“圣智无知而万品俱照，法身无象而殊形并应”。	Let us further explain the “Sūtra on Noble Wisdom’s Discrimination of the Natures of Things” mentioned in the sūtra passage. Noble wisdom is the wisdom of sages. Noble wisdom is free from deluded discrimination and directly illumines ultimate truth, just as the preface by Sengzhao to the Vimalakīrti Sūtra says: “Noble wisdom is without knowing, yet it illuminates all myriad things; the Dharma body is without form, yet responds in diverse forms.”
圣智无知，而凡夫的小聪明——凡智，却是有知，总是落在两边。分别自性，是指三自性。三自性的遍计所执	Noble wisdom is without knowing, whereas the petty cleverness of ordinary beings—ordinary wisdom—is knowing, and always falls into the two

性，只有凡智，没有圣智；依他起性，也通凡智，也通圣智；圆成实性，只有圣智，没有凡智。	extremes. “Discriminating the natures” refers to the three natures. The nature of pervasive discrimination and attachment among the three natures belongs only to ordinary wisdom, not to noble wisdom. The nature of dependence on others pertains both to ordinary wisdom and to noble wisdom. The nature of absolute reality and perfection belongs only to noble wisdom, not to ordinary wisdom.
圣智虽知有无，而离有无，不象那“遍计所执”总是执著两边。这里的“经”，有路径的含义，是指心路。“圣智事分别自性经”就是以圣智分别三自性的心法。	Although noble wisdom knows existence and nonexistence, it is free from both existence and nonexistence. It is unlike pervasive discrimination and attachment, which always clings to the two extremes. Here, “sūtra” has the sense of a path and refers to the path of mind. The “Sūtra on Noble Wisdom’s Discrimination of the Natures of Things” is the mind-Dharma by which noble wisdom discriminates the three natures.
大慧菩萨请佛为大众宣说“圣智事分别自性经，百八句分别所依”。这个“百八句分别所依”是指什么呢?	Mahāmati Bodhisattva asks the Buddha to expound for the assembly “the Sūtra on Noble Wisdom’s Discrimination of the Natures of Things, the basis for the distinctions made in the one hundred and eight statements.” What does this “basis for the distinctions made in the one hundred and eight statements” mean?
前面讲了一百零八句，并且十方三世诸佛都讲这一百零八句，那么，诸佛是依据什么分别这一百零八句的呢?显而易见，这依据正是“圣智事分别自性经”。	Previously, the one hundred and eight statements were explained, and the Buddhas of the ten directions and three periods of time all teach these one hundred and eight statements. On what basis, then, do the Buddhas distinguish these one hundred and eight statements? Clearly, that basis is precisely the “Sūtra on Noble Wisdom’s Discrimination of the Natures of Things.”
【如来应供等正觉，依此分别说。菩萨摩诃萨入自相共相妄想自性，以分别说妄想自性故，则能善知。周遍观察人法无我，净除妄想照明诸地。超越一切声闻缘觉及诸外道诸禅定乐，观察如来不可思议所行境界，毕定舍离五法自性。诸佛如来法身智慧善自庄严，起幻境界，升一切佛刹兜率天宫，乃至色究竟天宫，逮得如来常住法身。】	[The Tathāgata, the Worthy One, the Perfectly Awakened One, teaches distinctions on this basis. When bodhisattva mahāsattvas enter into the deluded natures of self-characteristics and common characteristics, and distinguish and explain the deluded nature, they are then able to know well. They thoroughly contemplate the selflessness of persons and dharmas, purify away deluded thoughts, and illuminate all the stages. They transcend all the delights of the meditative

	absorptions of śrāvakas, pratyekabuddhas, and all non-Buddhist paths; contemplate the inconceivable realm of the Tathāgata's activity; and definitively relinquish the natures of the five dharmas. The Dharma-body wisdom of all Buddhas and Tathāgatas adorns itself well, gives rise to illusory realms, ascends to the Tuṣita palaces in all Buddha lands, and even to the palace of the Highest Form Heaven, attaining the Tathāgata's ever-abiding Dharma body.]
正觉的佛陀有十个尊号：如来、应供、正遍知、明行足、善逝世间解、无上士、调御丈夫、天人师、佛、世尊。这里的“如来应供等正觉”就是正觉的佛陀。	The perfectly awakened Buddha has ten honorific titles: Tathāgata, Worthy One, Perfectly Knowing One, Perfect in Knowledge and Conduct, Well Gone One, Knower of the World, Unsurpassed One, Tamer of Men, Teacher of Humans and Devas, Buddha, and World-Honored One. Here, “the Tathāgata, the Worthy One, and so forth, the Perfectly Awakened One” means the perfectly awakened Buddha.
“依此分别说”，依什么分别说呢？依大慧菩萨所问的“圣智事分别自性经”这个问题分开来说。先说“五法”，再说“三自性”和“二无我”。	“Teaches distinctions on this basis”—on what basis does he teach distinctions? He explains separately on the basis of the question Mahāmati Bodhisattva asks concerning the “Sūtra on Noble Wisdom's Discrimination of the Natures of Things.” First he discusses the five dharmas, then the three natures and the twofold selflessness.
前边的“诸识生灭、藏识境界”两门是说“八识”，接着就要说“五法、三自性、二无我”了。大慧菩萨是发起本经之人，本经一开始就赞叹大慧菩萨于“五法、三自性、八识、二无我”究竟通达。佛依大慧菩萨所问而说，自然要先讲到这些内容。	The preceding two sections, “The Arising and Ceasing of the Consciousnesses” and “The Realm of the Store Consciousness,” discuss the eight consciousnesses. Next come the five dharmas, the three natures, and the twofold selflessness. Mahāmati Bodhisattva is the one who initiates this sūtra, and at its beginning he is praised as having thoroughly penetrated the five dharmas, three natures, eight consciousnesses, and twofold selflessness. Since the Buddha teaches in response to Mahāmati Bodhisattva's question, he naturally begins with these matters.
先简介五法：名——就是假名。是说一切圣凡、有情与无情、眼耳鼻舌身意六根、色声香味触法六尘，等等诸法，都给起个名字，是为“名”。相——就是色相。	First, a brief introduction to the five dharmas. Name means a provisional designation. All dharmas—sages and ordinary beings, sentient and insentient things, the six faculties of eye, ear, nose, tongue, body, and mind, the six objects of form,

	sound, odor, taste, touch, and dharmas, and so forth—are each given a name. This is called “name.” Appearance means material form.
是说“欲界、色界、无色界”三界一切品类，有情与无情，根尘等诸法，各有形状，是为“相”。妄想——虚妄的分别之念。是说由名、相二法，起分别心，认假名为自己，执幻相为本身，就会有种种攀缘，是为“妄想”。	This means that all kinds of things in the three realms of desire, form, and formlessness—sentient and insentient things, faculties and objects, and all other dharmas—each have a shape or appearance. This is called “appearance.” Deluded thought means falsely discriminating thoughts. When, on the basis of the two dharmas of name and appearance, discriminating mind arises, one takes a provisional name to be oneself and grasps an illusory appearance as one’s actual body; then all kinds of grasping and attachment arise. This is called “deluded thought.”
正智——如来所明了的正见之智。是说能够了达诸法如幻如化，非断非常，超越一切凡夫、小乘的偏邪异见，是为“正智”。如如——不变不异的真如理体。由正智观察名相，皆悉如幻，非有非无。名相本空，即真如理体。	Right wisdom is the wisdom of right view realized by the Tathāgata. It means being able to comprehend that all dharmas are like illusions and transformations, neither annihilated nor eternal, and transcending all partial, distorted, and heterodox views of ordinary beings and adherents of the Lesser Vehicle. This is called “right wisdom.” Suchness is the unchanging, unvarying principle-substance of true suchness. Right wisdom observes names and appearances and sees them all as illusory, neither existent nor nonexistent. Names and appearances are originally empty; this is the principle-substance of true suchness.
理因智明，智因理发，以智如理，以理如智，是为“如如”。五法中，前三者“名、相、妄想”为生死迷界之法，后二者“正智、如如”为涅　悟界之法。	Principle becomes clear through wisdom, and wisdom arises through principle. Wisdom accords with principle, and principle accords with wisdom. This is called “suchness.” Among the five dharmas, the first three—name, appearance, and deluded thought—belong to the deluded realm of birth and death; the latter two—right wisdom and suchness—belong to the awakened realm of nirvāṇa.
再看这段经文：“菩萨摩诃萨入自相共相妄想自性，以分别说妄想自性故，则能善知。”是说菩萨能善知众生的心意，众生之心不外乎“名、相、妄想”。“周遍观察人法无我，净除妄想照明诸地。	Now consider this passage from the sūtra: “When bodhisattva mahāsattvas enter into the deluded natures of self-characteristics and common characteristics, and distinguish and explain the deluded nature, they are then able to know well.” This means that bodhisattvas can well understand the intentions of sentient beings. The minds of

	sentient beings do not go beyond name, appearance, and deluded thought. “They thoroughly contemplate the selflessness of persons and dharmas, purify away deluded thoughts, and illuminate all the stages.”
超越一切声闻缘觉及诸外道诸禅定乐，观察如来不可思议所行境界，毕定舍离五法自性。”这就是“正智”。——善能分别诸法相。“诸佛如来法身智慧善自庄严，起幻境界，升一切佛刹兜率天宫，乃至色究竟天宫，逮得如来常住法身。”幻起并未变，随现不是异。不变不异的如来常住法身，就是“如如”。——于第一义而不动。	“They transcend all the delights of the meditative absorptions of śrāvakas, pratyekabuddhas, and all non-Buddhist paths; contemplate the inconceivable realm of the Tathāgata’s activity; and definitively relinquish the natures of the five dharmas.” This is right wisdom—the ability to distinguish well the characteristics of all dharmas. “The Dharma-body wisdom of all Buddhas and Tathāgatas adorns itself well, gives rise to illusory realms, ascends to the Tuṣita palaces in all Buddha lands, and even to the palace of the Highest Form Heaven, attaining the Tathāgata’s ever-abiding Dharma body.” Though illusions arise, there is no change; though manifestations follow circumstances, there is no difference. The Tathāgata’s ever-abiding Dharma body, unchanging and undifferentiated, is suchness—remaining unmoved in ultimate truth.
应该注意到这段经文的“毕定舍离五法自性”一句。注意！是毕定舍离，而不是有法可得，这才是正智。若知道一法就粘着一法，那不是正智，而是妄想。还应该注意到“起幻境界，升一切佛刹兜率天宫（千百亿化身），乃至色究竟天宫（圆满报身）”，这些都是“幻境界”。——报化非真佛，亦非说法者。	Special attention should be paid to the phrase in this passage, “definitively relinquish the natures of the five dharmas.” Take note: they are definitively relinquished; this is not a matter of some dharma being obtainable. This alone is right wisdom. If one knows a dharma and then clings to that dharma, that is not right wisdom but deluded thought. Attention should also be paid to “giving rise to illusory realms, ascending to the Tuṣita palaces in all Buddha lands [countless transformation bodies], and even to the palace of the Highest Form Heaven [the complete reward body].” These are all illusory realms. The sambhogakāya and nirmāṇakāya are not the true Buddha, nor are they the one who teaches the Dharma.
【佛告大慧，有一种外道，作无所有妄想计著，觉知因尽兔无角想，如兔无角，一切法亦复如是。大慧，复有余外道，见种、求那、极微、陀罗骠，形处，横法各各差别。见已，计著无兔角横法，作牛有角想。】	[The Buddha said to Mahāmati: “There are some followers of non-Buddhist paths who form the deluded attachment that nothing exists. Realizing that when causes are exhausted there is the notion of a rabbit without horns, they think that, just as a rabbit has no horns, so too are all dharmas. Mahāmati, there are still other followers of non-

	Buddhist paths who see the elements, qualities, atoms, substance, forms and locations, and the respective differences among dharmas. Having seen these, they attach to the notion that dharmas are not like rabbits without horns, and form the notion that they are like cows with horns."]
佛的这段开示从破斥“名、相、妄想”开始。	The Buddha's teaching here begins by refuting name, appearance, and deluded thought.
外道之见不外乎两种：一者计度为“无”，见一切法随因缘尽而灭，便计度为再也没有别的因缘了，就象兔子不会长出角来一样（觉知因尽兔无角想），所有诸法也都是这样（如兔无角，一切法亦复如是），这是断见。	The views of non-Buddhist paths do not go beyond two kinds. First, they discriminate in terms of nonexistence. Seeing all dharmas perish when their causes and conditions are exhausted, they suppose that there can be no further causes and conditions, just as rabbits cannot grow horns (realizing that when causes are exhausted there is the notion of a rabbit without horns). They think all dharmas are likewise (just as a rabbit has no horns, so too are all dharmas). This is an annihilationist view.
二者计度为“有”，见“地、水、火、风”四大种（见种），各有自己的特性（求那），都可以分解为极其微小的微尘（极微），以为有实法可得（陀罗骠），实有各自的形体和位置（形处），便于诸法各各差别之处横加计度（	Second, they discriminate in terms of existence. Seeing the four great elements of earth, water, fire, and wind (the elements), each with its own characteristics (qualities), and each divisible into extremely minute particles (atoms), they suppose that there are real dharmas to be obtained (substance), with actual individual forms and locations, and arbitrarily discriminate among the respective differences of dharmas.
横法各各差别），并不象“兔子没有角”那样啊（计著无兔角横法），而是象牛有角那样吧（作牛有角想），这是常见。解释两个词：求那——翻译为“德性”，古代所说的德性，就是现代所说的“特性”或“属性”。	This is what is meant by "dharmas being separately different." They are not like rabbits without horns (attachment to dharmas not being like rabbits without horns), but are instead like cows with horns (forming the notion that cows have horns). This is eternalism. Let us explain two terms. Guṇa is translated as "virtue." What was called "virtue" in ancient times is what is now called a "characteristic" or "attribute."
比如“法身四德——常乐我净”，就是法身的四种特性，或者说是法身的四个属性。陀罗骠——翻译为“实法”，意思是，有实实在在的法可得。	For example, the four virtues of the Dharma body—permanence, bliss, self, and purity—are four characteristics, or four attributes, of the Dharma body. Dravya is translated as "real dharma," meaning that there are truly substantial dharmas to be obtained.

【大慧，彼堕二见，不解心量。自心境界，妄想增长。身、受用、见，立妄想根量。】	[Mahāmati, they fall into the two views and do not understand mind-capacity. In the realm of their own minds, deluded thoughts increase. Regarding body, enjoyments, and seeing, they establish imagined measures of the faculties.]
外道之所以堕在“有、无”两边，妄起“有、无”二见，是因为他们不了解三界唯心、万法唯识。于自心所现的境界，增长妄想分别。于自身、自身的受用、以及能见之心，分别建立妄想出来的“根量”。根，指六根。	Non-Buddhist adherents fall into the two extremes of existence and nonexistence, falsely giving rise to these two views, because they do not understand that the three realms are mind-only and all phenomena are consciousness-only. Within the realms manifested by their own minds, they increase deluded discrimination. With regard to their own bodies, the objects enjoyed by those bodies, and the mind that sees, they discriminatively establish imagined measures of the faculties. Faculties refers to the six sense faculties.
根量，六根对妄境的度量。其实，自身、自身的受用、以及能见之心，都是心识所现的境界，都是虚妄，都不可得，都与“有、无”不相干。	The measures of the faculties are the six faculties’ measurement of deluded objects. In fact, one’s body, its objects of enjoyment, and the mind that sees are all realms manifested by consciousness. They are all illusory and unobtainable, and have nothing to do with existence or nonexistence.
【大慧，一切法性，亦复如是离有无，不应作想。】	[Mahāmati, the nature of all dharmas is likewise free from existence and nonexistence. One should not form such thoughts.]
不但自身、自身的受用、能见之心，与“有、无”不相干，一切诸法之性，也都与“有、无”不相干。不应妄加计度（不应作想）。不得言有，是因为一切都为识所变现，并非实有；还不得言无，是因为藏识幻现之假相不无，并不是死寂一团的断灭。	Not only one’s body, its objects of enjoyment, and the mind that sees have nothing to do with existence and nonexistence; the natures of all dharmas likewise have nothing to do with existence and nonexistence. One should not make arbitrary discriminations about them (one should not form such thoughts). One cannot call them existent because everything is manifested through consciousness and is not truly existent. Nor can one call them nonexistent, because the illusory appearances manifested by the store consciousness are not absent; they are not a lifeless mass of annihilation.
【大慧，若复离有无，而作兔无角想，是名邪想。彼应待观，故兔无角，不应作想。乃至微尘，分别自性，悉不可得。大慧，圣境界离，不应作牛有角想。】	[Mahāmati, if, having departed from existence and nonexistence, one still forms the notion of a rabbit without horns, this is called a wrong thought. Since such a notion depends on observation, one should

	not form the thought that rabbits have no horns. Even atoms and the discriminated natures are wholly unobtainable. Mahāmati, the realm of sages is free from this; one should not form the notion that cows have horns.]
即使这个“离有无”的概念，也不能执取，若执取“离有无”，作兔无角想，也是邪想。为什么这样说呢？因为“兔无角”是相对于“牛有角”而说的。“待观”的“待”，是对待、相对、对比的意思。	Even the concept of “being free from existence and nonexistence” must not be grasped. If one grasps “being free from existence and nonexistence” and conceives of a rabbit’s lack of horns, that too is a wrong conception. Why is this so? Because “a rabbit has no horns” is said in relation to “a cow has horns.” The dai in daiguan (“relational observation”) means opposition, relativity, and comparison.
待观，就是对比着看，看牛角之有，观兔角之无。这么一“待观”，既非真空，也非妙有，所以说“不应作想”——不应该把“离有无”的概念作“兔无角”想。若作此想，那就等于说还有一个“牛有角”在。	Daiguan means viewing by comparison: seeing that ox horns exist and observing that rabbit horns do not. Once one views in this comparative way, it is neither true emptiness nor wondrous presence. Hence it is said, “One should not form such a conception”—one should not conceive “beyond existence and nonexistence” as “a rabbit has no horns.” If one forms this conception, it amounts to saying that there is still an “ox has horns.”
“兔无角”和“牛有角”都不可得，乃至微尘，推求分别其自性，也都不可得——万法无自性。圣智境界是离开两边的（圣境界离），圣智境界不应该以“牛有角”为依托（不应作牛有角想），从而把“离有无”的概念想作“如兔无角”（而作兔无角想）。	Neither “a rabbit has no horns” nor “an ox has horns” can be obtained. Even when one analyzes and investigates down to minute particles, their intrinsic nature cannot be obtained—none of the myriad dharmas has an intrinsic nature. The realm of noble wisdom is beyond the two extremes (the noble realm is free from them). The realm of noble wisdom should not take “an ox has horns” as its basis (one should not conceive of ox horns), thereby conceiving “beyond existence and nonexistence” as “like a rabbit having no horns.”
【尔时，大慧菩萨摩诃萨白佛言，世尊，得无妄想者，见不生相已，随彼思量观察，不生妄想，言无耶？】	[At that time, the bodhisattva mahāsattva Mahāmati addressed the Buddha: “World-Honored One, when one who has attained freedom from deluded thoughts sees the mark of non-arising and then reflects upon and observes it without giving rise to deluded thoughts, may this be called nonexistence?”]

大慧菩萨又问：世尊，修行到没有妄想的人，见诸法本不生相，他随之思量观察，不生妄想，便可说这是“无”么？便可说“如兔无角”么？	Mahāmati Bodhisattva again asked: “World-Honored One, when a practitioner has reached the point of being without deluded thoughts, sees that all dharmas are originally unarisen, and accordingly reflects and observes without giving rise to deluded thoughts, may this be called ‘nonexistence’? May it be called ‘like a rabbit having no horns’?”
【佛告大慧，非观察不生妄想言无。所以者何？妄想者，因彼生故，依彼角生妄想。以依角生妄想，是故言依因。故离异不异，故非观察不生妄想言无角。】	[The Buddha told Mahāmati: “It is not because one observes without giving rise to deluded thoughts that one may call it nonexistence. Why? Deluded thoughts arise in dependence on that; they arise as deluded thoughts in dependence on horns. Since deluded thoughts arise in dependence on horns, they are said to depend on a cause. Therefore, one must be free from difference and nondifference. Thus, one should not say that observing without giving rise to deluded thoughts means that horns are nonexistent.”]
佛告诉大慧菩萨，并非随之思量观察不生妄想，便说是“无”。为什么呢？因为妄想并无自体，是“因彼生”，是因有角无角而起分别生起的，彼角是妄想所依之因。妄想本无，因角而生。	The Buddha told Mahāmati Bodhisattva that observing accordingly without giving rise to deluded thoughts does not mean that it is “nonexistent.” Why? Because deluded thoughts have no intrinsic substance. They “arise in dependence on that”: distinctions arise on account of horns and the absence of horns. Those horns are the cause on which deluded thoughts depend. Deluded thoughts are originally absent; they arise because of horns.
妄想本无自性，故说是“无”，并非不生妄想为无。“故离异不异，故非观察不生妄想言无角。” 异，是说心与境有分别；不异，是说心与境无分别。应该离开“异”与“不异”两种边见。并非观察不生妄想，如兔无角。	Deluded thoughts originally have no intrinsic nature and are therefore said to be “absent”; this does not mean that the absence of deluded thoughts is itself nonexistence. “Therefore, one must be free from difference and nondifference. Thus, one should not say that observing without giving rise to deluded thoughts means that horns are nonexistent.” Difference means that mind and object are differentiated; nondifference means that mind and object are undifferentiated. One should leave behind the two extreme views of “difference” and “nondifference.” It is not that observing without giving rise to deluded thoughts is like a rabbit having no horns.

而是本无“异”与“不异”两种边见，如兔无角。也就是说，心境绝待，本自无生，不容起念，容不得说“异”与“不异”。	Rather, the two extreme views of “difference” and “nondifference” are originally absent, like rabbit horns. That is to say, mind and objects admit of no comparison; they are originally unarisen. No thought can arise, and there is no room to speak of “difference” or “nondifference.”
【大慧，若复妄想异角者，则不应角生。若不异者，则因彼故。】	[“Mahāmati, if deluded thought were different from horns, then it should not arise because of horns. If it were not different, then it would arise because of them.”]
这段经文是说心本无生。佛告诉大慧菩萨，若说心（妄想）与境（角）异，则心就应该不是因境而起，就应该另有自性，而心却是因境而起，别无自性可得，足见心与境并不是“异”。	This passage says that mind is originally unarisen. The Buddha told Mahāmati Bodhisattva: if one says that mind, that is, deluded thought, differs from its object, that is, horns, then mind should not arise because of the object; it should have another intrinsic nature. Yet mind arises because of the object and has no separate intrinsic nature that can be obtained. This clearly shows that mind and object are not “different.”
若说心（妄想）与境（角）不异，则起心时就不是因境而起，那么，心分别的是谁呢？遇境时不生妄想，那么，谁在分别境呢？所以心与境也不是“不异”。所以“离异不异”，所以“非观察不生妄想言无”，应该是心本无生，妄想本无。	If one says that mind, or deluded thought, is not different from its object, or horns, then when thought arises it would not arise because of the object. In that case, whom does the mind distinguish? If, upon encountering an object, no deluded thought arises, who distinguishes the object? Thus mind and object are not “nondifferent” either. Therefore one must be free from difference and nondifference; therefore one should not say that observing without giving rise to deluded thoughts means nonexistence. Mind is originally unarisen, and deluded thoughts are originally absent.
【乃至微尘分析推求，悉不可得。不异角故，彼亦非性。二俱无性者，何法何故而言无耶！】	[“Even when analyzed and investigated down to minute particles, they cannot be obtained at all. Since they are not different from horns, they too have no intrinsic nature. If both lack intrinsic nature, what dharma, and for what reason, can be said to be nonexistent?”]
这段经文是说境本无生。兔子不长角，兔角本无，当无自性。而牛角呢？牛角虽有，若分解剖析，“乃至微尘分析推求，悉不可得”，牛角也无自性，也不可得，也是本无。	This passage says that objects are originally unarisen. Rabbits do not grow horns; rabbit horns are originally absent and therefore lack intrinsic nature. But what of ox horns? Though ox horns

	exist, if they are broken down and analyzed—“even when analyzed and investigated down to minute particles, they cannot be obtained at all”—ox horns likewise lack intrinsic nature, cannot be obtained, and are originally absent.
“不异角故，彼亦非性”，是说牛角无异于兔角，牛角无自性可得，也是本无。“二俱无性者，何法何故而言无耶”，兔角与牛角，二者都无自性可得，都是本无，怎么能误执牛角之有，谬言兔角之无呢！	“Since they are not different from horns, they too have no intrinsic nature” means that ox horns do not differ from rabbit horns. Ox horns have no intrinsic nature that can be obtained and are likewise originally absent. “If both lack intrinsic nature, what dharma, and for what reason, can be said to be nonexistent?” Both rabbit horns and ox horns have no intrinsic nature that can be obtained; both are originally absent. How then can one mistakenly grasp the existence of ox horns and falsely speak of the nonexistence of rabbit horns?
【大慧，若无，故无角。观有故言兔无角者，不应作想。大慧，不正因故，而说有无，二俱不成。】	[“Mahāmati, because there are no horns, one says they are hornless. If, on seeing something existent, one says that rabbits have no horns, one should not form such a conception. Mahāmati, because it is not a valid cause, to speak of existence and nonexistence—neither can be established.”]
牛角虽有，若分解剖析，乃至于无，所以说“如兔无角”。	Although ox horns exist, if they are broken down and analyzed, they ultimately come to nothing. Thus it is said that they are “like rabbit horns.”
如果误执牛角之有，谬言兔角之无，是不应该这样想的，不应该执牛角之有，言兔角之无，不应该执取相对的有无，而是即有即无，正所谓“有即是无，无即是有，若不如是，必不须守”。佛告诉大慧菩萨，外道执取相对的有无，不是正因。依不正因，而说有无，“有”和“无”两者就都不能成立了。	If one mistakenly grasps the existence of ox horns and falsely speaks of the nonexistence of rabbit horns, one should not think in this way. One should not grasp the existence of ox horns and speak of the nonexistence of rabbit horns, nor grasp relative existence and nonexistence. Rather, existence is precisely nonexistence, and nonexistence is precisely existence: “If it is not thus, there is certainly no need to hold to it.” The Buddha told Mahāmati Bodhisattva that non-Buddhists grasp relative existence and nonexistence, which is not a valid cause. Relying on an invalid cause, when one speaks of existence and nonexistence, neither “existence” nor “nonexistence” can be established.

五法，就是“名、相、妄想、正智、如如”。以上的经文，遣除相对的“有、无”，意在转妄想为正智。下面的经文，遣除相对的“色、空”，意在转名相为如如。请看下文：	The five dharmas are name, appearance, deluded thought, right wisdom, and suchness. The preceding passages dispel the relative notions of “existence” and “nonexistence,” intending to transform deluded thought into right wisdom. The passages below dispel the relative notions of “form” and “emptiness,” intending to transform names and appearances into suchness. Please consider what follows:
【大慧，复有余外道见，计著色空事形处横法，不能善知虚空分齐，言色离虚空，起分齐见妄想。】	[“Mahāmati, there are also other non-Buddhist views that cling to such matters as form, emptiness, things, shapes, and locations, making arbitrary discriminations about dharmas. They cannot properly understand the limits of space, and claim that form is separate from space, giving rise to the deluded conception that form and space have boundaries.”]
佛告诉大慧菩萨，还有其余一些外道见解，执著“色、空、事、形、处”，横加分别计度，不能正确地了知虚空相，妄说“色离虚空”，生起“色”与“虚空”有界限的妄想。　色，就是物质。这些外道说，物质是物质，虚空是虚空，物质与虚空是分离的，是有界限的。（分齐，就是界限。）	The Buddha told Bodhisattva Mahāmati that there are also other non-Buddhist views that cling to “form, emptiness, phenomena, shapes, and locations.” They arbitrarily discriminate and speculate, failing to understand correctly the characteristics of empty space. They mistakenly assert that “form is separate from empty space,” thereby giving rise to the deluded notion that “form” and “empty space” have boundaries between them. Form means matter. These non-Buddhists say that matter is matter and empty space is empty space; matter and empty space are separate and have boundaries. (Fenqi means boundaries.)
【大慧，虚空是色，随入色种。大慧，色是虚空，持所持处所建立性。色空事，分别当知。大慧，四大种生时，自相各别。亦不住虚空，非彼无虚空。】	[“Mahāmati, space is form and is included among the kinds of form. Mahāmati, form is space; its nature is established through the locus of holder and held. The matter of form and space should be distinguished and understood in this way. Mahāmati, when the four great elements arise, their individual characteristics are each distinct. Nor do they abide in space; yet it is not that they lack space.”]
色有种种色，虚空也是色，虚空是种种色里的一种。色也是虚空，色是依“能保持”之“能”和“所保持”之	There are many kinds of form, and space too is form; space is one among the many kinds of form. Form too is space. Form is established through the

“所”建立起来的（持所持处所建立性）。色空之事，当如是分别，当如是了知（色空事，分别当知）。	“holder,” which is able to maintain, and the “held,” which is maintained (the nature established through the locus of holder and held). The matter of form and space should be distinguished and understood in this way.
正如《心经》所说：色不异空，空不异色；色即是空，空即是色。	Just as the Heart Sūtra says: “Form is not different from emptiness, and emptiness is not different from form; form is precisely emptiness, and emptiness is precisely form.”
佛告诉大慧菩萨，“地、水、火、风”这四种名相，其产生时，自身形象各不相同，其形象也不停留在虚空的形象上（亦不住虚空），然而，它并不是实在的，它里面并不是没有虚空（非彼无虚空）。	The Buddha told Mahāmati Bodhisattva that when the four named forms of earth, water, fire, and wind arise, their individual appearances are each distinct. Their appearances do not abide in the appearance of space either. Yet they are not substantial, nor is it the case that there is no space within them.
应该注意到，佛的这段开示，与现代物理学研究发现的结论极为相同。	It should be noted that this teaching of the Buddha is remarkably consistent with conclusions reached by modern physics.
现代物理学研究物质的微观结构，发现了原子结构，原子是由原子核和绕核极速运动的电子构成的，原子核和电子占极小的空间，一个原子的体积绝大部分是虚空。	In investigating the microscopic structure of matter, modern physics discovered atomic structure. An atom consists of a nucleus and electrons moving at great speed around it. The nucleus and electrons occupy an extremely small space, while the overwhelming majority of an atom’s volume is empty space.
而且原子核还可以再分，电子也未必是坚实的颗粒，而是“波粒二象性”——既象是粒子，又象是波动。从现代物理学的角度，“能保持”之“能”，就是维持原子结构的能量。“所保持”之“所”，就是该原子的各种属性。	Moreover, the atomic nucleus can be further divided, and electrons may not be solid particles; rather, they exhibit “wave-particle duality”—being like particles and also like waves. From the perspective of modern physics, the “holder,” which is able to maintain, is the energy that sustains atomic structure. The “held,” which is maintained, is the various properties of that atom.
【如是大慧，观牛有角，故兔无角。大慧，又牛角者析为微尘，又分别微尘刹那不住，彼何所观故而言无耶？若言观余物者，彼法亦然。】	[“Thus, Mahāmati, because one observes that ox horns exist, one says that rabbit horns do not exist. Mahāmati, if ox horns are further analyzed into minute particles, and if one further distinguishes that minute particles do not abide even for an instant, then in relation to what does one observe and say that something is nonexistent? If one says

	that one observes some other object, that dharma is likewise so.”]
对牛角之有，言兔角之无。	Because ox horns exist, one says that rabbit horns do not exist.
然而，若将牛角分解为微尘，进而分解为邻虚尘，再看邻虚尘刹那不停的极速运动（又分别微尘刹那不住），说“兔无角”的比照之物“牛角”实际上是没有的，又能对何物比照着说无呢？邻虚尘，就是邻近虚空的微尘，这很象现代物理学“波粒二象性”的概念。	Yet if ox horns are analyzed into minute particles, and then further into particles adjacent to space, and one observes the particles adjacent to space moving at immense speed without abiding even for an instant, then the ox horns—the object used as the comparison for saying that “rabbits have no horns”—are in fact absent. In comparison to what, then, can one say that something is absent? Particles adjacent to space are minute particles next to space; this closely resembles the modern-physics concept of wave-particle duality.
应该注意到这段经文中的“刹那不住”，很象现代物理学中“电子云”的概念，由于电子极速绕核运动，一个电子竟也能呈云雾状。“若言观余物者，彼法亦然”——即使不看牛角之有，而看其余的东西为有，只要他对照这个“有”说“无”，也都是不能成立的。因为也能象解析牛角那样，去解析任何东西，其结果都是一样的，都不可得。	Attention should be given to the phrase “do not abide even for an instant” in this passage, which closely resembles the concept of the “electron cloud” in modern physics. Because electrons move around the nucleus at immense speed, even a single electron can appear cloudlike. “If one says that one observes some other object, that dharma is likewise so”—even if one does not regard ox horns as existent but regards some other thing as existent, as long as one contrasts this “existence” with “nonexistence,” neither can be established. For any thing can be analyzed just as ox horns are analyzed, and the result will be the same: it cannot be obtained.
【尔时世尊告大慧菩萨摩诃萨言，当离兔角牛角虚空形色异见妄想。汝等诸菩萨摩诃萨，当思惟自心现妄想，随入为一切刹土。最胜子以自心现方便而教授之。】	[At that time the World-Honored One told the bodhisattva mahāsattva Mahāmati: “You should leave behind the deluded thoughts of divergent views concerning rabbit horns, ox horns, space, shapes, and form. You bodhisattva mahāsattvas should contemplate the deluded thoughts manifested by your own minds and enter all Buddha-lands accordingly. The Most Excellent Sons should instruct others through skillful means based on what is manifested by their own minds.”]
佛告诉大慧菩萨：应当离开“兔角、牛角、虚空、形色、异见”等等妄想。你们诸位大菩萨，应当想到是自心起现的妄想，随入为一切刹土。本无刹土，只是自心起现的妄想而已。“最胜子”就是证量最为殊胜的佛	The Buddha told Mahāmati Bodhisattva: one should leave behind deluded thoughts concerning “rabbit horns, ox horns, space, shapes and form, divergent views,” and so forth. You great

子。最胜子应当以“自心现”的理论，来方便教化众生。	bodhisattvas should recognize that these are deluded thoughts manifested by your own minds, and enter all Buddha-lands accordingly. Buddha-lands are originally absent; they are merely deluded thoughts manifested by one’s own mind. “Most Excellent Sons” means sons of the Buddha whose realization is most extraordinary. They should use the teaching that all is manifested by one’s own mind as a skillful means to instruct and transform sentient beings.
【尔时世尊欲重宣此义而说偈言：】尔时，世尊又用诗偈的方式重新宣说上面所说的义理：	[At that time, wishing to restate this meaning, the World-Honored One spoke these verses:] At that time, the World-Honored One again expounded the meaning stated above in verse:
∴【色等及心无　色等长养心　身受用安立　识藏现众生】	Therefore: [Forms and the like are nonexistent; forms and the like nourish the mind. The body, its enjoyments, and its established supports; the storehouse consciousness manifests sentient beings.]
等等色相，以及能识别色相的心，都是“无”，都没有实物可得。而等等色相却总是被“心”所识别（色等长养心）。自身、自身的受用、资生住处等安立自身的用具、以及芸芸众生之相，都是藏识起现的虚幻景象，都没有实物可得。	Forms and the like, together with the mind that recognizes them, are all “nonexistent”; no substantial entity can be found. Yet forms and the like are continually recognized by the mind (“forms and the like nourish the mind”). One’s body, its enjoyments, the necessities and dwelling places that support it, and the appearances of the multitude of sentient beings are all illusory images manifested by the storehouse consciousness; no substantial entity can be found in them.
【心意及与识　自性法有五　无我二种净　广说者所说】	[Mind, intellect, and consciousness; self-nature and the five dharmas; the two kinds of non-self and purity—these are what the extensively expounded teachings declare.]
“心意及与识”是说八识，“自性”是说三自性，“法有五”是说五法，“无我二种”说二无我。一个“净”字把“五法、三自性、八识、二无我”都扫除干净了。五法三自性皆空，八识二无我俱遣。这是十方三世诸佛说法之式，所以道“广说者所说”。	“Mind, intellect, and consciousness” refers to the eight consciousnesses; “self-nature” refers to the three natures; “the five dharmas” refers to the five dharmas; and “the two kinds of non-self” refers to the two kinds of non-self. The single word “purity” sweeps away the five dharmas, the three natures, the eight consciousnesses, and the two kinds of non-self alike. The five dharmas and three natures are all empty; the eight consciousnesses and two kinds of non-self are all relinquished. This is the

	manner in which all Buddhas of the ten directions and three times teach the Dharma; hence, “these are what the extensively expounded teachings declare.”
【长短有无等　展转互相生　以无故成有　以有故成无】	[Long and short, existence and nonexistence, and so forth, mutually give rise to one another in succession. Because of nonexistence, existence is established; because of existence, nonexistence is established.]
一切世间有为之法，都不出“长短相形、有无相生”的范畴，都是展转相对分别而有。以兔角之无，成牛角之有；以牛角之有，成兔角之无。	All conditioned dharmas in the world fall within the scope of “long and short defined in relation to one another; existence and nonexistence arising mutually.” They exist only through successive, relative discriminations. Because rabbit horns are nonexistent, ox horns are held to exist; because ox horns are held to exist, rabbit horns are held to be nonexistent.
【微尘分别事　不起色妄想　心量安立处　恶见所不乐】	[When phenomena are analyzed into minute particles, no deluded thought of form arises. The place established by mind-capacity is not pleasing to those of wrong views.]
将牛角析为微尘，以此来分别牛角也无，不能相对于牛角而言兔角无。以此事作启发，从而不起“心外有色”的妄想。“心量安立处”，就是上面所说的自心“离有无”，即圣谛第一义安立之处。如此微妙的法门，那些持恶见者不乐意听啊！	If ox horns are analyzed into minute particles, one finds that even ox horns are nonexistent; thus one cannot speak of rabbit horns as nonexistent in contrast to ox horns. Taking this as an illustration, one no longer gives rise to the deluded thought that form exists outside the mind. “The place established by mind-capacity” is the state described above in which one’s own mind is free from existence and nonexistence—the place established by the ultimate meaning of the noble truths. Those who hold wrong views do not delight in hearing such a subtle Dharma gate.
【觉想非境界　声闻亦复然　救世之所说　自觉之境界】	[It is not the realm of their awareness or thought; nor is it the realm of śrāvakas. It is what the Savior of the World teaches—the realm of self-realization.]
他们之所以不乐意听，是因为那不是他们所觉所想的境界。不仅不是他们的境界，也不是声闻缘觉小乘的境界。而是救世的如来所说，是诸佛如来自觉的境界。	They do not delight in hearing it because it is not a realm that they can apprehend or conceive. Not only is it not their realm; it is also not the realm of the śrāvakas, pratyekabuddhas, and other adherents of the Lesser Vehicle. Rather, it is taught by the Tathāgata, the Savior of the World; it is the

	realm of self-realization of all Buddhas and Tathāgatas.
本门概要：	Summary of This Section:
本门的关键词是“圣智事分别自性经”。大慧菩萨所问的问题是关于“三自性”的，佛却从“五法”说起。因为先把“五法”解释清楚，“三自性”也就容易理解了。	The key phrase of this section is “the nature of phenomena as distinguished by noble wisdom.” The question asked by Mahāmati Bodhisattva concerns the three natures, but the Buddha begins with the five dharmas. For once the five dharmas have been clearly explained, the three natures are also readily understood.
在本章里，佛先遣除相对的“有、无”，引导大家转妄想为正智。又遣除相对的“色、空”，引导大家转名相为如如。最后，佛鼓励大家以“自心现”的理论，方便教化众生。并批驳了外道的恶见，也批评了小乘的偏见。	In this chapter, the Buddha first removes the relative notions of existence and nonexistence, guiding everyone to transform deluded thoughts into right wisdom. He then removes the relative notions of form and emptiness, guiding everyone to transform names and appearances into suchness. Finally, he encourages everyone to use the principle that all is manifested by one’s own mind as an expedient means to teach sentient beings. He also refutes the wrong views of non-Buddhist paths and criticizes the biased views of the Lesser Vehicle.

四、顿渐净流

04. The Pure Stream of Sudden and Gradual Teachings

【尔时，大慧菩萨为净除自心现流故，复请如来，白佛言：世尊，云何净除一切众生自心现流？为顿为渐耶？】	At that time, in order to purify the flow of manifestations arising from his own mind, Bodhisattva Mahāmati again asked the Tathāgata: “World-Honored One, how is the flow of manifestations arising from the minds of all sentient beings purified? Is it sudden or gradual?”
自心现流，就是八识自心现行的流注烦恼，也就是自心起现的烦恼习气。大慧菩萨为净除自心现流之故，又请问如来：世尊，云何净除一切众生自心现流？是顿净呢？还是渐净呢？就大慧菩萨这个问题，佛回答了四顿四渐。请看下文：	The flow of manifestations arising from one’s own mind refers to the flowing afflictions presently active in the eight consciousnesses of one’s own mind—that is, the habitual tendencies of affliction manifested by one’s own mind. In order to purify this flow, Bodhisattva Mahāmati again asked the Tathāgata: “World-Honored One, how is the flow of manifestations arising from the minds of all sentient beings purified? Is it purified suddenly or

	gradually?" In response to Mahāmati's question, the Buddha gave four analogies of sudden purification and four of gradual purification. Please see the text below.
【佛告大慧，渐净，非顿。	The Buddha told Mahāmati: "It is purified gradually, not suddenly."
如庵罗果渐熟非顿，如来净除一切众生自心现流，亦复如是渐净非顿；譬如陶家造作诸器渐成非顿，如来净除一切众生自心现流，亦复如是渐净非顿；譬如大地渐生万物非顿生也，如来净除一切众生自心现流，亦复如是渐净非顿；譬如人学音乐书画种种技术渐成非顿，如来净除一切众生自心现流，亦复如是渐成非顿。】	Just as an āmra fruit ripens gradually rather than all at once, so too does the Tathāgata purify the flow of manifestations arising from the minds of all sentient beings gradually rather than suddenly. Just as a potter gradually makes various vessels rather than completing them all at once, so too does the Tathāgata purify the flow of manifestations arising from the minds of all sentient beings gradually rather than suddenly. Just as the earth gradually brings forth the myriad things rather than producing them all at once, so too does the Tathāgata purify the flow of manifestations arising from the minds of all sentient beings gradually rather than suddenly. Just as people gradually master such skills as music, calligraphy, and painting rather than mastering them all at once, so too does the Tathāgata purify the flow of manifestations arising from the minds of all sentient beings gradually rather than suddenly.
佛告诉大慧菩萨，渐净的，并非顿除的，有四个比喻：①就象庵罗果（一种水果）逐渐成熟并非顿时成熟一样，如来净除一切众生自心现流，也是这样渐净并非顿除。	The Buddha told Bodhisattva Mahāmati that it is purified gradually, not removed all at once. There are four analogies: (1) Just as an āmra fruit, a kind of fruit, ripens gradually rather than all at once, so too does the Tathāgata purify the flow of manifestations arising from the minds of all sentient beings gradually rather than remove it all at once.
②就象陶器工匠制造作陶器，是逐渐制成并非顿时制成，如来净除一切众生自心现流，也是这样渐净并非顿除。③就象大地生长万物，是逐渐生长，并非顿时长成一样，如来净除一切众生自心现流，也是这样渐净并非顿除。④就象学习音乐、书画等种种技艺，是逐渐学成的一样，如来净除一切众生自心现流，也是这样渐净并非顿除。	(2) Just as a potter gradually fashions pottery rather than completing it all at once, so too does the Tathāgata purify the flow of manifestations arising from the minds of all sentient beings gradually rather than remove it all at once. (3) Just as the earth gradually brings forth the myriad things rather than producing them all at once, so too does the Tathāgata purify the flow of manifestations arising from the minds of all sentient beings gradually rather than remove it all at once. (4) Just

	as one gradually learns such arts as music, calligraphy, and painting rather than mastering them all at once, so too does the Tathāgata purify the flow of manifestations arising from the minds of all sentient beings gradually rather than remove it all at once.
【譬如明镜顿现一切无相色像，如来净除一切众生自心现流，亦复如是顿现无相无有所有清净境界；如日月轮顿照显示一切色像，如来为离自心现习气过患众生，亦复如是顿为显示不思议智最胜境界；譬如藏识顿分别知自心现及	Just as a bright mirror suddenly reveals all images without characteristics, so too does the Tathāgata, in purifying the flow of manifestations arising from the minds of all sentient beings, suddenly reveal a pure realm without characteristics and without anything whatsoever. Just as the sun and moon suddenly illuminate and reveal all images, so too does the Tathāgata, for sentient beings who are to be freed from the faults of habitual tendencies manifested by their own minds, suddenly reveal the supreme realm of inconceivable wisdom. Just as the storehouse consciousness suddenly discriminates and knows what is manifested by its own mind, as well as
身安立受用境界，彼诸依佛，亦复如是顿熟众生所处境界，以修行者安处于彼色究竟天；譬如法佛所作依佛，光明照耀，自觉圣趣亦复如是，彼于法相有性无性恶见妄想，照令除灭。】	the realm established for the body's enjoyment, so too do those Buddhas upon whom the Dharma Buddha relies suddenly mature the realms in which sentient beings abide, placing practitioners in the Akaniṣṭha Heaven of the Form Realm. Just as the Buddha upon whom the Dharma Buddha relies radiates light, so too does the noble realm of self-realization illuminate and thereby eradicate deluded thoughts of evil views concerning the dharma characteristics of existence and nonexistence.
顿净的，并非渐除的，也有四个比喻：①就象明镜顿时映现一切色像而无分别，如来净除一切众生自心现流，也是这样顿时显现无相无所有的清净境界。	There are likewise four analogies for sudden purification rather than gradual removal: (1) Just as a bright mirror instantaneously reflects all forms and images without discrimination, so too does the Tathāgata instantaneously reveal a pure realm without characteristics and without anything whatsoever in purifying the flow of manifestations arising from the minds of all sentient beings.
②就象日月照耀，顿时显现一切色像一样，如来为发心离开自心起现烦恼习气的众生，也是这样顿时为他们显示不可思议的智慧，顿时为他们显示最殊胜的境界。	(2) Just as the sun and moon illuminate and instantaneously reveal all forms and images, so too does the Tathāgata instantaneously reveal inconceivable wisdom and the most supreme realm

	to sentient beings who have aroused the resolve to leave behind the afflictive habitual tendencies manifested by their own minds.
③就象藏识顿时分别，顿时了知自心所现和自身安立受用的境界一样，法身顿时显现为报身佛，也是这样顿时成熟众生所处的境界，使众生以修行者的身份，安处于报身佛所在的色究竟天。（依佛，就是报身佛。	(3) Just as the storehouse consciousness instantly discriminates and knows what is manifested by its own mind and the realm established for the body's enjoyment, so too does the Dharma body instantly manifest as the Sambhogakāya Buddha, suddenly maturing the realm in which sentient beings abide and placing them, as practitioners, in the Akaniṣṭha Heaven of the Form Realm where the Sambhogakāya Buddha abides. (The Buddha upon whom the Dharma Buddha relies is the Sambhogakāya Buddha.
）④就象法身佛所显现的报身佛，顿时光明照耀一样，自觉圣趣也是这样，观照法相、有性、无性、恶见等等妄想，令其顿时除灭。	) (4) Just as the Sambhogakāya Buddha manifested by the Dharma-body Buddha instantaneously radiates light, so too does the noble realm of self-realization contemplate deluded thoughts such as dharma characteristics, existence, nonexistence, and evil views, causing them to be instantly eradicated.
【大慧，法依佛说一切法入自相共相，自心现习气因，相续妄想自性计著因，种种不实如幻，种种计著不可得。】	Mahāmati, the Dharma-reliant Buddha teaches that all dharmas enter into individual characteristics and common characteristics; that the causes are the habitual tendencies manifested by one's own mind, the continuity of deluded thoughts, and attachment to an imagined nature; that the various things are unreal, like illusions; and that the various attachments are unobtainable.
先解释“法依佛”：法，即法身，法身是本体；依，即报身，报身是妙用。报身佛即体即用、体用一如。法依佛就是报身佛。再解释“一切法入自相共相”：真如不守自性，随缘成一切法。	Let us first explain “the Dharma-reliant Buddha.” Dharma refers to the Dharma body, which is the essence; reliance refers to the reward body, which is its wondrous functioning. The Sambhogakāya Buddha is both essence and function, with essence and function being one. Thus, the Dharma-reliant Buddha is the Sambhogakāya Buddha. Next, let us explain “all dharmas enter into individual characteristics and common characteristics”: suchness does not abide in its own nature but, according with conditions, becomes all dharmas.
真如本无相，因不守自性而显相，故名为“自相”。随众多缘，成一切法，法相虽多，皆无自性，都未离真	Suchness is originally without characteristics, but because it does not abide in its own nature, characteristics appear; hence these are called

如，故名为“共相”。“一切法入自相共相”是说一切法都是缘真如而生，一切法都无自性可得。	“individual characteristics.” According with the many conditions, it becomes all dharmas. Though dharma characteristics are many, all lack inherent nature and none depart from suchness; hence these are called “common characteristics.” “All dharmas enter into individual characteristics and common characteristics” means that all dharmas arise in dependence on suchness and that no inherent nature can be obtained in any dharma.
也就是说，一切法都是“缘生无性”的。报身佛说法，说的是缘生无性法，正所谓“无明为因生三细，境界为缘长六粗”。三细就是“无明业相、能见相、境界相”，即这段经文所说的“自心现习气因”。	That is to say, all dharmas are “conditioned arising without inherent nature.” When the Sambhogakāya Buddha teaches the Dharma, he teaches the dharmas of conditioned arising without inherent nature. As the saying goes, “Ignorance as cause gives rise to the three subtle characteristics, and objects as conditions foster the growth of the six coarse characteristics.” The three subtle characteristics are the characteristic of karmic activity of ignorance, the perceiving characteristic, and the characteristic of objects—the “causes of habitual tendencies manifested by one’s own mind” mentioned in this passage.
六粗就是“智相、相续相、执取相、计名字相、起业相、业系苦相”，即这段经文所说的“相续妄想自性计著因”。一心真如随缘成一切法，一切法缘生无性，所以说“种种不实如幻”。一切法本无实体，从缘而生，生亦无实性，所以说“种种计著不可得”。	The six coarse characteristics are the characteristic of intellect, the characteristic of continuity, the characteristic of grasping, the characteristic of attaching names, the characteristic of initiating karma, and the characteristic of suffering bound to karma. These are the “causes of the continuity of deluded thoughts and attachment to an imagined nature” mentioned in this passage. The one mind of suchness accords with conditions to become all dharmas, and all dharmas arise conditionally without inherent nature; therefore, “the various things are unreal, like illusions.” All dharmas originally lack substantial reality and arise from conditions; even their arising has no real nature. Therefore, “the various attachments are unobtainable.”
【复次大慧，计著缘起自性，生妄想自性相。大慧，如工幻师，依草木瓦石作种种幻。起一切众生若干形色，起种种妄想。彼诸妄想，亦无真实。】	Furthermore, Mahāmati, attachment to the inherent nature of dependent arising gives rise to the characteristics of an imagined nature. Mahāmati, it is like a conjurer who, relying on grass, wood, tiles, and stones, creates various illusions, producing the various forms and appearances of all

	sentient beings and giving rise to various deluded thoughts. Yet these deluded thoughts have no reality.
对“缘起自性”分别计度，执著不舍，从而产生妄想自性之相。就象魔术师，凭借草木瓦石，制造种种虚幻不实的假象。一切众生若干形色、种种妄想，也都是这样虚幻不实。所以说“彼诸妄想，亦无真实”。	One discriminates over and clings to the “inherent nature of dependent arising,” thereby producing the characteristics of an imagined nature. It is like a magician who uses grass, wood, tiles, and stones to create all kinds of illusory and unreal appearances. The various forms and appearances of all sentient beings, as well as their various deluded thoughts, are likewise illusory and unreal. Thus it is said, “Yet these deluded thoughts have no reality.”
【如是大慧，依缘起自性，起妄想自性，种种妄想心，种种相行事妄想相，计著习气妄想，是为妄想自性相生。大慧，是名依佛说法。】	Thus, Mahāmati, on the basis of the inherent nature of dependent arising, there arise the imagined nature, the various minds of deluded thoughts, the characteristics of deluded thoughts concerning the various activities and affairs of appearances, and deluded thoughts of attachment based on habitual tendencies. This is called the arising of the characteristics of an imagined nature. Mahāmati, this is called the Dharma taught by the Buddha upon whom the Dharma Buddha relies.
前边提到“妄想自性相”，什么是“妄想自性相”呢？依缘起自性，生起妄想自性，生起种种妄想心。有想则有行，有行则有事，所以说“种种相行事妄想相”。于缘起性中，有妄计性的种种相现，所以说“计著习气妄想”。	Earlier, “the characteristics of an imagined nature” were mentioned. What are these characteristics? On the basis of the inherent nature of dependent arising, an imagined nature arises, along with various minds of deluded thoughts. Where there is thought, there is activity; where there is activity, there are affairs. Thus it is said, “the characteristics of deluded thoughts concerning the various activities and affairs of appearances.” Within dependent arising, various appearances of imagined nature manifest; thus it is said, “deluded thoughts of attachment based on habitual tendencies.”
从“法依佛说一切法入自相共相”到这里，佛对这段经文作了个总结：“是名依佛说法”——这就是报身佛所说的法。佛有“法、报、化”三身，上面讲的是报身佛说法，那么，法身佛、化身佛各说什么法呢？请看下文：	From “the Dharma-reliant Buddha teaches that all dharmas enter into individual characteristics and common characteristics” to this point, the Buddha has summarized this passage: “This is called the Dharma taught by the Buddha upon whom the Dharma Buddha relies”—that is, the Dharma taught by the Sambhogakāya Buddha. The Buddha has the three bodies of Dharma, reward, and

	transformation. Above, the teaching of the Sambhogakāya Buddha was discussed. What Dharma, then, do the Dharma-body Buddha and the transformation-body Buddha each teach? Please see below.
【大慧，法佛者，离心自性相，自觉圣所缘境界建立施作。】	Mahāmati, the Dharma Buddha is established and functions in the realm that is the object of noble self-realization, apart from the characteristics of the mind's inherent nature.
“离心自性相”，离相则诸法寂灭，寂灭相，即法身说法之相。“自觉圣所缘境界建立施作”，寂灭并非断灭，不碍建立施作。又：“离心自性相”——毕竟不可得。“自觉圣所缘境界建立施作”——毕竟不断灭。	“Apart from the characteristics of the mind's inherent nature”: when characteristics are left behind, all dharmas are quiescent and extinguished. This characteristic of quiescent extinction is the manner in which the Dharma body teaches the Dharma. “The realm that is the object of noble self-realization is established and functions”: quiescent extinction is not annihilation, and it does not obstruct establishment and functioning. Further, “apart from the characteristics of the mind's inherent nature” means ultimately unobtainable; “the realm that is the object of noble self-realization is established and functions” means ultimately not annihilated.
“自觉圣所缘境界”乃是勉强起个名字。即此“法身”，也是勉强起个名字。强指法性为法身，乃是无名之名，非相之相。法身佛说法，不落语言，非关文字，乃是不说而说、当下现成。这正是前面所说的“四顿”。	“The realm that is the object of noble self-realization” is only a name reluctantly assigned. Even “Dharma body” is only a name reluctantly assigned. To designate dharmatā as the Dharma body is to use a name for what is nameless, a characteristic for what is without characteristics. The Dharma-body Buddha's teaching does not fall into language and has nothing to do with words and letters. It teaches without speaking and is complete in the present moment. This is precisely what was earlier called the “four sudden” teachings.
【大慧，化佛者，说施、戒、忍、精进、禅定及心智慧。离阴界入，解脱识相。分别观察建立，超外道见无色见。】	Mahāmati, the transformation Buddha teaches giving, precepts, patience, diligence, dhyāna, and wisdom. It frees beings from the characteristics of consciousness associated with the aggregates, realms, and sense entrances; it discriminates, observes, and establishes teachings, transcending the views of non-Buddhist paths and the view of formlessness.

化身佛说什么法呢？说“布施、持戒、忍辱、精进、禅定、智慧”六度等法。远离对“五阴、六入、十八界”的执著，进而从心识所现的幻相中解脱出来。分辨种种众生，观察不同根性，建立对机法门。	What Dharma does the transformation-body Buddha teach? He teaches such dharmas as the six perfections of giving, upholding the precepts, patience, diligence, dhyāna, and wisdom. He leads beings to leave behind attachment to the five aggregates, six sense entrances, and eighteen realms, and then to become liberated from the illusory appearances manifested by consciousness. He distinguishes the various sentient beings, observes their differing capacities, and establishes dharma gates suited to their capacities.
即此化身佛所说的法，也远超外道的见解，如无色见等。化身佛说法，使众生远离邪见，树立正见，引导众生走正修行路。这正是前面所说的“四渐”。	The Dharma taught by this transformation-body Buddha also far transcends the views of non-Buddhist paths, such as the view of formlessness. The transformation-body Buddha teaches the Dharma so that sentient beings may leave behind wrong views, establish right view, and be guided onto the path of correct cultivation. This is precisely what was earlier called the “four gradual” teachings.
【大慧，又法佛者，离攀缘。攀缘离，一切所作根量相灭。非诸凡夫声闻缘觉外道，计著我相、所著境界。自觉圣究竟差别相建立。是故大慧，自觉圣究竟差别相，当勤修学。自心现见，应当除灭。】	Mahāmati, furthermore, the Dharma Buddha is free from grasping at conditions. When grasping at conditions is absent, the characteristics of all acts, faculties, measures, and appearances are extinguished. This is not the realm to which ordinary beings, śrāvakas, pratyekabuddhas, or followers of non-Buddhist paths cling through the characteristics of self and their attached objects. The ultimate differentiating characteristics of noble self-realization are established. Therefore, Mahāmati, one should diligently cultivate and learn these ultimate differentiating characteristics of noble self-realization. The manifestations seen in one’s own mind should be eradicated.
讲了法报化三身说法之后，佛又以法身说法做总结，以凸显三身即一身，将说法之事归于法身佛。佛告诉大慧菩萨，法身佛是远离攀缘的。因其远离攀缘，则一切所作根量相灭。一切所作根量相，就是外道所持的有为法。	After explaining the teachings of the three bodies—the Dharma, reward, and transformation bodies—the Buddha again concludes with the Dharma body’s teaching, thereby highlighting that the three bodies are one body and attributing the act of teaching the Dharma to the Dharma-body Buddha. The Buddha tells Bodhisattva Mahāmati that the Dharma-body Buddha is free from grasping at conditions. Because it is free from such grasping, the characteristics of all acts, faculties, measures, and appearances are extinguished. The

	characteristics of all acts, faculties, measures, and appearances are the conditioned dharmas upheld by non-Buddhist paths.
今灭此相，就是无为法。无为的境界，非外道所能陵，非凡夫所能陵，乃至也非声闻缘觉小乘所能陵，因为外道凡夫执著我相，声闻缘觉执著涅　境界。	To extinguish these characteristics is the unconditioned dharma. The realm of the unconditioned cannot be fathomed by non-Buddhist paths, cannot be fathomed by ordinary beings, and cannot be fathomed even by the śrāvakas and pratyekabuddhas of the Lesser Vehicle, because followers of non-Buddhist paths and ordinary beings cling to the characteristic of self, while śrāvakas and pratyekabuddhas cling to the realm of nirvāṇa.
前面讲“圣智三相”的时候，讲说过“自觉圣智究竟相”，现在又说“自觉圣究竟差别相”，正所谓“一切贤圣皆以无为法而有差别”，那么，差别在哪里呀？其差别正是三身说法。	Earlier, in discussing the “three characteristics of noble wisdom,” we spoke of “the ultimate characteristic of noble self-realizing wisdom.” Now we speak again of “the ultimate differentiating characteristics of noble self-realization.” As it is said, “All sages and noble ones differ by means of the unconditioned dharma.” Where, then, does this difference lie? The difference lies precisely in the teachings of the three bodies.
其实，三身即一身、方便即究竟、渐渐乃顿顿。并非佛身有差别，乃是众生的根性有差别，对不同的根性说不同的法，所以就有“自觉圣究竟差别相建立”。佛勉励大慧菩萨，应当精勤修学自觉圣究竟差别相，应当除灭自心现见。也就是说，应当勤学无为，应当除灭有为。	In fact, the three bodies are one body; expedient means are ultimate; and gradualness is itself suddenness. It is not that the Buddha-bodies differ; rather, sentient beings differ in their capacities. Different teachings are taught for different capacities; hence there is the establishment of “the ultimate differentiating characteristics of noble self-realization.” The Buddha exhorted Mahāmati Bodhisattva to diligently cultivate and study the ultimate differentiating characteristics of noble self-realization, and to eliminate the appearances perceived by one’s own mind. That is to say, one should diligently study non-contrivance and eliminate contrivance.
【复次大慧，有二种声闻乘通分别相，谓得自觉圣差别相，及性妄想自性计著相。】	[Furthermore, Mahāmati, there are two distinguishing characteristics of the śrāvaka vehicle: the characteristic of attaining the distinctions of noble self-realization, and the characteristic of attachment to the imagined nature of self-nature.]
佛又告诉大慧菩萨，声闻乘有两种，其中一种与“分别相”相通。刚才讲“自觉圣究竟差别相”，现在又说	The Buddha further told Bodhisattva Mahāmati that there are two kinds of the Śrāvaka Vehicle, one

“分别相”“自觉圣差别相（少了“究竟”二字）”，其意在于，这分别相乃声闻所证，并不究竟。	of which corresponds to the “characteristic of discriminative appearance.” Earlier, “the ultimate characteristic of distinctions realized by the noble ones through their own awakening” was discussed; now “the characteristic of discriminative appearance” and “the characteristic of distinctions realized by the noble ones through their own awakening” are mentioned, with the two words “ultimate” omitted. The point is that this characteristic of discriminative appearance is realized by śrāvakas and is not ultimate.
这两种声闻，第一种是得自觉圣差别相声闻，第二种是性妄想自性计著相声闻。“自觉圣差别相”：这是声闻中之利根者，依四谛修，观空证灭，得自觉智。	Of these two kinds of śrāvakas, the first is the śrāvaka who attains the differentiating characteristics of noble self-realization, and the second is the śrāvaka characterized by attachment to the imagined nature of self-nature. “The differentiating characteristics of noble self-realization” refers to śrāvakas of sharp faculties, who cultivate in accordance with the Four Noble Truths, contemplate emptiness and realize cessation, and attain the wisdom of self-realization.
此种声闻，达于我空，未了法空，著于寂灭之乐，未至究竟，故少了“究竟”两字，名自觉圣差别相。“性妄想自性计著相”：这是钝根声闻所行之境界。钝根声闻，执教起见，灭色求空，未了色相无体，而逐物计实。“性妄想”，是妄执幻法实有自性。“自性计著”，是复于此等妄想，妄计其自性，亦即妄上加妄。	Such śrāvakas realize the emptiness of self but do not yet understand the emptiness of dharmas. Attached to the bliss of quiescent cessation, they have not reached the ultimate; therefore, the two words “ultimate” are omitted, and this is called “the characteristic of distinctions realized by the noble ones through their own awakening.” “The characteristic of attachment to the self-nature of false discriminations”: this is the realm practiced by śrāvakas of dull faculties. Śrāvakas of dull faculties give rise to views by clinging to teachings; they extinguish form in seeking emptiness, failing to understand that the appearances of form have no inherent substance, and instead pursue objects, taking them to be real. “False discriminations of self-nature” means mistakenly clinging to illusory dharmas as truly possessing a self-nature. “Attachment to self-nature” means further falsely imputing a self-nature to these discriminations—in other words, adding delusion upon delusion.
【云何得自觉圣差别相声闻？谓无常、苦、空、无我境界，真谛离欲寂灭，息阴、界、入自共相，外不坏相如实知，心得寂止。心寂止已，禅定解脱，三昧道果正受	[What is the śrāvaka who attains the differentiating characteristics of noble self-realization? It is one who, in the sphere of impermanence, suffering,

解脱。不离习气、不思议变易死，得自觉圣乐住声闻，是名得自觉圣差别相声闻。】	emptiness, and non-self, attains the ultimate truth of freedom from desire and quiescent cessation; who ceases the individual and common characteristics of the aggregates, realms, and sense-fields; who truly knows the indestructible characteristic as external; and whose mind attains quiescent cessation. Once the mind has attained quiescent cessation, there is liberation through dhyāna, liberation through the direct experience of samādhi, the path, and fruition. Yet one is not free from habitual tendencies or inconceivable transformational birth and death. One who attains and abides in the bliss of noble self-realization is called a śrāvaka who attains the differentiating characteristics of noble self-realization.]
什么是“自觉圣差别相声闻”呢？就是明见“无常、苦、空、无我”的境界，得“离欲、寂灭”的真谛，息灭“阴、界、入”的自相和共相，了知“外不坏相”如同实有，所以心得寂止，其实是心住一境，住于涅　的境界。	What is meant by “the śrāvaka who attains the differentiating characteristics of noble self-realization”? It is one who clearly sees the sphere of “impermanence, suffering, emptiness, and non-self”; attains the ultimate truth of “freedom from desire and quiescent cessation”; extinguishes the individual and common characteristics of the “aggregates, realms, and sense-fields”; and understands the “external indestructible characteristic” as if it were truly existent. The mind thereby attains quiescent cessation. In fact, this means that the mind abides in a single object, abiding in the sphere of nirvāṇa.
这段话须要简单地解释一下：先解释“阴界入自共相”，“阴、界、入”就是五阴十八界十二入，又叫五蕴十八界十二处，即色受想行识、眼耳鼻舌身意等。“阴界入自共相”，就是阴界入的总相和别相。	This passage requires a brief explanation. First, “the individual and common characteristics of the aggregates, realms, and sense-fields”: “aggregates, realms, and sense-fields” means the five aggregates, eighteen realms, and twelve sense-fields, also called the five aggregates, eighteen realms, and twelve bases—that is, form, feeling, perception, formations, and consciousness; the eye, ear, nose, tongue, body, mind, and so forth. “The individual and common characteristics of the aggregates, realms, and sense-fields” means their general and particular characteristics.
再解释“外不坏相”，涅　即不坏，不能了知生死即涅　，以为涅　在生死之外。“外不坏相如实知”，就是已了知涅　相，但以为涅　在生死之外实有。	Next, “the external indestructible characteristic”: nirvāṇa is indestructible, yet they cannot understand that birth and death are precisely nirvāṇa, and instead believe that nirvāṇa exists

	outside birth and death. “Truly knowing the external indestructible characteristic” means that they have understood the characteristic of nirvāṇa, but believe that nirvāṇa truly exists outside birth and death.
心得寂止之后，证得禅定解脱，证得三昧道果正受解脱，从而出离分段生死。然而，还有习气在，还有变易生死在。他所证得的是自觉圣乐，并且住于自觉圣乐。这一种声闻叫做“得自觉圣差别相声闻”。	After the mind attains quiescent cessation, they realize liberation through dhyāna and liberation through the direct experience of samādhi, the path, and fruition, thereby escaping segmented birth and death. Yet habitual tendencies remain, as does transformational birth and death. What they realize is the bliss of noble self-realization, and they abide in that bliss. Such a śrāvaka is called one who attains the differentiating characteristics of noble self-realization.
【大慧，得自觉圣差别乐住菩萨摩诃萨，非灭门乐正受乐，顾悯众生及本愿，不作证。大慧，是名声闻得自觉圣差别相乐。菩萨摩诃萨，于彼得自觉圣差别相乐，不应修学。】	[Mahāmati, bodhisattva mahāsattvas who attain and abide in the bliss of the distinctions of noble self-realization do not take as realization the bliss of direct experience through the gate of cessation. Out of compassion for sentient beings and in accordance with their original vows, they do not make it their realization. Mahāmati, this is called the bliss of the śrāvaka’s attainment of the differentiating characteristics of noble self-realization. Bodhisattva mahāsattvas should not cultivate and study that bliss of attaining the differentiating characteristics of noble self-realization.]
发大愿救度众生的大菩萨，也会证到“自觉圣差别相”，但不住于自觉圣乐，不同于小乘住于寂灭门的正受乐。因为大菩萨顾悯众生，不忘救度众生的本愿，所以不住于这样的证量（不作证）。这种证量名为声闻所证的得自觉圣差别相乐，大菩萨不应修学他们所证的境界。	Great bodhisattvas who arouse great vows to liberate sentient beings may also realize “the differentiating characteristics of noble self-realization,” but they do not abide in the bliss of noble self-realization. Unlike adherents of the Lesser Vehicle, who abide in the bliss of direct experience through the gate of quiescent cessation, great bodhisattvas have compassion for sentient beings and do not forget their original vow to liberate them; therefore, they do not abide in such realization—they do not take it as realization. This realization is called the bliss of the śrāvaka’s attainment of the differentiating characteristics of noble self-realization. Great bodhisattvas should not cultivate the state realized by such śrāvakas.

【大慧，云何心妄想自性计著相声闻？所谓大种，青黄赤白坚湿暖动，非作生，自相共相。先胜善说，见已，于彼起自性妄想。菩萨摩诃萨，于彼应知应舍，随入法无我相，灭人无我相见，渐次诸地相续建立。是名诸声闻性妄想自性计著相。】	[Mahāmati, what is the śrāvaka characterized by the mind's imagined attachment to self-nature? Namely, the great elements—blue, yellow, red, white; hard, moist, warm, and moving—are not produced by fabrication and possess individual and common characteristics. The Foremost One of old has well explained this; having seen it, they give rise to imagined self-nature regarding it. Bodhisattva mahāsattvas should understand and abandon this, enter in accordance with the characteristic of the non-self of phenomena, eliminate the view of the characteristic of the non-self of persons, and progressively establish the successive stages. This is called the imagined attachment to self-nature of all śrāvakas.]
心妄想自性计著相声闻，就是前面所说的第二种声闻——性妄想自性计著相声闻。什么是“心妄想自性计著相声闻”呢？如果简称第一种声闻是“离相声闻”，那么，这第二种声闻便可简称为“著相声闻”。	The śrāvaka characterized by the mind's imagined attachment to self-nature is the second kind of śrāvaka mentioned above—the śrāvaka characterized by attachment to the imagined nature of self-nature. What is this śrāvaka? If the first kind of śrāvaka is briefly called a “śrāvaka free from characteristics,” then this second kind may briefly be called a “śrāvaka attached to characteristics.”
大种，就是“地、水、火、风”四大，或者“地、水、火、风、空、根、识”七大。“青、黄、赤、白”是四大之种种色相。“坚、湿、暖、动”是四大之性相。先胜，是指佛。“先胜善说”——佛善于说法。	The great elements are the four elements of earth, water, fire, and wind, or the seven great elements of earth, water, fire, wind, space, faculties, and consciousness. Blue, yellow, red, and white are the various forms and colors of the four great elements. Hardness, moisture, warmth, and movement are their inherent characteristics. “The Foremost One of old” refers to the Buddha. “The Foremost One of old has well explained this” means that the Buddha is skilled in teaching the Dharma.
说大种、青黄赤白诸色、坚湿暖动诸性，都不是造作而生（非作生），也就是说，都不是神造出来的，都有自己的形相——自相，它们之间也有共同的形相——共相。	He taught that the great elements, the various colors of blue, yellow, red, and white, and the various inherent characteristics of hardness, moisture, warmth, and movement are not produced by fabrication. That is, they were not created by a god. They each have their own characteristics—their individual characteristics—and also share common characteristics.

著相声闻听到佛说这样的法，便执著为心外有法，妄执为万法有自性——于彼起自性妄想。其实，佛更多宣说的是万法无自性，他们却不能相应，因为他们著相啊！这就是第二种声闻，名为“性妄想自性计著相声闻”。	When śrāvakas attached to characteristics hear the Buddha teach in this manner, they become attached to the existence of dharmas outside the mind and falsely cling to the notion that the myriad dharmas have self-nature—thus, regarding them, they give rise to imagined self-nature. Yet what the Buddha more often expounds is that the myriad dharmas have no self-nature. They cannot accord with this because they are attached to characteristics. This is the second kind of śrāvaka, called the śrāvaka characterized by attachment to the imagined nature of self-nature.
大菩萨应该知道他们的执著，应该舍离他们的执著，应该随顺进入“法无我”的境界。若未证“法无我”，只知“人无我”，就是法执未破，所以说“灭人无我相见”。灭人无我相见，就是人法都无我。如此渐次证入诸地——渐次诸地相续建立。	Great bodhisattvas should recognize these attachments and abandon them. They should enter in accordance with the sphere of the non-self of phenomena. If one has not realized the non-self of phenomena and knows only the non-self of persons, then attachment to dharmas has not been broken. Hence it says, “eliminate the view of the characteristic of the non-self of persons.” To eliminate the view of the characteristic of the non-self of persons means that both persons and phenomena are without self. In this way, one progressively realizes and enters the various stages—the successive stages are progressively established.
本门概要：	Summary of This Section:
前一门遣除“有、无”，转妄想为正智；遣除“色、空”，转名相为如如。这一门便将正智和如如彰显出来。前一门归结为“最胜子以自心现方便而教授之”，所以这一门大慧菩萨问“云何净除一切众生自心现流”。	The preceding section eliminated “existence and nonexistence,” transforming deluded thought into right wisdom; it eliminated “form and emptiness,” transforming names and characteristics into suchness. This section now brings right wisdom and suchness to light. The preceding section concluded that “the Foremost One instructs through expedient means based on the appearances of one’s own mind”; therefore, in this section Mahāmati Bodhisattva asks, “How can the stream of appearances of the minds of all sentient beings be purified and eliminated?”
佛在本门先讲了净除一切众生自心现流的方法——四顿四渐，以彰显如来正智。接着讲了法报化三身说法，导归三身即一身、渐渐乃顿顿，以彰显如如。同时指出有两种声闻，劝诫大菩萨舍离他们的偏狭劣见，精勤修学	In this section, the Buddha first explains the method for purifying and eliminating the stream of appearances of the minds of all sentient beings—four sudden and four gradual approaches—in

自觉圣究竟差别相。所谓“自觉圣究竟差别相”，就是如来自觉圣趣，就是圣谛第一义。	order to bring forth the Tathāgata’s right wisdom. He then explains the teaching of the dharmakāya, sambhogakāya, and nirmāṇakāya, guiding the discussion back to the truth that the three bodies are one body and that gradualness is itself suddenness, in order to bring forth suchness. At the same time, he points out two kinds of śrāvakas, exhorting great bodhisattvas to abandon their narrow and inferior views and diligently cultivate and study the ultimate differentiating characteristics of noble self-realization. The so-called “ultimate differentiating characteristics of noble self-realization” are the Tathāgata’s sphere of noble self-realization—the ultimate meaning of the noble truths.

五、常不思议

05. Ever Inconceivable

【尔时，大慧菩萨摩诃萨白佛言，世尊，世尊所说常不思议自觉圣趣境界，及第一义境界。世尊，非诸外道所说常不思议因缘耶？】	[At that time, the Mahāsattva Mahāmati addressed the Buddha: “World-Honored One, the realm of permanent inconceivability and self-realized noble attainment of which the World-Honored One speaks, and the realm of ultimate truth—are these not the permanent inconceivable causes and conditions spoken of by the non-Buddhist paths?”]
常，就是没有尽期。清净法界，无生无灭，性无变易，故说为常。思是思维，议是议论。议论是言语，思维是心行。不思议，就是言语道断，心行路绝。思维和语言不能到，不可思议。“常不思议”这个词，外道也使用。	“Permanent” means without an end. The pure Dharma realm is neither arising nor ceasing, and its nature does not change; therefore, it is called permanent. Si means thinking, and yi means deliberation. Deliberation belongs to speech, while thinking is an activity of mind. “Inconceivable” means that the path of words is cut off and the course of mental activity comes to an end. It cannot be reached by thought or language; it is inconceivable. The non-Buddhist paths also use the expression “permanent inconceivability.”
大慧菩萨问佛：您所说的“常不思议自觉圣趣境界”和“第一义境界”，不是外道所说的“常不思议因缘”吧？自觉，是常智。圣趣，是常境。第一义，体绝言思，名不思议。	Mahāmati Bodhisattva asked the Buddha: “The ‘realm of permanent inconceivability and self-realized noble attainment’ and the ‘realm of ultimate truth’ of which you speak are not the ‘permanent inconceivable causes and conditions’ spoken of by the non-Buddhist paths, are they?”

	Self-realization is permanent wisdom. Noble attainment is a permanent realm. Ultimate truth is, in its essence, beyond words and thought, and is therefore called inconceivable.
【佛告大慧，非诸外道因缘得常不思议。所以者何？诸外道常不思议不因自相成。若常不思议不因自相成者，何因显现常不思议？复次大慧，不思议若因自相成者，彼则应常。由作者因相故，常不思议不成。】	[The Buddha said to Mahāmati: “The permanent inconceivability attained through the causes and conditions of the non-Buddhist paths is not so. Why is this? The permanent inconceivability of the non-Buddhist paths is not established through its own characteristics. If permanent inconceivability is not established through its own characteristics, then through what cause does permanent inconceivability appear? Furthermore, Mahāmati, if inconceivability were established through its own characteristics, then it should be permanent. Yet because of the characteristics of a creator as its cause, permanent inconceivability cannot be established.”]
如来所说的常不思议，是以第一义为因，以自觉圣趣为相，因是真因，相是实相。而外道是妄计“神造”、“神我”为因，妄以无常为常。	The permanent inconceivability taught by the Tathāgata takes ultimate truth as its cause and self-realized noble attainment as its characteristic. Its cause is a true cause, and its characteristic is true reality. The non-Buddhist paths, however, mistakenly posit “God’s creation” and a “divine self” as causes, falsely taking what is impermanent to be permanent.
佛告诉大慧菩萨，“非诸外道因缘得常不思议”——诸外道所说的因缘，得不到常不思议。	The Buddha told Mahāmati Bodhisattva, “The permanent inconceivability attained through the causes and conditions of the non-Buddhist paths is not so”—the causes and conditions spoken of by the non-Buddhist paths cannot attain permanent inconceivability.
“所以者何”——为什么这么说呢？“诸外道常不思议不因自相成”——诸外道所说的常不思议，妄计“神造”“神我”为因，不以第一义为因，不以自觉圣趣为相而成。	“Why is this?”—why is this said? “The permanent inconceivability of the non-Buddhist paths is not established through its own characteristics”—the permanent inconceivability spoken of by the non-Buddhist paths mistakenly takes “God’s creation” and a “divine self” as its cause. It is not established by taking ultimate truth as its cause and self-realized noble attainment as its characteristic.
“若常不思议不因自相成者，何因显现常不思议”——如果不以自觉圣趣为相而成，还有什么因缘能显现常不思议！“不思议若因自相成者，彼则应常”——如果他	“If permanent inconceivability is not established through its own characteristics, then through what causes and conditions can permanent

把他所说的“常不思议”也说成“因自相成”，那么，“神造”	inconceivability appear?”—if it is not established by taking self-realized noble attainment as its characteristic, what other causes and conditions could make permanent inconceivability appear? “If inconceivability were established through its own characteristics, then it should be permanent”—if they also claimed that their “permanent inconceivability” were “established through its own characteristics,” then the “god” of “God’s creation”
的“神”、“神我”的“我”，也应该是常啊！“由作者因相故，常不思议不成”——“作者”是指“神造”的“神”、“神我”的“我”。妄计神、我为因，由于“神、我”的无常之相，所以他们所说的“常不思议”不能成立。	and the “self” of a “divine self” should also be permanent! “Because of the characteristics of a creator as its cause, permanent inconceivability cannot be established”—“creator” refers to the “god” of “God’s creation” and the “self” of a “divine self.” They mistakenly posit god and self as causes; because the characteristics of “god” and “self” are impermanent, the “permanent inconceivability” of which they speak cannot be established.
【大慧，我第一义常不思议，第一义因相成，离性非性。得自觉相，故有相。第一义智因，故有因。离性非性故，譬如无作虚空、涅　灭尽，故常。如是大慧，不同外道常不思议论。如是大慧，此常不思议，诸如来自觉圣智所得，如是故常不思议。自觉圣智所得，应当修学。】	[“Mahāmati, my ultimate truth is permanently inconceivable. It is established through the cause and characteristics of ultimate truth, and is free from being and nonbeing. Because it attains the characteristic of self-realization, it has a characteristic. Because ultimate truth is its wisdom-cause, it has a cause. Being free from being and nonbeing, it is permanent, like uncreated space and the extinction of nirvāṇa. Thus, Mahāmati, it differs from the doctrine of permanent inconceivability taught by the non-Buddhist paths. Thus, Mahāmati, this permanent inconceivability is attained by the self-realized noble wisdom of all Tathāgatas. Therefore, it is permanently inconceivable. What is attained by self-realized noble wisdom should be cultivated.”]
佛告诉大慧菩萨，我所说的常不思议，是以第一义为因为相而成，离性，也离非性。第一义，即是中道实相，以中道实相为因即是常因，以中道实相为相即是常相。离性，则非有。离非性，则非无。	The Buddha told Mahāmati Bodhisattva: The permanent inconceivability of which I speak is established with ultimate truth as both cause and characteristic; it is free from being and also free from nonbeing. Ultimate truth is the true reality of the Middle Way. Taking the true reality of the Middle Way as cause is a permanent cause, and taking it as characteristic is a permanent characteristic. Being free from being means that it

	is not existent; being free from nonbeing means that it is not nonexistent.
如此则远离有无之过，非有非无正显中道。中道不相对而绝对，所以常。因其常，所以妙。因其妙，所以不可思议。得自觉相，故有相。以第一义为因，故有因。“譬如无作虚空、涅　灭尽，故常”——无作，就是无为。	In this way, it is far removed from the errors of being and nonbeing; neither existent nor nonexistent precisely reveals the Middle Way. The Middle Way is not relative but absolute, and is therefore permanent. Because it is permanent, it is wondrous. Because it is wondrous, it is inconceivable. Because it attains the characteristic of self-realization, it has a characteristic. Because ultimate truth is its cause, it has a cause. “Like uncreated space and the extinction of nirvāṇa, it is permanent”—uncreated means unconditioned.
虚空以无为，所以常。涅　以灭尽，所以常。因此，不同于外道所说的常不思议论。此常不思议，乃是诸如来自觉圣智所得，诸大菩萨应当修学。	Space is permanent because it is unconditioned. Nirvāṇa is permanent because of extinction. Therefore, this differs from the doctrine of permanent inconceivability taught by the non-Buddhist paths. This permanent inconceivability is attained through the self-realized noble wisdom of all Tathāgatas, and all great bodhisattvas should cultivate it.
【复次大慧，外道常不思议无常性，异相因故，非自作因相力故常。】	[“Furthermore, Mahāmati, the permanent inconceivability of the non-Buddhist paths has no permanent nature because it has a cause of different characteristics. It is not permanent through the power of its own cause and characteristics.”]
佛告诉大慧菩萨，外道所说的常不思议，其实并无常性，因为他以“神造”或者“神我”为因，另立一个“神”或者“我”为因，所以说他“异相因”。他不是“自作因相”。佛所说的常不思议，以智慧为因，以自觉为相，就是自因自相，而不是另立一个不同的因。	The Buddha told Mahāmati Bodhisattva that the permanent inconceivability spoken of by the non-Buddhist paths in fact has no permanent nature. Because they take “God’s creation” or a “divine self” as cause, establishing a separate “god” or “self” as cause, it is said that they have a “cause of different characteristics.” It is not its own cause and characteristic. The permanent inconceivability taught by the Buddha takes wisdom as cause and self-realization as characteristic; it is its own cause and characteristic, rather than establishing a different cause apart from itself.

【复次大慧，诸外道常不思议，于所作性非性，无常，见已，思量计常。】	[“Furthermore, Mahāmati, the non-Buddhist paths, having seen the impermanence of the being and nonbeing of what is produced, conceive and calculate permanent inconceivability.”]
先解释“于所作性非性”。所作，就是有为。性，就是有。非性，就是无。“于所作性非性”，就是世间有为法的“有”并不常有，之后就没有了。佛告诉大慧菩萨，诸外道所说的常不思议是思量计度出来的。	Let us first explain “the being and nonbeing of what is produced.” What is produced means the conditioned. Being means existence, and nonbeing means nonexistence. “The being and nonbeing of what is produced” means that the existence of conditioned worldly dharmas does not endure forever; afterward, it is no longer there. The Buddha told Mahāmati Bodhisattva that the permanent inconceivability spoken of by the non-Buddhist paths is conceived and calculated.
他见世间有为诸法，“有”过之后，就变成“无”。见此之后，思量计度“神”（比如那罗延天）或者“我”（比如阳神）是常，以为常不思议。其实这也是无常——饶经八万劫，终是落空亡。	They see the conditioned dharmas of the world: after “being,” they become “nonbeing.” Having seen this, they conceive and calculate that a “god,” such as Nārāyaṇa, or a “self,” such as the yang spirit, is permanent, and take it to be permanently inconceivable. Yet this too is impermanent—though it may last through eighty thousand kalpas, in the end it still falls into emptiness and annihilation.
【大慧，我亦以如是因缘，所作者性非性，无常，见已，自觉圣境界，说彼常无因。】	[“Mahāmati, having likewise seen that what is produced is being and nonbeing, and is impermanent, I speak, on the basis of the realm of self-realized noble attainment, of that permanent state as having no cause.”]
前面刚解释过“于所作性非性”，这里又说“所作者性非性”，意思一样。佛告诉大慧菩萨，我也见世间有为诸法，“有”过之后，就变成“无”。见此之后，而修于常，亲证自觉圣境界，而后乃知诸外道所说的常其实也是无常，故说他的“常不思议”并无常因。	“The being and nonbeing of what is produced” has just been explained above; here, “the being and nonbeing of what is made” has the same meaning. The Buddha told Mahāmati Bodhisattva: I too see that the conditioned dharmas of the world, after “being,” become “nonbeing.” Having seen this, I cultivate what is permanent and directly realize the realm of self-realized noble attainment. Only then do I know that the permanence spoken of by the non-Buddhist paths is in fact also impermanent; therefore, their “permanent inconceivability” is said to have no permanent cause.
【大慧，若复诸外道因相成常不思议，因自相性非性，同于兔角。此常不思议，但言说妄想，诸外道辈有如是	[“Mahāmati, if the permanent inconceivability of the non-Buddhist paths is established through causes and characteristics, then the being and

过。所以者何？谓但言说妄想，同于兔角，自因相非分。】	nonbeing of its own causal characteristics are like rabbit horns. This permanent inconceivability is merely verbal delusion; the non-Buddhist paths have such an error. Why is this? Because their merely verbal delusion is like rabbit horns, and it does not partake of its own causal characteristics.”]
佛告诉大慧菩萨，诸外道所说的常不思议，因其没有离开有无，因见无常，就比照无常而计度出一个“常”来。就象见牛有角，就比照着牛角说“兔子无角”一样。	The Buddha told Mahāmati Bodhisattva that the permanent inconceivability spoken of by the non-Buddhist paths has not departed from being and nonbeing. Seeing impermanence, they analogize from it and conceive a “permanent” state. This is like seeing that cattle have horns and, by comparison with cattle horns, saying, “Rabbits have no horns.”
如果没有牛角作比照，如果根本就不存在“角”的概念，那么“兔子有没有角”不就无从谈起了么！所以说他们的常不思议，只是言说妄想，诸多外道之辈都有这样的过错。	If there were no cattle horns for comparison, if the very concept of “horn” did not exist, then how could one even speak of whether rabbits have horns? Therefore, their permanent inconceivability is merely verbal delusion, and the various non-Buddhist paths all make this error.
为什么都有这样的过错呢？因为他们只是言说妄想，就象比着牛角说“兔无角”一样，以无因为因，只有言说，并无实义。由于他们不是以第一义自觉圣智为因，所以说他们“自因相非分”。	Why do they all make this error? Because they merely engage in verbal delusion. Like saying “rabbits have no horns” by comparison with cattle horns, they take a non-cause as a cause; there are only words, with no real meaning. Because they do not take the self-realized noble wisdom of ultimate truth as their cause, it is said that they do not partake of their own causal characteristics.
【大慧，我常不思议，因自觉得相故，离所作性非性，故常。非外性非性无常，思量计常。】	[“Mahāmati, my permanent inconceivability is permanent because it attains self-realization as its cause and characteristic, and is free from the being and nonbeing of what is produced. It is not like the non-Buddhist paths, which, seeing the impermanence of external being and nonbeing, conceive and calculate permanence.”]
佛告诉大慧菩萨，我所说的常不思议，以自觉自证为因相，远离有无两边，所以是真常。外道见“有已还无”，以此无常为比照，思量计度“神”或者“我”为常。我所说的，与他们所说的，根本就不相干。	The Buddha told Mahāmati Bodhisattva: The permanent inconceivability of which I speak takes self-realization and direct realization as its cause and characteristic. It is free from the two extremes of being and nonbeing, and is therefore true permanence. The non-Buddhist paths see that “being” returns to “nonbeing,” and, taking this impermanence as their comparison, conceive and

	calculate that a “god” or “self” is permanent. What I teach has nothing whatever to do with what they teach.
【大慧，若复外性非性无常，思量计常不思议常，而彼不知常不思议自因之相。去得自觉圣智境界相远，彼不应说。】	[“Mahāmati, if, seeing the impermanence of external being and nonbeing, the non-Buddhist paths conceive and calculate a permanently inconceivable permanence, yet do not know the characteristics of the self-causes of permanent inconceivability, then they are far removed from the characteristics of the realm of self-realized noble wisdom. They should not make such assertions.”]
多次提到“性非性”，在这里打个比方说明一下吧。比如花开花落：盛开的花具有花的性质，就是“性”（花性）；败落的花就不具有花的性质了，就是“非性”。	“Being and nonbeing” have been mentioned repeatedly. Let us illustrate them here with an example. Consider flowers blooming and falling: a flower in full bloom possesses the nature of a flower; this is “being,” or flower-nature. A withered flower no longer possesses the nature of a flower; this is “nonbeing.”
“性”就是有花，“非性”就是没有花，所以我们在前面说“性就是有，非性就是无”。	“Being” means that there is a flower, while “nonbeing” means that there is no flower. This is why we said above that being means existence and nonbeing means nonexistence.
“有”过之后，就变成“无”——有已还无，无常啊！“外性非性无常”，就是外道看到了有已还无，看到了无常，因而思量，妄计神我为常。	After “being,” there is “nonbeing”—being returns to nonbeing: this is impermanence. “The impermanence of external being and nonbeing” means that the non-Buddhist paths see being return to nonbeing, see impermanence, and thus conceive and falsely calculate that a divine self is permanent.
佛告诉大慧菩萨，外道看到了有已还无，看到了无常，他们犯了四个错误：一、思量计常不思议常——比照着无常，他们要思量计度出来一个不可思议的常。	The Buddha told Mahāmati Bodhisattva that, having seen being return to nonbeing and having seen impermanence, the non-Buddhist paths commit four errors. First, “they conceive and calculate a permanently inconceivable permanence”—by comparison with impermanence, they conceive and calculate an inconceivable permanence.
二、而彼不知常不思议自因之相——他们不知道“常不思议”是以智慧为因，以自觉为相。他们总是向心外求取。三、去得自觉圣智境界相远——心外取法，转求转	Second, “they do not know the characteristics of the self-causes of permanent inconceivability”—they do not know that permanent inconceivability takes wisdom as its cause and self-realization as its

远，以至于与如来自觉圣智相差甚远。四、彼不应说——他们没有证到常不思议，他们不应该立说。	characteristic. They always seek outside the mind. Third, “they are far removed from the characteristics of the realm of self-realized noble wisdom”—seeking dharmas outside the mind, the more they seek, the farther away they become, until they differ greatly from the self-realized noble wisdom of the Tathāgata. Fourth, “they should not make such assertions”—they have not realized permanent inconceivability and should not establish such a doctrine.
【复次大慧，诸声闻畏生死妄想苦，而求涅　。不知生死涅　差别，一切性妄想，非性。未来诸根境界休息，作涅　想。非自觉圣智趣藏识转。是故凡愚说有三乘，说心量趣无所有。是故大慧，彼不知过去未来现在诸如来自心现境界。计著外心现境界，生死轮常转。】	[“Furthermore, Mahāmati, śrāvakas, fearing the suffering of the deluded conception of birth and death, seek nirvāṇa. They do not know that the distinctions between birth and death and nirvāṇa, and all conceptions of things, are without inherent nature. Seeing the future cessation of the realms of the faculties, they conceive it as nirvāṇa. This is not the transformation of the storehouse consciousness through self-realized noble wisdom. Therefore, ordinary people and fools speak of three vehicles and say that the realms of mind-only are nonexistent. Therefore, Mahāmati, they do not know the realms manifested by the minds of the Tathāgatas of the past, future, and present. Clinging to realms manifested by the external mind, they continually revolve in the cycle of birth and death.”]
说完外道，再说小乘。这里的“诸声闻”是指小乘。佛又告诉大慧菩萨，小乘行人畏惧生死欣求涅　。他们不知道，生死与涅　的差别之相，都是妄想，无有实性（非性）。小乘的智眼，见未来根尘息灭，以为这就是涅　。	Having finished discussing the non-Buddhist paths, the text turns to the Lesser Vehicle. Here, “the śrāvakas” refers to the Lesser Vehicle. The Buddha again told Mahāmati Bodhisattva that Lesser Vehicle practitioners fear birth and death and seek nirvāṇa with longing. They do not know that the distinguishing characteristics of birth and death and nirvāṇa are all deluded conceptions and have no inherent nature. With their eye of wisdom, Lesser Vehicle practitioners see the future cessation of the sense faculties and their objects, and take this to be nirvāṇa.
其实，这不是自觉圣智所趣的境界，也没有转识成智。凡愚之人，不能相应大乘之法——生死即涅　，他们说有三乘，他们说“心量趣无所有”，这是小乘的偏真涅　。	In fact, this is not the realm toward which self-realized noble wisdom tends, nor does it involve transforming consciousness into wisdom. Ordinary, deluded people cannot accord with the Mahāyāna teaching that birth and death are precisely nirvāṇa.

	They speak of three vehicles and say that “the mind's range tends toward nothingness.” This is the biased true nirvāṇa of the Lesser Vehicle.
他们不知道，三世诸佛涅　妙心，是自心发现，并非别有一个涅　。他们妄计心外有涅　法，变易生死未了，故而生死轮常转。这是说一切法不灭。小乘圣者却灰心灭志，希望“心量趣无所有”，追求“不受后有”。用现代话说，他们是极端的厌世主义者。下面说一切法不生。	They do not know that the wondrous mind of nirvāṇa of all Buddhas of the three times is discovered within one’s own mind; there is no separate nirvāṇa. They falsely imagine a nirvāṇa-dharma outside the mind. Since they have not ended transformational birth and death, the wheel of birth and death continues to turn. This explains that all dharmas do not cease. Yet the saints of the Lesser Vehicle lose heart and extinguish their aspirations, hoping that “the mind's range tends toward nothingness” and pursuing “no further rebirth.” In modern terms, they are extreme world-weary pessimists. The following explains that all dharmas do not arise.
【复次大慧，一切法不生，是过去未来现在诸如来所说。所以者何？谓自心现，性非性，离有非有生故。】	[Furthermore, Mahāmati, the non-arising of all dharmas is taught by the Tathāgatas of the past, future, and present. Why is this so? Because they are manifestations of one’s own mind; their nature and non-nature are free from arising as existent or nonexistent.]
一切法不生，是三世诸佛所说。为何这么说呢？因为一切法本自不生，都是自心起现的幻相，没有实性可得。离有生，也离非有生，有无俱离。	The non-arising of all dharmas is taught by all Buddhas of the three times. Why is this said? Because all dharmas are originally unborn; they are illusory appearances manifested by one’s own mind, and no real nature can be found in them. They are free from arising as existent and also free from arising as nonexistent; both existence and nonexistence are left behind.
【大慧，一切性不生。一切法如兔马等角是愚痴凡夫不觉妄想自性，妄想故。大慧，一切法不生，自觉圣智趣境界者，一切性自性相不生，非彼愚夫妄想二境界。自性身财建立趣自性相。大慧，藏识摄所摄相转，愚夫堕生住灭二见，希望一切性生，有非有妄想生，非圣贤也。大慧，于彼应当修学。】	[Mahāmati, no nature arises. The claim that all dharmas are like the horns of a rabbit or horse is due to the deluded imaginings of foolish ordinary people, who do not realize their own imagined nature. Mahāmati, the non-arising of all dharmas is the realm toward which self-realized noble wisdom tends. The characteristics of the self-nature of all natures do not arise; this is not the dual realm of the foolish person's imaginings. The self-nature of body and possessions is established as characteristics of self-nature. Mahāmati, the ālaya consciousness turns through the characteristics of

	grasping and what is grasped. Foolish people fall into the two views of arising, abiding, and ceasing, hoping that all natures arise and giving rise to the deluded imaginings of existence and nonexistence. They are not sages. Mahāmati, one should cultivate and learn this.]
说“一切性不生”，是指“一切法不生”并不等于空无，而是说一切法都无实性。愚痴凡夫不能觉知妄想起于自性，听到“一切法不生”就妄计一切法如兔马之无角，这是他们妄想之故。	To say that “no nature arises” means that “all dharmas do not arise” does not mean sheer nothingness; rather, it means that all dharmas lack real nature. Foolish ordinary people cannot realize that deluded imaginings arise from their own nature. On hearing that “all dharmas do not arise,” they falsely imagine that all dharmas are like the nonexistent horns of rabbits and horses. This is due to their deluded imaginings.
一切法不生，是自觉圣智的境界，一切法的性质都是缘起性空，并非生出法的自性相，这不是愚痴凡夫妄想的“有、无”两种境界。自身和资养自身的财物，都是藏识影像，并无实物可得。	The non-arising of all dharmas is the realm of self-realized noble wisdom. The nature of all dharmas is emptiness dependent on conditions; it is not the self-nature of characteristics that gives rise to dharmas. This is not the twofold realm of “existence” and “nonexistence” imagined by foolish ordinary people. One’s body and the possessions that sustain it are all images of the ālaya consciousness; no actual things can be found.
凡夫堕在“生住灭”的见解里，堕在“有无二见”的见解里，希望一切能生起实性，这就生起“有”“非有”两种妄想，他们毕竟不是圣贤啊。讲了“一切法不灭”、“一切法不生”之后，说“于彼应当修学”，就是指应当修学一切法不生不灭。	Ordinary people fall into views of “arising, abiding, and ceasing,” and into the two views of existence and nonexistence. Hoping that all things may arise with a real nature, they give rise to the two deluded imaginings of “existence” and “nonexistence.” Ultimately, they are not sages. After explaining that all dharmas do not cease and that all dharmas do not arise, the text says, “one should cultivate and learn this,” meaning that one should cultivate and learn the non-arising and non-ceasing of all dharmas.
【复次大慧，有五无间种性。云何为五？谓声闻乘无间种性、缘觉乘无间种性、如来乘无间种性、不定种性、各别种性。】	[Furthermore, Mahāmati, there are five kinds of uninterrupted dispositions. What are the five? They are the uninterrupted disposition of the Śrāvaka Vehicle, the uninterrupted disposition of the Pratyekabuddha Vehicle, the uninterrupted disposition of the Tathāgata Vehicle, the indeterminate disposition, and the distinct disposition.]

所谓“无间”，是指纯一，无间杂。种性，就是根性。无间种性，就是纯粹不杂的秉性，或者说是纯一的个性。佛又告诉大慧菩萨，有五种无间种性。都有哪五种啊？有声闻乘无间种性、缘觉乘无间种性、如来乘无间种性、不定种性、各别种性。	“Uninterrupted” means pure and unmixed. Disposition means innate capacity. Thus, an uninterrupted disposition is a pure, unmixed temperament, or, one might say, a single-minded disposition. The Buddha further told Mahāmati that there are five kinds of uninterrupted dispositions. What are these five? They are the uninterrupted disposition of the Śrāvaka Vehicle, the uninterrupted disposition of the Pratyekabuddha Vehicle, the uninterrupted disposition of the Tathāgata Vehicle, the indeterminate disposition, and the distinct disposition.
【云何知声闻乘无间种性？若闻说得阴界入自共相断，知时，举身毛孔熙怡欣悦。及乐修相智，不修缘起发悟之相。是名声闻乘无间种性。声闻无间见第八地，起烦恼断，习烦恼不断，不度不思议变易死。度分段死。正师子吼：我生已尽，梵行已立，不受后有。如实知，修习人无我，乃至得般涅　觉。】	[How does one recognize the uninterrupted disposition of the Śrāvaka Vehicle? When such a person hears that the individual and common characteristics of the aggregates, elements, and sense-fields can be cut off, and understands this, every pore on the body thrills with delight and joy. Such a person delights in cultivating knowledge of characteristics, but does not cultivate the characteristics of awakening through dependent origination. This is called the uninterrupted disposition of the Śrāvaka Vehicle. Śrāvakas with uninterrupted dispositions see the eighth bhūmi; when afflictions arise, they are cut off, but the habitual tendencies of affliction are not cut off. They do not transcend the inconceivable transformational death, but transcend segmented birth and death. They rightly roar the lion’s roar: “My birth has ended, the pure life has been established, and I will undergo no further rebirth.” Knowing this as it truly is, they cultivate the selflessness of persons, until they attain the realization of parinirvāṇa.]
什么样的人属于声闻乘无间种性呢？听到佛说五阴十八界十二入能够断除，知道能断时，高兴的全身毛孔都张开了。他们喜欢修“相智”，不喜欢修“缘起发悟之相”。这样的人属于声闻乘无间种性。	What kind of person belongs to the uninterrupted disposition of the Śrāvaka Vehicle? Upon hearing the Buddha explain that the five aggregates, eighteen elements, and twelve sense-fields can be eliminated, and understanding that they can be eliminated, they are so delighted that every pore of their body opens. They like to cultivate “knowledge of characteristics,” but do not like to cultivate “the characteristics of awakening through dependent

	origination.” Such people belong to the uninterrupted disposition of the Śrāvaka Vehicle.
所谓“相智”，就是明见“苦集灭道”四谛总相之智。所谓“缘起发悟之相”，就是十二因缘。十二因缘乃缘觉所修，从而发悟，而声闻却不喜欢修。声闻得证阿罗汉果，自证境界略同第八地。	“Knowledge of characteristics” means the wisdom that clearly sees the general characteristics of the Four Noble Truths: suffering, its origin, cessation, and the path. “The characteristics of awakening through dependent origination” means the twelve links of dependent origination. The twelve links of dependent origination are cultivated by pratyekabuddhas, through which they awaken, but śrāvakas do not like to cultivate them. When śrāvakas realize the fruit of arhatship, their realm of direct realization is roughly comparable to the eighth bhūmi.
罗汉能断现行生起的见思烦恼，未断烦恼习气种子，故而只能超越分段生死苦海，未能超越变易生死。师子吼，即狮子吼，也就是无畏说。	Arhats can cut off the afflictions of views and thoughts as they arise, but have not cut off the seeds of the habitual tendencies of affliction. Therefore, they can only transcend the bitter ocean of segmented birth and death; they cannot transcend transformational birth and death. The lion’s roar means a fearless proclamation.
证到阿罗汉果，便作狮子吼，庄严宣称：我生已尽（已断苦集两谛），梵行已立（已圆道谛），不受后有（已证灭谛）。修道证灭，真实不虚，所以说“如实知”。修习“人无我”就是断除了“我执”。乃至得涅　觉——从而证得偏真涅　。	Upon realizing the fruit of arhatship, they make the lion’s roar and solemnly proclaim: “My birth has ended” (the truths of suffering and its origin have been cut off); “the pure life has been established” (the truth of the path has been perfected); “I will undergo no further rebirth” (the truth of cessation has been realized). They cultivate the path and realize cessation; this is true and not false, and therefore it is called “knowing as it truly is.” To cultivate the “selflessness of persons” is to eliminate “attachment to self.” Thus they attain the realization of nirvāṇa—that is, biased true nirvāṇa.
【大慧，各别无间者，我人众生寿命长养士夫。彼诸众生作如是觉，求般涅　。复由异外道说，悉由作者。见一切性已，言此是般涅　。作如是觉，法无我见非分，彼无解脱。大慧，此诸声闻乘无间外道种性，不出出觉。为转彼恶见故，应当修学。】	[Mahāmati, as for the distinct uninterrupted disposition: self, person, sentient being, life-span, nourisher, and puruṣa. Those sentient beings form such an understanding and seek parinirvāṇa. Again, through the teachings of other non-Buddhist paths, they say that everything is made by a creator. Having seen all natures, they say, “This is parinirvāṇa.” Forming such an understanding, they are not suited to the view of the selflessness of dharmas; they have no liberation. Mahāmati, these

	non-Buddhist dispositions of the uninterrupted Śrāvaka Vehicle do not emerge from the awareness of emergence. In order to transform their wrong views, one should cultivate and learn this.]
刚说过罗汉作狮子吼，然而狮子也有身中虫，各别无间种性便是狮子身中虫。各别无间种性，就是声闻乘无间外道种性，简单地说，就是著相声闻，或者说是附佛外道。	It has just been said that arhats make the lion's roar. Yet even a lion has parasites within its body; the distinct uninterrupted disposition is like a parasite within a lion's body. The distinct uninterrupted disposition is the non-Buddhist disposition of the uninterrupted Śrāvaka Vehicle. Simply put, it refers to śrāvakas attached to characteristics, or to non-Buddhists who attach themselves to Buddhism.
此外道妄见一切众生从我流出，我能赐予众生寿命，我能长养一切众生，遂立“神我（士夫）”以为涅　，这不就是外道的神我论么，可他是外现声闻相的。“彼诸众生”是指以附佛外道为师的众生。	These non-Buddhists falsely imagine that all sentient beings flow forth from a self, that this self can grant sentient beings life-spans and nourish all sentient beings. They therefore establish a “divine self” (puruṣa) as nirvāṇa. Is this not the non-Buddhist doctrine of a divine self? Yet outwardly they assume the appearance of śrāvakas. “Those sentient beings” refers to sentient beings who take such non-Buddhists attached to Buddhism as their teachers.
“作如是觉”——以为证到“神我”就是觉悟了。“求般涅　”——以为“神我”就是涅　，而求这样的“涅　”。这真是一盲引众盲，相牵入火坑。“复由异外道说，悉由作者。”——作者，就是造物主。	“Forming such an understanding” means imagining that realization of the “divine self” is awakening. “Seeking parinirvāṇa” means imagining that the “divine self” is nirvāṇa and seeking such a “nirvāṇa.” This is truly one blind person leading a multitude of blind people, drawing one another into a pit of fire. “Again, through the teachings of other non-Buddhist paths, they say that everything is made by a creator.” Here, “creator” means the Creator God.
还有一些附佛外道，采用另外的外道邪说，谬持神造论。“见一切性已，言此是般涅　。”——看到一切事物的因缘性，说这因缘性是涅　。“作如是觉，法无我见非分，彼无解脱。	There are also some non-Buddhists attached to Buddhism who adopt other erroneous non-Buddhist teachings and mistakenly uphold the theory that a god creates all things. “Having seen all natures, they say, ‘This is parinirvāṇa.’” Seeing the conditioned nature of all things, they say that this conditioned nature is nirvāṇa. “Forming such an understanding, they are not suited to the view of the selflessness of dharmas; they have no liberation.”

”——他们竟把这些当作觉悟！听到佛说“法无我”，竟生诽谤。或者听到佛说涅　法，便以为有实法可得。所以说他们法无我见非分，他们没有证到解脱。他们名为佛子，实是外道。“此诸声闻乘无间外道种性，不出出觉。	They actually take these things to be awakening. On hearing the Buddha teach the selflessness of dharmas, they give rise to slander. Or, on hearing the Buddha teach the dharma of nirvāṇa, they imagine that there is some real dharma to be obtained. Therefore, they are not suited to the view of the selflessness of dharmas, and they have not realized liberation. They are called children of the Buddha, but in fact they are non-Buddhists. “These non-Buddhist dispositions of the uninterrupted Śrāvaka Vehicle do not emerge from the awareness of emergence.”
”——不出出，就是把没有出离误以为出离。不出出觉，就是有“不出出”的错觉。“为转彼恶见故，应当修学。”——为了转变他们的恶见，大菩萨应当修学一切法不生不灭。	“Not emerging from the awareness of emergence” means mistaking non-emergence for emergence. The awareness of not emerging from emergence is the mistaken notion of “not emerging from emergence.” “In order to transform their wrong views, one should cultivate and learn this” means that, in order to transform their wrong views, great bodhisattvas should cultivate and learn that all dharmas neither arise nor cease.
【大慧，缘觉乘无间种性者，若闻说各别缘无间，举身毛竖，悲泣流泪。不相近缘，所有不著。种种自身，种种神通，若离若合，种种变化，闻说是时，其心随入。若知彼缘觉乘无间种性已，随顺为说缘觉之乘。是名缘觉乘无间种性相。】	[Mahāmati, as for the uninterrupted disposition of the Pratyekabuddha Vehicle: upon hearing of the uninterrupted succession of distinct conditions, one’s body hair stands on end, and one weeps sorrowfully. One does not draw near to conditions, and is unattached to all things. On hearing of various bodies, various spiritual powers, separation and union, and various transformations, one’s mind enters into them. Having recognized the uninterrupted disposition of the Pratyekabuddha Vehicle in such a person, one explains the Pratyekabuddha Vehicle in accordance with that person. This is called the characteristic of the uninterrupted disposition of the Pratyekabuddha Vehicle.]
跟佛学法修行，观十二因缘，觉真谛之理，名为缘觉。若出生无佛时代，观十二因缘自悟，称为独觉。各别缘无间，是指十二因缘，因果循环，环环相接，没有间隔。	Those who study and practice the Buddha’s teaching, contemplate the twelve links of dependent origination, and awaken to the principle of ultimate truth are called pratyekabuddhas. Those born in an age without a Buddha who contemplate the twelve links of dependent origination and awaken by themselves are called solitary realizers. The uninterrupted succession of

	distinct conditions refers to the twelve links of dependent origination: cause and effect cycle continuously, link after link, without interruption.
听到十二因缘的道理，悲感交集，乃至于举身毛竖，悲泣流泪。不相近缘，是说喜欢独自相处，总想远离世缘。所有不著，是说所有世俗之事，都不喜欢执著。若为他说神通变化之事，或说分一身为多，或说合多身为一。	On hearing the teaching of the twelve links of dependent origination, they are overcome with sorrow and emotion, so that the hairs all over their body stand on end and they weep bitterly. “Not drawing near to conditions” means enjoying solitude and always wishing to withdraw from worldly entanglements. “Not clinging to anything” means having no liking for attachment to any worldly affair. If one speaks to them of spiritual powers and transformations—for example, dividing one body into many, or combining many bodies into one.
他听说这类神奇之事，就会很感兴趣，就会心有所入。菩萨若遇到这样的人，应当为他说缘觉乘之法——十二因缘。上面所说的，就是“缘觉乘无间种性”的形象。	then, upon hearing such marvelous matters, they become deeply interested and their minds enter into them. If bodhisattvas encounter such people, they should explain to them the teaching of the Pratyekabuddha Vehicle—the twelve links of dependent origination. What has been described above is the characteristic of the “uninterrupted disposition of the Pratyekabuddha Vehicle.”
【大慧，彼如来乘无间种性有四种：谓自性法无间种性、离自性法无间种性、得自觉圣无间种性、外刹殊胜无间种性。大慧，若闻此四事一一说时，及说自心现，身财建立不思议境界时，心不惊怖者，是名如来乘无间种性相。】	[Mahāmati, there are four kinds of uninterrupted disposition of the Tathāgata Vehicle: the uninterrupted disposition of the dharma of self-nature, the uninterrupted disposition of freedom from the dharma of self-nature, the uninterrupted disposition of attaining self-realized noble wisdom, and the uninterrupted disposition of the excellence of other buddha-lands. Mahāmati, when, upon hearing each of these four matters explained, as well as hearing of the inconceivable realm in which one’s own mind manifests and establishes body and possessions, one is not alarmed or afraid, this is called the characteristic of the uninterrupted disposition of the Tathāgata Vehicle.]
如来乘无间种性有四种：自性法无间种性、离自性法无间种性、得自觉圣无间种性、外刹殊胜无间种性。①自性法无间种性：自性就是法身。自性法无间，是说法身毕竟不断灭。这样的人容易证入实相。	There are four kinds of uninterrupted disposition of the Tathāgata Vehicle: the uninterrupted disposition of the dharma of self-nature, the uninterrupted disposition of freedom from the dharma of self-nature, the uninterrupted disposition of attaining self-realized noble wisdom,

	and the uninterrupted disposition of the excellence of other buddha-lands. (1) The uninterrupted disposition of the dharma of self-nature: self-nature is the dharmakāya. The uninterrupted dharma of self-nature means that the dharmakāya ultimately does not cease. Such people readily realize the true characteristics of reality.
②离自性法无间种性：离自性法无间，是说法身毕竟不可得。这样的人容易证入无相。其实，实相即无相，无相而无不相。自性即法身，离自性即解脱，这两种根性的人容易明见法身，证得解脱。	(2) The uninterrupted disposition of freedom from the dharma of self-nature: freedom from the dharma of self-nature means that the dharmakāya ultimately cannot be obtained. Such people readily realize signlessness. In fact, true characteristics are precisely signlessness; being signless, they are not without characteristics. Self-nature is the dharmakāya, while freedom from self-nature is liberation. People of these two dispositions readily see the dharmakāya clearly and attain liberation.
③得自觉圣无间种性：自觉圣就是般若智慧。这样的人容易速开智慧成佛，救度众生，他不会求余果。④外刹殊胜无间种性：得自觉圣是内证。庄严国土，利乐有情，就是这里所说的“外刹”。	(3) The uninterrupted disposition of attaining self-realized noble wisdom: self-realized noble wisdom is prajñā-wisdom. Such people readily and swiftly open wisdom, attain Buddhahood, and liberate sentient beings; they do not seek any other fruition. (4) The uninterrupted disposition of the excellence of other buddha-lands: attaining self-realized noble wisdom is inner realization. Adorning buddha-lands and benefiting and bringing happiness to sentient beings is what is meant here by “other buddha-lands.”
比如西方极乐世界，是阿弥陀佛慈悲愿力所成，以种种殊胜，种种庄严，摄受他方菩萨。若为他一一讲说如上四事，并说如上四事都是自心所现，都不在心外。自身及长养自身的财物等，乃至建立种种不可思议的境界，这些都是阿赖耶识的相分，心外无法。他听到后，心不惊怖，这样的人就是如来乘无间种性。	For example, the Western Land of Ultimate Bliss was brought into being by Amitābha Buddha’s compassionate vows and powers. With its manifold excellences and adornments, it gathers in bodhisattvas from other lands. If one explains to them each of the four matters mentioned above, saying that they are all manifestations of one’s own mind and are not outside the mind—one’s own body, the possessions that sustain and nourish it, and even the establishment of all kinds of inconceivable realms—these are all object aspects of the ālaya consciousness; there is no dharma outside the mind. If, upon hearing this, they are not alarmed or frightened, such persons possess the uninterrupted disposition of the Tathāgata vehicle.

【大慧，不定种性者，谓说彼三种时，随说而入，随彼而成。】	[Mahāmati, those of indeterminate disposition are such that, when these three kinds are taught, they enter according to whichever is taught and become established accordingly.]
不定种性是这样的：声闻、缘觉、如来三种法，听到一种，就会信入，从而精勤修学。或从小入大，或直接入大，终究会入如来乘。由于其性可移，所以说他不定。	Indeterminate disposition is like this: when they hear any one of the three teachings—the śrāvaka, pratyekabuddha, or Tathāgata—they develop faith in it and enter it, then diligently cultivate and study it. Some enter the greater vehicle from the lesser, while others enter the greater vehicle directly; in the end, they will enter the Tathāgata vehicle. Because their disposition can change, they are called indeterminate.
【大慧，此是初治地者，谓种性建立。为超入无所有地故，作是建立。彼自觉藏者，自烦恼习净，见法无我，得三昧乐住声闻，当得如来最胜之身。】	[Mahāmati, this is for those at the initial stage of cultivation; it is the establishment of dispositions. This establishment is made in order that they may transcend into the stage of nothing whatsoever. Those who awaken to their own treasury, having purified themselves of the habitual tendencies of afflictions, see the non-self of dharmas and attain the bliss of samādhi; though abiding as śrāvakas, they will attain the Tathāgata's supremely excellent body.]
先解释这段经文里的三个词：初治地者——初治地者就是初发心菩萨。无所有地——前边第一百零八答“心地者有七”列出了七个地，无所有地就是第七究竟地，简单地说，就是佛地。自觉藏——指第八识，或者说是指第八识的自证分。	Let us first explain three terms in this passage of the sūtra. “Those at the initial stage of cultivation” refers to bodhisattvas who have first aroused the resolve. “The stage of nothing whatsoever”—the first of the preceding one hundred and eight answers stated that “the mind-ground has seven stages”; the stage of nothing whatsoever is the seventh and ultimate stage, simply speaking, the Buddha stage. “Those who awaken to their own treasury” refers to the eighth consciousness, or more precisely, to its self-cognizing aspect.
佛告诉大慧菩萨，建立如上五种根性的理论，是对初发心菩萨而说的。为了使初发心菩萨究竟成佛，划分了这样的五种根性。这并不等于说声闻乘根性者不能成佛。“彼”也当成佛，也当得如来最胜之身。	The Buddha tells Bodhisattva Mahāmati that the theory establishing the five dispositions described above is taught for bodhisattvas who have first aroused the resolve. These five dispositions are distinguished in order to enable such bodhisattvas ultimately to attain Buddhahood. This does not mean that those of śrāvaka-vehicle disposition cannot attain Buddhahood. “They,” too, will become

	Buddhas and attain the Tathāgata's supremely excellent body.
“彼”是谁？彼是“得三昧乐住声闻”——住于偏真涅　的罗汉。“彼自觉藏者，自烦恼习净，见法无我，得三昧乐住声闻，当得如来最胜之身。”住于偏真涅　的罗汉，若能证知偏真涅　也是第八识的幻现，也属于自己的烦恼习气，净除这样的习气，明见法无我，回小向大，毕竟当得如来最胜之身。	Who are “they”? They are the “śrāvakas who attain the bliss of samādhi and abide therein”—arhats abiding in partial true nirvāṇa. “Those who awaken to their own treasury, having purified themselves of the habitual tendencies of afflictions, see the non-self of dharmas and attain the bliss of samādhi; though abiding as śrāvakas, they will attain the Tathāgata's supremely excellent body.” If arhats abiding in partial true nirvāṇa can realize that even partial true nirvāṇa is an illusory manifestation of the eighth consciousness and belongs to their own habitual tendencies of affliction, purify such tendencies, clearly see the non-self of dharmas, turn from the lesser to the greater, then they will ultimately attain the Tathāgata's supremely excellent body.
【尔时世尊欲重宣此义而说偈言：】【须陀　那果　往来及不还　逮得阿罗汉　是等心惑乱】	[At that time, the World-Honored One, wishing to restate this meaning, spoke these verses:] [The fruits of the srotāpanna, the once-returner, and the non-returner, and the attainment of arhatship—all these minds are confused by delusion.]
须陀　那，就是须陀洹，意译为“预流”。能断三界见惑，预入圣人之流。这是初果罗汉。往来，就是斯陀含。能断欲界前六品思惑，后三品思惑未断，于人天中还有一次往来。这是二果罗汉。不还，就是阿那含。	Srotāpanna means srotāpanna; its Chinese translation is “stream-enterer.” Such a person can cut off the delusions of views in the three realms and enter in advance the stream of the noble ones. This is the first-fruit arhat. “Returning once” refers to the sakadāgāmin. Such a person can cut off the first six grades of delusions of thought in the desire realm, but has not yet cut off the last three grades, and thus makes one further return among humans and devas. This is the second-fruit arhat. “Non-returning” refers to the anāgāmin.
断欲界思尽，更不还来欲界受生。这是三果罗汉。阿罗汉，住于偏真涅　，不受后有的四果罗汉。以上四种是说小乘圣人。阿罗汉虽断见思烦恼，证偏真涅　，却未能断尘沙、无明二惑，所以佛说他们“心惑乱”。	Having cut off all delusions of thought in the desire realm, they no longer return to take birth in that realm. This is the third-fruit arhat. The arhat, abiding in partial true nirvāṇa and no longer subject to further existence, is the fourth-fruit arhat. These four are the noble ones of the lesser vehicle. Although arhats have cut off the afflictions of views and thought and realized partial true nirvāṇa, they have not yet cut off the two delusions

	of dust-like delusions and ignorance. Therefore, the Buddha says that their “minds are confused by delusion.”
【三乘与一乘　非乘我所说　愚夫少智慧　诸圣远离寂】	[The three vehicles and the one vehicle, and the non-vehicle—these are what I teach. Ordinary people have little wisdom; the noble ones keep far from quiescence.]
三乘，是指声闻、缘觉、不定三种根性。一乘，是指如来种性。非乘，是指各别种性。如来为什么不只说一乘法呢？是因为“愚夫少智慧，诸圣远离寂”。诸圣，是指小乘圣者。远离寂，就是远离世俗，乐入寂灭。只好对他们先说三乘，并警醒非乘，以后再引导他们弃假归真、回小向大。	The three vehicles refer to the three dispositions of śrāvaka, pratyekabuddha, and indeterminate. The one vehicle refers to the Tathāgata disposition. The non-vehicle refers to the separately fixed dispositions. Why does the Tathāgata not teach only the one-vehicle Dharma? It is because “ordinary people have little wisdom; the noble ones keep far from quiescence.” The noble ones refer to the saints of the lesser vehicle. To keep far from quiescence means to turn away from worldly life and delight in entering cessation. Thus, the Buddha must first teach them the three vehicles and warn them of the non-vehicle, then later guide them to abandon the provisional and return to the true, turning from the lesser to the greater.
【第一义法门　远离于二教　住于无所有　何建立三乘】	[The Dharma gate of ultimate truth is far removed from the two teachings. Abiding in nothing whatsoever, how could one establish three vehicles?]
二教，是指“权教”和“实教”。权教就是方便说，是指刚说过的三乘与非乘。实教是指一乘。说到第一义法门，就没有权、实的差别了。第一义法门是一法不立的，一无所有，一乘尚不可得，何况三乘了。	The two teachings refer to the “provisional teaching” and the “true teaching.” The provisional teaching is expedient teaching, namely the three vehicles and non-vehicle just discussed. The true teaching refers to the one vehicle. When it comes to the Dharma gate of ultimate truth, there is no distinction between provisional and true. The Dharma gate of ultimate truth establishes not a single dharma; it is utterly without anything. Even the one vehicle cannot be obtained, much less the three vehicles.
【诸禅无量等　无色三摩提　受想悉寂灭　亦无有心量】	[The various dhyānas, the immeasurables, the formless samādhis—feelings and perceptions are all extinguished; there is also no mind-capacity.]
诸禅，是指“初禅、二禅、三禅、四禅”四种禅定。无量，是指“慈、悲、喜、舍”四无量心。等，一个	The various dhyānas refer to the four kinds of meditative absorption: the first, second, third, and

“等”字把前面所说的三十七道品等内容都包括在内了。	fourth dhyānas. The immeasurables refer to the four immeasurable minds of loving-kindness, compassion, sympathetic joy, and equanimity. The single word “and so forth” includes the thirty-seven factors of the Way and the other teachings mentioned before.
无色三摩提，是指“空无边、识无边、无所有、非想非非想”四无色定。受想悉寂灭，是指“灭受想”定。其实，上述这些都是心态，都没有离开心。然而，心也不可得——“亦无有心量”。	The formless samādhis refer to the four formless absorptions: infinite space, infinite consciousness, nothing whatsoever, and neither perception nor non-perception. “Feelings and perceptions are all extinguished” refers to the absorption in which feelings and perceptions cease. In fact, all of the foregoing are states of mind and do not depart from mind. Yet mind itself cannot be obtained—“there is also no mind-capacity.”
【大慧，彼一阐提非一阐提。世间解脱谁转？】	[Mahāmati, those icchantikas are not icchantikas. Who in the world would turn toward liberation?]
一阐提，意译为“信不具”，也就是对佛法没有丝毫信心。也可翻译为“极恶”，也就是毫无善根。下面简单讲一下“生公说法，顽石点头”的故事：	Icchantika is translated as “lacking faith,” meaning to have not the slightest faith in the Buddhadharma. It may also be translated as “utterly evil,” meaning to possess no wholesome roots at all. Let us briefly recount the story of “Master Sheng preaching the Dharma and stubborn stones nodding their heads.”
生公，即道生法师，他悟到了甚深的“如如”之理。当时《涅　经》只翻译了六卷，《涅　经》开头讲一阐提人不能成佛。而道生法师以自己的证悟，由众生平等之理，提出不同的论点，认为一阐提人也能成佛。	Master Sheng was Dharma Master Daosheng. He awakened to the profound principle of suchness. At that time, only six fascicles of the Nirvāṇa Sūtra had been translated, and its opening stated that icchantikas could not attain Buddhahood. Yet, on the basis of his own realization and the principle that sentient beings are equal, Dharma Master Daosheng advanced a different view: icchantikas, too, could attain Buddhahood.
道生法师说：“佛性是平等的，法性也是平等的。一切众生都有佛性，一切事物皆具法性。所以，一阐提最终也会发起善心，趣入佛道。”这一论点跟当时佛教界的主流观点不同，被认为是大逆不道、邪知邪见。	Dharma Master Daosheng said: “Buddha-nature is equal, and dharma-nature is also equal. All sentient beings possess Buddha-nature, and all things possess dharma-nature. Therefore, icchantikas will eventually give rise to wholesome minds and enter the Buddha Way.” This view differed from the prevailing view in Buddhist circles at the time and was regarded as gravely rebellious, an erroneous view and erroneous understanding.

众人一致把他赶出了道场，生公只好跑到南方，居住在江苏的虎丘山。南方的和尚看他是被北方赶出来了，有外道之见，也排挤他，没有人听他说法。	Everyone unanimously expelled him from the monastery. Master Sheng had no choice but to go south, where he lived on Tiger Hill in Jiangsu. Seeing that he had been driven out of the north and held heterodox views, the monks in the south also excluded him. No one listened to his Dharma teachings.
生公只能给石头说法，把石头排好，跟石头说：“一阐提人也可以成佛，你们说对不对？”那些石头都动起来了，做点头状。有人说，那是当时刚好遇到了地震，所以石头会动。	Master Sheng could only preach the Dharma to stones. Arranging the stones in rows, he said to them: “Icchantikas, too, can attain Buddhahood. Do you agree?” All those stones moved as though nodding their heads. Some say that there happened to be an earthquake at the time, which caused the stones to move.
其实，如果是地震，那就不止是顽石点头，就连地球也点头了。生公当初被赶出北方时说：“若我所说，反于经义，请于现身即表疠疾。若于实相不相违背者，愿舍寿之时据狮子座”。	In fact, if it had been an earthquake, it would not have been only the stubborn stones nodding their heads; even the earth would have been nodding. When Master Sheng was initially driven out of the north, he said: “If what I say contradicts the meaning of the sūtras, may this present body immediately manifest an affliction. But if it does not contradict ultimate reality, may I, when relinquishing this life, ascend the lion seat.”
后来，传来完整的《大涅　经》，译出后，里面确有一阐提可以成佛的经义，与生公当初的见解相符。大家由衷地敬服他，并敷设高坐，启请他升座为众说法，生公在大众中说出了精妙的佛理，说完后，端坐正容，圆寂在说法的狮子座上。	Later, the complete Mahāparinirvāṇa Sūtra arrived. Once it was translated, it indeed contained the teaching that icchantikas could attain Buddhahood, in accord with Master Sheng’s earlier view. Everyone came to admire him sincerely. They prepared a lofty seat and invited him to ascend it and teach the Dharma to the assembly. Master Sheng expounded the subtle principles of Buddhism before the great assembly; when he had finished, he sat upright with dignified composure and entered parinirvāṇa on the lion seat from which he had taught the Dharma.
“彼一阐提非一阐提”，是说一阐提现行虽恶，并非定恶，他以后也会转变的。“世间解脱谁转”，是说如果把一阐提看成定恶，不会转变，若都看得这么死，那么，这个世间追逐虚妄名利的人，还有谁会转而求解脱呢！	“Those icchantikas are not icchantikas” means that although icchantikas presently engage in evil, they are not fixed in evil and will later change. “Who in the world would turn toward liberation?” means that if icchantikas are regarded as fixed in evil and incapable of change—if everything is viewed so rigidly—then among those in this world who

	pursue illusory fame and profit, who would turn and seek liberation?
【大慧，一阐提有二种：一者舍一切善根，及于无始众生发愿。】	[Mahāmati, there are two kinds of icchantika: first, those who abandon all wholesome roots; and second, those who make vows for sentient beings since beginningless time.]
佛告诉大慧菩萨，一阐提有两种：一、极恶之人——“舍一切善根”。二、大心菩萨——“于无始众生发愿”。	The Buddha tells Bodhisattva Mahāmati that there are two kinds of icchantika: first, utterly evil persons—those who “abandon all wholesome roots”; second, bodhisattvas of great resolve—those who “make vows for sentient beings since beginningless time.”
【云何舍一切善根？谓谤菩萨藏，及作恶言，此非随顺修多罗毗尼解脱之说，舍一切善根，故不般涅　。】	[How do they abandon all wholesome roots? They slander the bodhisattva treasury and utter evil words, saying, “This is not teaching that accords with the sūtras, vinaya, and liberation.” Thus they abandon all wholesome roots and therefore do not enter parinirvāṇa.]
什么叫做“舍一切善根”呢？是说极恶之人，用极其恶毒的语言，诽谤大乘经典。他不随顺经律论的解脱之法，他舍弃一切善根，所以他不能入涅　。	What does it mean to “abandon all wholesome roots”? It means that utterly evil persons use extremely vicious words to slander Mahāyāna scriptures. They do not accord with the liberating Dharma of the sūtras, vinaya, and treatises. They abandon all wholesome roots and therefore cannot enter nirvāṇa.
【二者，菩萨本自愿方便故，非不般涅　，一切众生而般涅　。大慧，彼般涅　，是名不般涅　法相。此亦到一阐提趣。】	[Second, because of the bodhisattva’s original vow and skillful means, it is not that they do not enter parinirvāṇa; rather, they enter parinirvāṇa only when all sentient beings have entered parinirvāṇa. Mahāmati, their entering parinirvāṇa is called the dharma-characteristic of not entering parinirvāṇa. This too reaches the course of the icchantika.]
什么叫做“于无始众生发愿”呢？是说大乘菩萨，发大愿度众生，度一切众生都入涅　之后，他才入涅　，他并非不入涅　。大菩萨能明了“生死即涅　”，涅　是本具的，并非别有涅　可入，所以说“彼般涅　，是名不般涅　法相”。	What does it mean to “make vows for sentient beings since beginningless time”? It means that Mahāyāna bodhisattvas make great vows to liberate sentient beings: only after liberating all sentient beings into nirvāṇa do they themselves enter nirvāṇa. It is not that they do not enter nirvāṇa. Great bodhisattvas can clearly understand that “birth and death are precisely nirvāṇa”; nirvāṇa is inherently present, and there is no separate nirvāṇa to enter. Therefore it is said, “Their entering

	parinirvāṇa is called the dharma-characteristic of not entering parinirvāṇa.”
看这两种一阐提，一个是善到了极端，一个是恶到了极端。即使是善到极端，也是极端，所以说他“此亦到一阐提趣”。	Consider these two kinds of icchantika: one is good to the extreme, and the other evil to the extreme. Even being good to the extreme is still extreme; therefore it is said that “this too reaches the course of the icchantika.”
【大慧白佛言：世尊，此中云何毕竟不般涅　？佛告大慧：菩萨一阐提者，知一切善法本来般涅　已，毕竟不般涅　，而非舍一切善根一阐提也。大慧，舍一切善根一阐提者，复以如来神力故，或时善根生。所以者何？谓如来不舍一切众生故。以是故，菩萨一阐提不般涅　。】	[Mahāmati addressed the Buddha: “World-Honored One, what does it mean here to not enter parinirvāṇa ultimately?” The Buddha told Mahāmati: “The bodhisattva icchantika knows that all wholesome dharmas have from the outset entered parinirvāṇa, and therefore ultimately does not enter parinirvāṇa. This is not the icchantika who abandons all wholesome roots. Mahāmati, through the Tathāgata’s spiritual power, the wholesome roots of the icchantika who abandons all wholesome roots may at some time arise again. Why is this? Because the Tathāgata does not abandon any sentient being. Therefore, the bodhisattva icchantika does not enter parinirvāṇa.”]
大慧菩萨问佛：您刚才讲不入涅　，毕竟是怎样的不入涅　？佛告诉大慧菩萨：刚才说的菩萨一阐提，了知一切善法，了知本来涅　，并非另有涅　可入，所以说毕竟不般涅　。大心菩萨并不是“舍一切善根一阐提”。	Bodhisattva Mahāmati asked the Buddha: “You have just spoken of not entering nirvāṇa. What precisely does it mean ultimately not to enter nirvāṇa?” The Buddha told Bodhisattva Mahāmati: “The bodhisattva icchantika just mentioned knows all wholesome dharmas and knows their original nirvāṇa. There is no separate nirvāṇa to enter; therefore it is said that they ultimately do not enter parinirvāṇa. Bodhisattvas of great resolve are not icchantikas who ‘abandon all wholesome roots.’”
即使舍一切善根一阐提，如果机缘成熟，承如来神力加持，也可能生出善根。因为如来不舍一切众生啊。因为上述原因，所以说菩萨一阐提不入涅　。	Even an icchantika who has abandoned all wholesome roots may, when the conditions mature and through the blessing of the Tathāgata’s spiritual power, still give rise to wholesome roots. For the Tathāgata does not abandon any sentient being. For the reasons stated above, it is said that bodhisattva icchantikas do not enter nirvāṇa.
上面所说，凸显出生死如如，涅　如如，生死涅　本来如如。	What has been said above highlights that birth and death are suchness, nirvāṇa is suchness, and birth and death and nirvāṇa are originally suchness.

第一第二是讲“八识”。从第三“有无妄计”到这里，所讲说的内容都是“五法”。前面说过，先把“五法”解释清楚，“三自性”就容易理解了。弄清楚“名、相、妄想、正智、如如”五法，不仅“三自性”容易理解，“二无我”也随之容易明白了。下面就讲三自性和二无我。	The first and second sections discuss the eight consciousnesses. From the third section, “False Conceptions of Existence and Nonexistence,” to this point, all that has been discussed is the five dharmas. As stated earlier, once the five dharmas have been clearly explained, the three self-natures are easy to understand. Once the five dharmas—name, appearance, false conception, right wisdom, and suchness—are understood, not only are the three self-natures easy to understand, but the two kinds of selflessness also become clear. We shall now discuss the three self-natures and the two kinds of selflessness.
【复次大慧，菩萨摩诃萨当善三自性。云何三自性？谓妄想自性、缘起自性、成自性。】	[Again, Mahāmati, bodhisattva mahāsattvas should thoroughly understand the three self-natures. What are the three self-natures? They are the self-nature of false conception, the self-nature of dependent arising, and the self-nature of perfect accomplishment.]
佛告诉大慧菩萨，大菩萨应该善知三自性。什么是三自性呢？三自性就是妄想自性、缘起自性、成自性。妄想自性，就是遍计所执性。缘起自性，就是依他起性。成自性，就是圆成实性。	The Buddha told Bodhisattva Mahāmati that great bodhisattvas should thoroughly understand the three self-natures. What are the three self-natures? They are the self-nature of false conception, the self-nature of dependent arising, and the self-nature of perfect accomplishment. The self-nature of false conception is the nature of pervasive discrimination and attachment. The self-nature of dependent arising is the nature of dependence on others. The self-nature of perfect accomplishment is the nature of absolute reality and perfection.
【大慧，妄想自性从相生。大慧白佛言：世尊，云何妄想自性从相生？佛告大慧：缘起自性事相相行，显现事相相。计著有二种妄想自性，如来应供等正觉之所建立。谓名相计著相，及事相计著相。名相计著相者，谓内外法计著。事相计著相者，谓即彼如是。内外自共相计著，是名二种妄想自性相。若依若缘生，是名缘起。】	[Mahāmati, the self-nature of false conception arises from appearances. Mahāmati addressed the Buddha: World-Honored One, how does the self-nature of false conception arise from appearances? The Buddha told Mahāmati: The self-nature of dependent arising functions through the appearances of phenomena and manifests the appearances of phenomena. Attachment gives rise to two kinds of self-nature of false conception, established by the Tathāgata, Arhat, Perfectly Awakened One. They are attachment to the appearances of names and attachment to the appearances of phenomena. Attachment to the appearances of names means attachment to inner

	and outer dharmas. Attachment to the appearances of phenomena means attachment to those very appearances. Attachment to the individual and shared appearances of inner and outer dharmas is called the two kinds of appearances of the self-nature of false conception. What arises in dependence upon something and through conditions is called dependent arising.]
佛告诉大慧菩萨，妄想自性从相生。大慧菩萨问，为什么说妄想自性从相生呢？欲说明“妄想自性”从相生，先要了解“缘起自性”的行为特点。“缘起自性事相相行，显现事相相。”事相，就是种种事物。	The Buddha told Bodhisattva Mahāmati that the self-nature of false conception arises from appearances. Bodhisattva Mahāmati asked why it is said that the self-nature of false conception arises from appearances. To explain how the self-nature of false conception arises from appearances, one must first understand the characteristic mode of operation of the self-nature of dependent arising. “The self-nature of dependent arising functions through the appearances of phenomena and manifests the appearances of phenomena.” Phenomena are the various things that exist.
事相相，就是种种事物的形象。缘起自性的行为，是能够显现各种事物的形象。而“妄想自性”就对这些形象产生“计著”。计，就是算计，也就是打妄想。著，就是执着，也就是执取不舍。	The appearances of phenomena are the images of the various things that exist. The operation of the self-nature of dependent arising is able to manifest the images of all kinds of things. The self-nature of false conception then gives rise to attachment to these images. Ji, “to calculate,” means to calculate and scheme—that is, to indulge in false thoughts. Zhuo, “to cling,” means attachment—that is, grasping and refusing to let go.
如来应供等正觉把“妄想自性”分为两种，叫做“名相计著相”和“事相计著相”。所谓名相计著相，是计著法尘。所谓事相计著相，是计著“色声香味触”五尘。内计著法尘，外计著五尘，自计著法尘，共计著五尘，就这样“内外自共相计著”，这就是两种妄想自性相。有所依照，有所攀缘，因而生起，是名缘起。	The Tathāgata, Arhat, Perfectly Awakened One divides the self-nature of false conception into two kinds, called “attachment to the appearances of names” and “attachment to the appearances of phenomena.” Attachment to the appearances of names means attachment to dharma objects. Attachment to the appearances of phenomena means attachment to the five sense objects of form, sound, smell, taste, and touch. One inwardly attaches to dharma objects, outwardly attaches to the five sense objects, individually attaches to dharma objects, and collectively attaches to the five sense objects. Such attachment to the individual and shared appearances of inner and outer dharmas constitutes the two kinds of appearances

	of the self-nature of false conception. Whatever arises by relying on something and depending on conditions is called dependent arising.
上面说的是“妄想自性”和“缘起自性”，下面该说“成自性”了。	What has been discussed above is the self-nature of false conception and the self-nature of dependent arising. We should now discuss the self-nature of perfect accomplishment.
【云何成自性？谓离名相事相妄想，圣智所得及自觉圣智趣所行境界，是名成自性如来藏心。】	[What is the self-nature of perfect accomplishment? It is freedom from false conceptions of names, appearances, and phenomena; the attainment of noble wisdom; and the realm traversed by the noble wisdom of self-realization. This is called the Tathāgata-garbha mind of the self-nature of perfect accomplishment.]
什么是“成自性”呢？刚说过妄想的“名相计著相”及“事相计著相”，离开这些妄计妄执——“离名相事相妄想”。“圣智所得”就是正智，“自觉圣智趣所行境界”就是如如。把正智和如如合在一起，统称为“成自性”，也叫“如来藏心”——“是名成自性如来藏心”。	What is the self-nature of perfect accomplishment? We have just discussed the false-conceptual attachments to the appearances of names and to the appearances of phenomena. To be free from these false calculations and false attachments is “freedom from false conceptions of names, appearances, and phenomena.” “The attainment of noble wisdom” is right wisdom, while “the realm traversed by the noble wisdom of self-realization” is suchness. Right wisdom and suchness together are collectively called the self-nature of perfect accomplishment, also called the Tathāgata-garbha mind: “This is called the Tathāgata-garbha mind of the self-nature of perfect accomplishment.”
【尔时世尊欲重宣此义而说偈言。】【名相觉想　自性二相　正智如如　是则成相】	[At that time, the World-Honored One, wishing to restate this meaning, spoke these verses:] [Name and appearance, perception and conception—the two aspects of self-nature; right wisdom and suchness—these are the aspect of perfect accomplishment.]
名、相——缘起自性，觉想——妄想自性，自性二相——缘起自性与妄想自性，正智如如——成自性。这里把“名、相、妄想、正智、如如”五法摄为三自性，故知“五法”“三自性”并非内容不同，而是分类不同。	Name and appearance are the self-nature of dependent arising; perception and conception are the self-nature of false conception; the two aspects of self-nature are the self-nature of dependent arising and the self-nature of false conception; right wisdom and suchness are the self-nature of perfect accomplishment. Here, the five dharmas—name, appearance, false conception, right wisdom, and suchness—are subsumed under the three self-

	natures. Thus, the five dharmas and the three self-natures do not differ in content, but only in classification.
【大慧，是名观察五法自性相经，自觉圣智趣所行境界。汝等诸菩萨摩诃萨，应当修学。】	[Mahāmati, this is called the sūtra of observing the characteristics of the self-natures of the five dharmas, the realm traversed by the noble wisdom of self-realization. You bodhisattva mahāsattvas should cultivate and study it.]
一经所说，五法也通三自性，这是自觉圣智的旨趣，是自觉圣智所行的境界。为自觉圣智故，你们诸位大菩萨应当修学。	What this sūtra teaches is that the five dharmas also encompass the three self-natures. This is the purport of the noble wisdom of self-realization and the realm in which that wisdom operates. For the sake of the noble wisdom of self-realization, all of you great bodhisattvas should cultivate and study it.
说过了三自性，接着说二无我：	Having discussed the three self-natures, we next discuss the two kinds of selflessness:
【复次大慧，菩萨摩诃萨善观二种无我相。云何二种无我相？谓人无我及法无我。云何人无我？谓离我、我所。阴界入聚，无知业爱生，眼色等摄受计著生识。一切诸根自心现器身藏，自妄想相施设显示。】	[Again, Mahāmati, bodhisattva mahāsattvas should thoroughly contemplate the characteristics of the two kinds of selflessness. What are the two kinds of selflessness? They are the selflessness of persons and the selflessness of dharmas. What is the selflessness of persons? It is freedom from self and what belongs to self. The aggregates, realms, and sense bases are a collection; through ignorance, karma, and craving they arise. The eye and forms, and so forth, are apprehended and grasped, giving rise to consciousness. All the faculties, the body, and the world of objects manifested by one's own mind are displayed through the construction of one's own false-conceptual appearances.]
什么是“二无我”呢？就是“人无我”和“法无我”。什么是“人无我”呢？就是舍离对“我”和“我所”的执著。什么是“我”呢？无非是我的身体、我的心灵。	What are the two kinds of selflessness? They are the selflessness of persons and the selflessness of dharmas. What is the selflessness of persons? It is freedom from attachment to “self” and “what belongs to self.” What is “self”? It is nothing more than my body and my mind.
我的身体是什么呢？是“阴界入聚”——是五阴、六入、十八界的暂时聚合。我的心灵是什么呢？是“无知业爱生，眼色等摄受计著生识”——由于无知，把虚幻计著为真实，于是就产生爱著。	What is my body? It is “the aggregates, realms, and sense bases are a collection”—the temporary aggregation of the five aggregates, six sense bases, and eighteen realms. What is my mind? It is “through ignorance, karma, and craving they arise;

	the eye and forms, and so forth, are apprehended and grasped, giving rise to consciousness”—because of ignorance, one takes what is illusory to be real, and attachment consequently arises.
眼摄受色、耳摄受声等等，如此摄受，于是就产生了识，这就是“我的心灵”。由于爱便想拥有、便去造作，于是“业”就产生了，乃至于幻化出一个六道轮回的大苦海。	The eye apprehends forms, the ear apprehends sounds, and so forth. Through such apprehension, consciousness arises; this is “my mind.” Because of attachment, one wishes to possess things and acts accordingly; karma then arises, even to the point of conjuring up the vast sea of suffering that is the cycle of rebirth in the six realms.
什么是“我所”呢？无非是我所拥有的东西、我所处于的环境。	What is “what belongs to self”? It is nothing more than the things I possess and the environment in which I live.
我所拥有的东西是什么呢？是“一切诸根自心现器身藏”——首先，是眼耳鼻舌身这“一切诸根”，然而，这一切诸根都是唯心所现，并非实有，这叫做“身藏”吧，或者叫做“正报”。	What are the things I possess? They are “all the faculties, the body, and the world of objects manifested by one’s own mind.” First, there are all the faculties of eye, ear, nose, tongue, and body. Yet all these faculties are manifestations of mind alone, not truly existent. This is called the body repository, or karmic recompense proper.
其次是“器藏”，或者叫做“依报”，也就是归我所有的满足我所需的种种东西，这些也都是唯心所现，并非实有。我所处于的环境是什么呢？是“自妄想相施设显示”——也非实有，只是自心所现的虚幻妄想相，是心性的施设显示，或者叫做第八识的“相分”。	Second is the repository of objects, or karmic recompense dependent on the body: the various things that belong to me and satisfy my needs. These too are manifestations of mind alone and are not truly existent. What is the environment in which I live? It is “displayed through the construction of one’s own false-conceptual appearances”—it too is not truly existent, but merely an illusory false-conceptual appearance manifested by one’s own mind. It is a constructed display of the nature of mind, or what is called the object aspect of the eighth consciousness.
【如河流、如种子、如灯、如风、如云，刹那展转坏。躁动如猿猴，乐不净处如飞蝇，无厌足如风火。无始虚伪习气因如汲水轮，生死趣有轮。种种身色，如幻术神咒机发像起。善彼相知，是名人无我智。】	[Like a flowing river, like a seed, like a lamp, like wind, like clouds, they perish from moment to moment in continuous succession. Restless like monkeys, delighting in impure places like flying flies, insatiable like wind and fire. Through the causes of beginningless, false habitual tendencies, like a water-drawing wheel, they revolve through the states of birth and death. The various bodily forms and appearances arise like images produced by magical arts, spells, and mechanisms. To know

	these appearances well is called the wisdom of the selflessness of persons.]
“我”和“我所”，如河流——转瞬流过，如种子——芽生种灭，如灯——油尽便熄，如风——没有实体，如云——不能捞摸。这五个比喻主要是说身与境“刹那展转坏”，比喻“我”和“我所”不过是匆匆过客，并非实有。	“Self” and “what belongs to self” are like a flowing river—passing in an instant; like seeds—sprouting and perishing; like a lamp—going out when its oil is exhausted; like wind—without substantial entity; and like clouds—impossible to grasp. These five analogies chiefly express how body and environment “perish from moment to moment in continuous succession.” They show that “self” and “what belongs to self” are merely passing travelers and are not truly existent.
“我”和“我所”，躁动如猿猴，乐不净处如飞蝇，无厌足如风火。这三个比喻，字面意思容易理解，主要是说心也无常。躁动喻嗔，乐不净处喻痴，无厌足喻贪，所谓“我的心灵”，其实是贪嗔痴等诸多烦恼的聚合。	“Self” and “what belongs to self” are restless like monkeys, delight in impure places like flying flies, and are insatiable like wind and fire. The literal meanings of these three analogies are easy to understand; they chiefly show that the mind too is impermanent. Restlessness symbolizes anger, delight in impure places symbolizes ignorance, and insatiability symbolizes greed. What is called “my mind” is in fact an aggregation of greed, anger, ignorance, and many other afflictions.
“无始虚伪习气因，如汲水轮，生死趣有轮”——以无始虚伪习气为因，认假作真，趣向诸有，就象汲水的轮子那样轮转不息，轮转于虚幻的生死的大苦海中。	“Through the causes of beginningless, false habitual tendencies, like a water-drawing wheel, they revolve through the states of birth and death”—taking the false for the real on the basis of beginningless false habitual tendencies, one moves toward the various states of existence and revolves without cease like a water-drawing wheel, turning within the illusory vast sea of suffering of birth and death.
“种种身色，如幻术神咒机发像起”——六道轮回中的种种色身（即所谓“我”），皆非实有。就象幻术神咒引发的虚幻形象一样。又如木人，机关发动就能站起来行走。所谓“我”（身色）其实是虚幻的，并非实有。	“The various bodily forms and appearances arise like images produced by magical arts, spells, and mechanisms”—the various physical forms in the cycle of rebirth in the six realms, namely the so-called “self,” are all not truly existent. They are like illusory images produced by magical arts and spells. They are also like wooden figures that can stand up and walk when their mechanisms are activated. The so-called “self,” or bodily form and appearance, is in fact illusory and not truly existent.
“善彼相知，是名人无我智”——善就是好，知就是了知。善能了知那个所谓“我”的真相原来是虚幻的，这	“To know these appearances well is called the wisdom of the selflessness of persons”—shan

叫做“人无我”的智慧。	means “well,” and zhi means “to know.” To know well that the true nature of the so-called self is illusory is called the wisdom of the selflessness of persons.
【云何法无我智？谓觉阴界入妄想相，自性如。阴界入离我、我所，阴界入积聚，因业爱绳缚，展转相缘生，无动摇。诸法亦尔，离自共相，不实。妄想相妄想力，是凡夫生，非圣贤也。心意识五法，自性离故。】	[What is the wisdom of the selflessness of dharmas? It is realizing that the false-conceptual appearances of the aggregates, realms, and sense bases are suchness in their self-nature. The aggregates, realms, and sense bases are free from self and what belongs to self. They are accumulated aggregates, bound by the rope of karma and craving, arising through mutually conditioning relations in continuous succession, yet without movement. All dharmas are likewise free from individual and shared characteristics and are not real. False-conceptual appearances and the force of false conception arise in ordinary beings, not in sages. Mind, consciousness, the five dharmas, and self-nature are free from this.]
前面说的是“人无我”的智慧，那么，什么是“法无我”的智慧呢？“法无我”的智慧是能觉知五阴、六入、十八界等虚幻形象都是妄想，并无实体可得。有相皆是虚妄，自性本自如如。	What was discussed above was the wisdom of the selflessness of persons. What, then, is the wisdom of the selflessness of dharmas? The wisdom of the selflessness of dharmas is the ability to realize that the illusory appearances of the five aggregates, six sense bases, and eighteen realms are all false conceptions, with no substantial entity to be found. All appearances are false; their self-nature is originally suchness.
五阴、六入、十八界等，只是因缘积聚的幻相，本来就远离“我”和“我所”，本来就不存在什么“我”、什么“我所”。	The five aggregates, six sense bases, and eighteen realms are merely illusory appearances formed by the aggregation of causes and conditions. They are originally free from “self” and “what belongs to self”; originally, there is no such thing as “self” or “what belongs to self.”
但是，“爱”如绳索，束缚着心灵，因爱而造业，因业而受报，如此展转相缘，生起一个六道轮回的大苦海。这些都是虚幻的。而本体如如，并无动摇。“诸法亦尔，离自共相，不实”——自相对应“我”，共相对应“我所”。	Yet craving is like a rope that binds the mind. Because of craving, one creates karma; because of karma, one undergoes karmic retribution. Thus, through mutually conditioning relations in continuous succession, the vast sea of suffering of rebirth in the six realms arises. All these are illusory. The fundamental reality, however, is suchness and does not move. “All dharmas are likewise free from individual and shared

	characteristics and are not real”—individual characteristics correspond to “self,” while shared characteristics correspond to “what belongs to self.”
离自共相——根本就不存在“我”和“我所”。诸法都是这样，都不存在自相和共相，都是虚幻不实的。“妄想相，妄想力，是凡夫生，非圣贤也”——造业受报的妄想相，认假作真的妄想力，是无知凡夫生起的，非圣贤所为。	Apart from self-characteristics and common characteristics—there simply is no “self” or “what belongs to the self.” All dharmas are like this: they possess neither self-characteristics nor common characteristics and are all illusory and unreal. “The characteristics of deluded thought and the power of deluded thought arise in ordinary beings, not in sages”—the characteristics of deluded thought that create karma and undergo retribution, and the power of deluded thought that takes the false for the real, arise in ignorant ordinary beings; they are not the work of sages.
为什么这样说呢？因为“心意识五法，自性离故”——八识五法三自性等，都是虚幻的缘起，都没有自己的实性。这里的“自性”是指自己的实性。也就是说，万法无自性。这就是“法无我”智。	Why is this so? Because “mind, consciousness, the five dharmas, and the self-natures are separate from [inherent existence]”—the eight consciousnesses, the five dharmas, the three self-natures, and so forth are all illusory dependently arisen phenomena and have no real nature of their own. Here, “self-nature” means one’s own real nature. In other words, all phenomena are without self-nature. This is the wisdom of the non-self of dharmas.
【大慧，菩萨摩诃萨当善分别一切法无我。善法无我菩萨摩诃萨，不久当得初地菩萨，无所有观地相，观察开觉欢喜。次第渐进，超九地相，得法云地。	Mahāmati, bodhisattva mahāsattvas should skillfully discern that all dharmas are without self. Bodhisattva mahāsattvas who skillfully understand the non-self of dharmas will soon attain the first bhūmi, the stage of contemplating the absence of anything possessed. Through contemplation they awaken and become joyful. They then advance gradually, transcend the characteristics of the ninth bhūmi, and attain the Dharma Cloud bhūmi.
于彼建立无量宝庄严大宝莲华王像，大宝宫殿，幻自性境界修习生，于彼而坐。同一像类诸最胜子，眷属围绕。从一切佛刹来，佛手灌顶，如转轮圣王太子灌顶。超佛子地，到自觉圣智法趣，当得如来自在法身，见法无我故。是名法无我相，汝等诸菩萨摩诃萨应当修学。】	There they establish an image of a great jeweled lotus king adorned with innumerable treasures, and a great jeweled palace. Born from the cultivation of the realm of illusory self-nature, they sit there. Surrounded by retinues of the most excellent heirs, all of the same appearance, Buddhas come from every Buddha-land and empower them with their hands, just as a wheel-

	turning sage king empowers his crown prince. Transcending the stages of the Buddha's heirs and reaching the Dharma course of the noble wisdom of self-realization, they will attain the Tathāgata's sovereign dharmakāya, because they see that dharmas are without self. This is called the characteristic of the non-self of dharmas. You bodhisattva mahāsattvas should cultivate and study it."
前面说的是“法无我”智，这里接着说“法无我”相。大菩萨应当善能了知一切法无我。这样的大菩萨，不久就会证到初地。	The preceding discussion concerned the wisdom of the non-self of dharmas; here it goes on to discuss the characteristic of the non-self of dharmas. Great bodhisattvas should be able to understand well that all dharmas are without self. Such great bodhisattvas will soon realize the first bhūmi.
初地菩萨是什么样的呢？也就是说，初地菩萨是什么样的地相呢？主要是无所有观，通过观察开悟觉醒，非常欢喜，所以初地叫做欢喜地。然后渐渐升进，进而超过九地善慧地，证得十地法云地。今将十个地简介如下：	What is a first-bhūmi bodhisattva like? That is, what are the characteristics of the first bhūmi? Its principal feature is contemplation of the absence of anything possessed. Through observation, one awakens and becomes greatly joyful; therefore, the first bhūmi is called the Joyful Ground. One then gradually advances, surpasses the ninth bhūmi, the Ground of Good Wisdom, and realizes the tenth bhūmi, the Dharma Cloud Ground. The ten bhūmis are briefly introduced below:
一、欢喜地——菩萨修行一大阿僧祇劫圆满，初见心性，破见惑，证“二无我”，成就布施波罗蜜，生大欢喜。	1. The Joyful Ground—Having completed cultivation over one great asaṃkhyeya kalpa, the bodhisattva first sees the nature of mind, destroys the delusions of views, realizes the “twofold non-self,” accomplishes the perfection of giving, and gives rise to great joy.
二、离垢地——菩萨修行断思惑，断除恶习，身心清净，成就持戒波罗蜜，远离一切尘垢。	2. The Ground Free of Defilement—The bodhisattva cultivates the cessation of delusions of thought, eliminates evil habitual tendencies, purifies body and mind, accomplishes the perfection of moral discipline, and is far removed from every defilement.
三、发光地——菩萨修行除无明，证得“过去宿命明、现在漏尽明、未来天眼明”三明，成就忍辱波罗蜜，心光开发明朗。	3. The Luminous Ground—The bodhisattva cultivates the removal of ignorance, realizes the three insights of “knowledge of past lives, knowledge of the exhaustion of defilements in the present, and the divine eye regarding the future,”

	accomplishes the perfection of forbearance, and causes the mind's light to unfold in clarity.
四、焰慧地——菩萨于三十七道品，圆满具足，远离懈怠，成就精进波罗蜜，使慧焰炽盛。	4. The Blazing Wisdom Ground—The bodhisattva fully perfects the thirty-seven factors of awakening, remains far from laziness, accomplishes the perfection of diligence, and causes the flame of wisdom to blaze.
五、难胜地——菩萨为利益众生，外习诸技艺，内证禅定波罗蜜，成就不可战胜的殊胜境界。	5. The Difficult-to-Conquer Ground—For the benefit of sentient beings, the bodhisattva outwardly learns various skills and inwardly realizes the perfection of meditative stability, thereby accomplishing a supreme state that cannot be overcome.
六、现前地——菩萨住解脱法门，修空无相无愿三昧，成就般若波罗蜜，使现前差别尽泯。	6. The Ground of Direct Presence—The bodhisattva abides in the dharma gate of liberation, cultivates the samādhi of emptiness, signlessness, and wishlessness, accomplishes the perfection of prajñā, and causes all distinctions presently before them to fall away.
七、远行地——菩萨修行断诸业果的微细现行相，起殊胜行，广度众生，成就方便波罗蜜，备足远行资粮。	7. The Far-Going Ground—The bodhisattva cultivates the cessation of the subtle manifest characteristics of all karmic results, gives rise to sublime conduct, liberates sentient beings extensively, accomplishes the perfection of skillful means, and fully prepares the provisions for far-going.
八、不动地——菩萨证无生忍，断诸功用，身心寂灭，犹如虚空，成就愿波罗蜜，于涅盘心，湛然不动。	8. The Immovable Ground—The bodhisattva realizes the forbearance of the unborn, brings all deliberate effort to an end, and abides with body and mind in quiescent extinction, like empty space. Accomplishing the perfection of vows, the bodhisattva remains limpid and unmoving in the mind of nirvāṇa.
九、善慧地——菩萨除灭心相，证智自在，具大神通，善护诸佛法藏，成就力波罗蜜，善运慧解。	9. The Ground of Good Wisdom—The bodhisattva eliminates the characteristics of mind, realizes mastery of wisdom, possesses great spiritual powers, skillfully safeguards the treasury of the Buddhadharma, accomplishes the perfection of powers, and skillfully employs wisdom and understanding.
十、法云地——菩萨广集无量法门，增长无边福智，遍知众生心行，依上中下根，为说三乘，成就智波罗蜜，	10. The Dharma Cloud Ground—The bodhisattva extensively gathers innumerable dharma gates,

如大法云、大法雨。	increases boundless merit and wisdom, knows everywhere the mental dispositions of sentient beings, and teaches the three vehicles according to superior, middling, and lesser capacities. Accomplishing the perfection of wisdom, the bodhisattva is like a great Dharma cloud and a great Dharma rain.
亲证十地之后，就建立非常庄严的大宝莲华王像，还有无量珍宝装饰的大宝宫殿，在这样的环境里为众说法。当然，这也是幻，梦幻佛事、水月道场嘛，这是“幻自性境界修习生”——这是通过修行，由自性境界生起来的幻相。	After directly realizing the ten bhūmis, one establishes an exceedingly magnificent image of a great jeweled lotus king, together with a great jeweled palace adorned with innumerable treasures, and teaches the Dharma for the assembly in such surroundings. Of course, this too is illusory: Buddhist activities like a dream, a practice hall like the moon reflected in water. This is what is meant by “born from the cultivation of the realm of illusory self-nature”: it is an illusory appearance produced through cultivation from the realm of self-nature.
“同一像类诸最胜子，眷属围绕。从一切佛刹来，佛手灌顶，如转轮圣王太子灌顶。超佛子地，到自觉圣智法趣，当得如来自在法身，见法无我故。”这段经文容易理解，简略地解释吧。“同一像类”是指，来者都是十地菩萨。	“Surrounded by retinues of the most excellent heirs, all of the same appearance, Buddhas come from every Buddha-land and empower them with their hands, just as a wheel-turning sage king empowers his crown prince. Transcending the stages of the Buddha’s heirs and reaching the Dharma course of the noble wisdom of self-realization, they will attain the Tathāgata’s sovereign dharmakāya, because they see that dharmas are without self.” This passage from the sūtra is easy to understand, so let us explain it briefly. “All of the same appearance” means that those who come are all tenth-bhūmi bodhisattvas.
不仅如此，诸佛也从一切佛刹来，诸菩萨都能得到佛手灌顶，就象转轮圣王给太子灌顶一样。进而超越菩萨位，到自觉圣智法趣，得如来自在法身。这些都是明见“法无我”而证成的。“是名法无我相，汝等诸菩萨摩诃萨应当修学”——这就是“法无我”相，你们这些大菩萨都应当修学。	Moreover, the Buddhas come from every Buddha-land, and all the bodhisattvas receive empowerment from the hands of the Buddhas, just as a wheel-turning sage king empowers his crown prince. They then transcend the bodhisattva stage, reach the Dharma course of the noble wisdom of self-realization, and attain the Tathāgata’s sovereign dharmakāya. All of this is realized through clearly seeing that dharmas are without self. “This is called the characteristic of the non-self of dharmas. You bodhisattva mahāsattvas should cultivate and study it”—this is the characteristic of

	the non-self of dharmas, which all you great bodhisattvas should cultivate and study.
本门概要：	Outline of This Section:
常，就是永恒。本门“常不思议”用现代话说，就是“不可思议的永恒境界”。也可以说，这种境界就是“五法”中的“如如”。“常不思议”这个词，外道也使用。也就是说，外道也讲永恒。	Chang means permanence. In modern language, this section’s “permanence beyond conception” means “an inconceivable realm of permanence.” It may also be said that this realm is suchness among the “five dharmas.” The expression “permanence beyond conception” is also used by non-Buddhist paths. That is, non-Buddhist paths also speak of permanence.
佛讲述了如来所证的永恒，指出外道所说的永恒并不是真的永恒。本门还讲述了佛法学人的五种根性和两个极端——两种“一阐提”。回顾前述，第一门“诸识生灭”和第二门“藏识境界”是讲“八识”。	The Buddha expounded the permanence realized by the Tathāgata and pointed out that the permanence spoken of by non-Buddhist paths is not true permanence. This section also discusses the five kinds of spiritual capacity among Buddhist practitioners and the two extremes—the two kinds of icchantika. To review what was discussed above, the first section, “Arising and Ceasing of the Consciousnesses,” and the second, “The Realm of the Storehouse Consciousness,” concern the “eight consciousnesses.”
第三门“有无妄计”，第四门“顿渐净流”，到本门中间，是讲“五法”。先把“八识”“五法”解释清楚，“三自性”“二无我”就容易理解了。所以本门最后不用太大的篇幅，就讲明白了“三自性”和“二无我”。	The third section, “Deluded Conceptions of Existence and Nonexistence,” the fourth, “Sudden and Gradual Purification of the Stream,” and the middle portion of this section concern the “five dharmas.” Once the “eight consciousnesses” and the “five dharmas” have been clearly explained, the “three self-natures” and the “twofold non-self” are easy to understand. Therefore, the final part of this section explains the “three self-natures” and the “twofold non-self” without taking up much space.

六、建立诽谤

6. Establishing Slander

【尔时，大慧菩萨摩诃萨复白佛言：世尊，建立诽谤相，惟愿说之。令我及诸菩萨摩诃萨，离建立诽谤二边恶见，疾得阿耨多罗三藐三菩提。觉已，离常建立，断诽谤见，不谤正法。】	[At that time, the Mahāsattva Mahāmati again addressed the Buddha: “World-Honored One, I pray that you will explain the characteristics of assertion and denigration, so that I and all the bodhisattva mahāsattvas may abandon the two erroneous

	extreme views of assertion and denigration and swiftly attain anuttarā-samyak-saṃbodhi. Having awakened, we will depart from the eternalist assertion, eliminate the view of denigration, and not disparage the true Dharma."]
本经开篇大慧菩萨说偈赞佛，三度强调“智不得有无，而兴大悲心”，可见如来正智既不是有，也不是无。本非有而说有，名为建立，是常见；本非无而说无，名为诽谤，是断见。	At the beginning of this sūtra, Mahāmati Bodhisattva praises the Buddha in verse, emphasizing three times that "wisdom does not apprehend existence or nonexistence, yet gives rise to great compassion." Thus, the Tathāgata's true wisdom is neither existent nor nonexistent. To speak of what is originally nonexistent as existent is called assertion; this is eternalism. To speak of what is originally not nonexistent as nonexistent is called denigration; this is annihilationism.
正智如如，既不能说有，又不能说无，说有说无都是谤法。建立是增益谤，诽谤是减损谤，亦有亦无是相违谤，非有非无是戏论谤。大慧菩萨问佛：请您给我们讲说建立和诽谤的表相，以使我们离开建立和诽谤这两种边见，速得无上正等正觉。觉悟之后，就会远离常见建立和断见诽谤，从而不谤正法。	True wisdom is suchness: it can be described neither as existent nor as nonexistent. To speak of existence or nonexistence is to disparage the Dharma. Assertion is the disparagement of superimposition; denigration is the disparagement of diminution; both existent and nonexistent is the disparagement of contradiction; neither existent nor nonexistent is the disparagement of vain conceptualization. Mahāmati Bodhisattva asks the Buddha: "Please explain to us the manifest characteristics of assertion and denigration, so that we may leave behind these two extreme views and swiftly attain unsurpassed perfect enlightenment. After awakening, we will depart from the eternalist assertion and the annihilationist denigration, and thus not disparage the true Dharma."
【尔时，世尊受大慧菩萨请已，而说偈言：】	[Then the World-Honored One, having accepted Mahāmati Bodhisattva's request, spoke these verses:]
应大慧菩萨所问，佛说了下面一个偈子：	In response to Mahāmati Bodhisattva's question, the Buddha spoke the following verse:
【建立及诽谤　无有彼心量　身受用建立　及心不能知 愚痴无智慧　建立及诽谤】	[Assertion and denigration— Neither has such a measure of mind. The assertion of body and possessions, And what the mind cannot know: Through ignorance and lack of wisdom, Assertion and denigration arise.]

建立与诽谤都是心量，是自心的量度。本无这两种见，二见都不可得，所以说“无有彼心量”。身，就是色身，是正报。受用，就是资财等，是依报。这些都是自心的虚妄显现。由于愚痴，没有智慧，不知道是自心妄现，于是妄计有无，堕于二见之中。	Assertion and denigration are both measures of mind, measurements made by one’s own mind. Originally, these two views do not exist; neither can be obtained. Hence it is said, “Neither has such a measure of mind.” Body refers to the physical body, which is the direct recompense. Possessions refer to wealth and other resources, which are the dependent recompense. All these are delusive manifestations of one’s own mind. Because of ignorance and lack of wisdom, people do not know that these are delusive manifestations of their own mind. They therefore mistakenly conceive existence and nonexistence and fall into the two views.
【尔时，世尊于此偈义复重显示，告大慧言：有四种非有有建立。云何为四？谓非有相建立、非有见建立、非有因建立、非有性建立，是名四种建立。又诽谤者，谓于彼所立无所得，观察非分，而起诽谤。是名建立诽谤相。】	[Then the World-Honored One further clarified the meaning of this verse, telling Mahāmati: “There are four kinds of assertions of existence where there is no existence. What are the four? They are the assertion of characteristics where there are no characteristics, the assertion of views where there are no views, the assertion of causes where there are no causes, and the assertion of inherent nature where there is no inherent nature. These are called the four kinds of assertion. Denigration means that, with respect to what has been asserted, one finds nothing obtainable and, through improper observation, gives rise to denigration. These are called the characteristics of assertion and denigration.”]
接着，佛重复揭示这个偈子的内涵。佛告诉大慧菩萨，有四种“非有有建立”，非有有，就是非有计有，本来没有而计度为有。有哪四种非有有建立呢？有“非有相建立、非有见建立、非有因建立、非有性建立”四种。	The Buddha then reiterated and clarified the meaning of this verse. He told Mahāmati Bodhisattva that there are four kinds of “asserting existence where there is no existence.” This means reckoning something as existent when it is not; that is, conceiving as existent what originally does not exist. What are these four kinds? They are the assertion of characteristics where there are no characteristics, the assertion of views where there are no views, the assertion of causes where there are no causes, and the assertion of inherent nature where there is no inherent nature.

诽谤不从他起，是建立法的接续。于所立法求不可得，即谤言诸法皆无。先是执有，后是落空，不能离开空有两边，所以说“观察非分”。由于观察非分，而起诽谤之见。以上是总说建立与诽谤的表相，下面分开来说。	Denigration does not arise independently; it follows from the dharmas of assertion. When one seeks what has been asserted and finds it unobtainable, one then disparages it by saying that all dharmas are nonexistent. First there is attachment to existence, and afterward one falls into emptiness. Being unable to depart from the two extremes of emptiness and existence is called “improper observation.” Because of such improper observation, the view of denigration arises. This is a general explanation of the characteristics of assertion and denigration; they will now be explained separately.
【复次大慧，云何非有相建立相？谓阴界入非有自共相，而起计著，此如是，此不异，是名非有相建立相。此非有相建立，妄想无始虚伪过，种种习气计著生。】	[Furthermore, Mahāmati, what are the characteristics of asserting characteristics where there are no characteristics? It is to conceive and become attached to the aggregates, realms, and sense-fields as having no self-characteristics or common characteristics, saying, “This is thus; this is not different.” This is called the assertion of characteristics where there are no characteristics. This assertion of characteristics where there are no characteristics arises from the faults of beginningless false delusive thought and attachment through various habitual tendencies.]
什么是“非有相建立”呢？五阴、六入、十八界等法，本无自相，本无共相，本无所有，只是心识的幻象，但却对此横起计度，而生执著，说这些如是，那些不异。如是就是自相，不异就是共相。	What is the “assertion of characteristics where there are no characteristics”? Dharmas such as the five aggregates, six sense-fields, and eighteen realms originally have neither self-characteristics nor common characteristics; they have no real existence and are only illusions of consciousness. Yet people arbitrarily conceive of them and become attached, saying that these are thus and those are not different. “Thus” means self-characteristics, and “not different” means common characteristics.
自共相本非有，却非有计有，这就是“非有相建立”。这是无始以来种种虚伪妄想执著的习气，而生成的错误，所以说“妄想无始虚伪过，种种习气计著生”。	Self-characteristics and common characteristics are originally nonexistent, yet they are reckoned to exist where there is no existence. This is the “assertion of characteristics where there are no characteristics.” It is an error generated by habitual tendencies of various false and delusive thoughts and attachments from beginningless time. Hence it is said, “It arises from the faults of beginningless

	false delusive thought and attachment through various habitual tendencies.”
【大慧，非有见建立相者，若彼如是阴界入，我、人、众生、寿命、长养、士夫见建立。是名非有见建立相。】	[Mahāmati, what are the characteristics of asserting views where there are no views? It is to establish views of self, person, sentient being, life span, nurture, and personhood with respect to such aggregates, realms, and sense-fields. This is called the assertion of views where there are no views.]
什么是“非有见建立”呢？五阴、六入、十八界等法，妄起我见、人见、众生见、寿者见，还有长养、士夫等见。这就是“非有见建立”。这里的“长养”是指饮食、资具、睡眠等护持。经常养护，而得长久，这是长养见。“士夫”前面已提到过，可以简单理解为“神我”，众生妄计，我有士夫之用，能商贾书算经营农工，这是士夫见。	What is the “assertion of views where there are no views”? With respect to dharmas such as the five aggregates, six sense-fields, and eighteen realms, people mistakenly give rise to views of self, person, sentient being, and life span, as well as views of nurture and personhood. This is the “assertion of views where there are no views.” Here, “nurture” refers to sustenance through food, resources, sleep, and the like. Regularly maintaining and nourishing oneself in order to endure for a long time is the view of nurture. “Personhood,” mentioned earlier, may be understood simply as the spiritual self. Sentient beings mistakenly conceive that they possess the function of personhood, enabling them to trade, keep accounts, manage enterprises, farm, and work in crafts. This is the view of personhood.
【大慧，非有因建立相者，谓初识无因生，后不实如幻，本不生。眼色明界念，前生生已，实已还坏。是名非有因建立相。】	[Mahāmati, what are the characteristics of asserting causes where there are no causes? It is to claim that initial consciousness arises without a cause, and that what follows is unreal, like an illusion, and originally unborn. Through eye, form, light, space, and thought, what previously arose, having arisen, truly returns to destruction. This is called the assertion of causes where there are no causes.]
什么是“非有因建立”呢？先解释“初识无因生，后不实如幻”，最初是无明妄动而生八识，这些都未离自心，并不是象外道所说的心外另有异因，这就是“初识无因生”。	What is the “assertion of causes where there are no causes”? Let us first explain “initial consciousness arises without a cause, and what follows is unreal, like an illusion.” At the beginning, ignorance stirs delusively and gives rise to the eight consciousnesses. These have never departed from one’s own mind; it is not as non-Buddhist paths claim, that there is some separate external cause

	beyond the mind. This is “initial consciousness arises without a cause.”
什么是“后不实如幻”呢？前面所说的“非有相建立”是妄计八识相分为实有，“非有见建立”是妄计八识见分为实有。其实八识的见分相分，都是形成八识之后的幻起，并非实有，所以说“后不实如幻”。	What does “what follows is unreal, like an illusion” mean? The previously discussed “assertion of characteristics where there are no characteristics” mistakenly takes the object aspect of the eight consciousnesses to be truly existent. The “assertion of views where there are no views” mistakenly takes their perceiving aspect to be truly existent. In fact, the perceiving and object aspects of the eight consciousnesses arise illusorily only after the formation of the eight consciousnesses; they are not truly existent. Hence it is said that “what follows is unreal, like an illusion.”
既然如幻，岂有生乎！所以说“本不生”。外道所说的心外另有异因，就是“有因”。由于外道所说为非，所以说“非有因”。比如“眼色明界”四缘具足，就有了能见和所见。	Since they are like illusions, how could they arise? Thus it is said, “Originally unborn.” The separate external cause posited by non-Buddhist paths is what is meant by “a cause.” Because what non-Buddhist paths assert is nonexistent, it is called “no cause.” For example, when the four conditions of eye, form, light, and space are complete, there arise the seer and the seen.
可是，满眼所见的都是生灭，“前生生已，实已还坏”，所以当知其不实如幻，并无实体，若真有实体，则不应刹那坏灭，应常住不坏。既知刹那生灭，并无实体，则知四缘亦无实，那么，外道所说的心外另有异因岂不也是“实已还坏”么，所以，异因论是站不住脚的。这就是非有因建立相。	Yet all that fills the eye is arising and ceasing: “What previously arose, having arisen, truly returns to destruction.” Therefore, know that it is unreal, like an illusion, and lacks any substantial entity. If it truly possessed a substantial entity, it should not perish in an instant, but should abide permanently and remain indestructible. Once we know that it arises and ceases instant by instant and has no substantial entity, we know that the four conditions likewise have no reality. Would not the separate external cause asserted by non-Buddhist paths also “truly return to destruction”? Therefore, the theory of separate causes cannot stand. This is the characteristic of asserting causes where there are no causes.
【大慧，非有性建立相者，谓虚空、灭、般涅　，非作。计著性建立，此离性非性。一切法如兔马等角，如垂发现，离有非有。是名非有性建立相。】	[Mahāmati, what are the characteristics of asserting inherent nature where there is no inherent nature? It is to become attached to the assertion of inherent nature with respect to space, cessation, and parinirvāṇa, which are unproduced. This is apart from inherent nature and non-

	inherent nature. All dharmas are like the horns of rabbits and horses, and like hair hanging before the eyes: apart from existence and nonexistence. This is called the assertion of inherent nature where there is no inherent nature.]
什么是“非有性建立”呢？先说“三无为”：三无为就是虚空无为、择灭无为、非择灭无为。经文里的“虚空”是指虚空无为，“灭”是指非择灭无为，“般涅　”是指择灭无为。此三无为都没有“作”性，所以说“非作”。	What is the “assertion of inherent nature where there is no inherent nature”? First, let us discuss the three unconditioned dharmas: the unconditioned dharma of space, the unconditioned dharma of cessation through discernment, and the unconditioned dharma of cessation not through discernment. In the sūtra, “space” refers to the unconditioned dharma of space; “cessation” refers to cessation not through discernment; and “parinirvāṇa” refers to cessation through discernment. These three unconditioned dharmas all lack the nature of production, and are therefore called “unproduced.”
然而建立却是“有作”（有为），因实“非作”（无为），所以“建立”了无自性可得，故名“非有性”。经文里所说的“此离性非性”，是说“建立”离性，也离非性。离，就是离开，就是不相干。	Yet assertion is conditioned and produced. Because it is in fact unproduced and unconditioned, the asserted has no inherent nature that can be obtained; hence it is called “no inherent nature.” The phrase in the sūtra, “this is apart from inherent nature and non-inherent nature,” means that assertion is apart from inherent nature and also apart from non-inherent nature. “Apart from” means to leave behind, to have no connection with.
离性非性，就是与“性”和“非性”都不相干，这就是“非有性建立”。但是，外道凡愚却无性计性，妄计执著建立有实性——“计著性建立”。性，是指实性，是说实有；非性，就是无实性，是指断灭无。	To be apart from inherent nature and non-inherent nature means to have no connection with either “inherent nature” or “non-inherent nature.” This is the “assertion of inherent nature where there is no inherent nature.” Yet foolish ordinary people of non-Buddhist paths conceive inherent nature where there is none, mistakenly asserting and clinging to a real inherent nature—“becoming attached to the assertion of inherent nature.” Inherent nature means real nature, that is, actual existence; non-inherent nature means the absence of real nature, that is, annihilatory nonexistence.
法，是指事物及其规律。一切法，是指一切事物及其规律。“一切法如兔马等角，如垂发现，离有非有”，是说一切诸法本来就是非有非无。如兔马等角，这是比喻非有。	Dharma here refers to things and their principles. All dharmas refers to all things and their principles. “All dharmas are like the horns of rabbits and horses, and like hair hanging before the eyes: apart

	from existence and nonexistence" means that all dharmas are originally neither existent nor nonexistent. The horns of rabbits and horses are an analogy for nonexistence.
如垂发遮眼，不见真相，却显现幻象，幻象不无，这是比喻非无。非有——本就不是实有，当然无实性。非无——幻象不无，但不是实有，当然也无实性。这就是“非有性建立相”。	When hanging hairs obstruct the eyes, one does not see what is real but instead sees illusory images; these illusory images are not altogether absent. This is an analogy for non-nonexistence. Nonexistence means that they are not truly existent and therefore have no real inherent nature. Non-nonexistence means that illusory images are not altogether absent, but since they are not truly existent, they likewise have no real inherent nature. This is the characteristic of asserting inherent nature where there is no inherent nature.
【建立及诽谤，愚夫妄想。不善观察自心现量，非圣贤也。是故离建立诽谤恶见，应当修学。】	[Assertion and denigration are the delusive thoughts of foolish ordinary people. They do not skillfully observe the immediate manifestation of their own minds and are not sages. Therefore, one should cultivate the practice of departing from the erroneous views of assertion and denigration.]
建立与诽谤，这两者都是愚痴凡夫的妄想。他们不善于观照自心的现量，不能了知非有非无，而妄计有无，他们毕竟不是圣贤啊。所以，远离建立与诽谤两种恶见，应当是大菩萨修学的方向。	Assertion and denigration are both the delusive thoughts of ignorant ordinary people. They are not skilled at contemplating the immediate manifestations of their own minds; unable to understand that things are neither existent nor nonexistent, they mistakenly conceive existence and nonexistence. They are, after all, not sages. Therefore, abandoning the two erroneous views of assertion and denigration should be the direction of cultivation for great bodhisattvas.
【复次大慧，菩萨摩诃萨善知心意意识、五法、自性、二无我相，趣究竟。为安众生故，作种种类像，如妄想自性处依于缘起。譬如众色如意宝珠，普现一切诸佛刹土，一切如来大众集会，悉于其中听受佛法。所谓一切法，如幻如梦，光影水月。】	[Furthermore, Mahāmati, bodhisattva mahāsattvas thoroughly understand mind, mentation, and consciousness, the five dharmas, inherent nature, and the characteristics of the twofold selflessness, and proceed toward the ultimate. For the sake of comforting sentient beings, they manifest forms of various kinds, relying on dependent arising in the realm of delusive thoughts and inherent nature. It is like a wish-fulfilling jewel of many colors, which universally manifests all Buddha-lands and all assemblies of the Tathāgatas, who all hear and

	receive the Buddha Dharma within it. That is, all dharmas are like illusions and dreams, like light and shadow, and like the moon in water.]
经文里的“心意意识”是指八识。大菩萨善知五法、三自性、八识、二无我，可趣究竟之地。自行既成，当化众生，于是随类现形，所以说“作种种类像”。	In the sūtra, “mind, mentation, and consciousness” refers to the eight consciousnesses. Great bodhisattvas thoroughly understand the five dharmas, the three inherent natures, the eight consciousnesses, and the twofold selflessness, and can proceed toward the ultimate ground. Having accomplished their own practice, they then transform sentient beings and manifest forms according to the different kinds of beings. Hence it is said that they “manifest forms of various kinds.”
只是为安众生，故而随缘化导，然而，妄想缘起，生本无生，法身随缘，化而不化，所以说“如妄想自性处依于缘起”。	They do so only to bring comfort to sentient beings and therefore guide them in accord with conditions. Yet the dependent arising of delusive thought is originally unborn in its arising; the dharmakāya accords with conditions, transforming without truly transforming. Hence it is said that they “rely on dependent arising in the realm of delusive thoughts and inherent nature.”
“众色如意宝珠，普现一切诸佛刹土”，是比喻菩萨以一身现一切身，乃至普现一切诸佛刹，与诸大众听受如来说法。其所说者，如幻如梦，如镜中影，如水中月。普现一切佛刹而了无一法可得，了无一法可得而普现一切佛刹，如来自觉圣智，究竟极至于此。	“A wish-fulfilling jewel of many colors universally manifests all Buddha-lands” is an analogy for a bodhisattva manifesting all bodies through one body, even universally manifesting all Buddha-lands and, together with all the assemblies, hearing and receiving the Tathāgata’s teaching. What is taught is like an illusion or dream, like an image in a mirror or the moon in water. They universally manifest all Buddha-lands, yet not a single dharma can be obtained; though not a single dharma can be obtained, they universally manifest all Buddha-lands. The Tathāgata’s self-awakened noble wisdom reaches its ultimate consummation here.
【于一切法，离生灭断常，及离声闻缘觉之法。得百千三昧，乃至百千亿那由他三昧。得三昧已，游诸佛刹，供养诸佛，生诸天宫，宣扬三宝，示现佛身，声闻菩萨大众围绕。以自心现量度脱众生，分别演说外性无性，悉令远离有无等见。】	[With regard to all dharmas, they are free from arising and ceasing, annihilation and eternalism, and from the dharmas of the śrāvakas and pratyekabuddhas. They attain hundreds of thousands of samādhis, even hundreds of thousands of billions of nayutas of samādhis. Having attained samādhi, they travel through the Buddha lands, make offerings to the Buddhas, are born in the palaces of the devas, proclaim the

	Three Jewels, manifest Buddha bodies, and are surrounded by great assemblies of śrāvakas and bodhisattvas. By means of what is manifested by their own minds, they liberate sentient beings, explaining in detail that external objects have no inherent nature, causing them all to depart from such views as existence and nonexistence.]
这一段经文是说心外无法。“外性无性”是说外境界是唯心显现，并不存在所谓“客观”的外境界，外境界并没有实性可得。声闻缘觉之法，有生有灭，有断有常。	This passage of the sūtra says that there is no dharma outside the mind. “External objects have no inherent nature” means that external realms are manifested solely by the mind; there is no so-called “objective” external realm. No real nature can be found in external realms. The dharmas of the śrāvakas and pratyekabuddhas involve arising and ceasing, annihilation and eternalism.
声闻所修的“苦、集、灭、道”四谛法，有生死可断，有寂灭能证，以为寂灭（涅　）是常。	The Four Noble Truths of suffering, origination, cessation, and the path, cultivated by the śrāvakas, posit birth and death as something that can be ended and cessation as something that can be realized; they take cessation (nirvāṇa) to be eternal.
缘觉所修的“无明、行、识、名色、六入、触、受、爱、取、有、生、老死”十二因缘法，探究“生”的过程更是详尽，“灭”的过程当然也详尽——无明灭则行灭，行灭则识灭……，乃至生灭则老死灭。	The twelve links of dependent origination cultivated by the pratyekabuddhas—ignorance, volitional formations, consciousness, name and form, the six sense bases, contact, feeling, craving, grasping, becoming, birth, and old age and death—investigate the process of “arising” in even greater detail. Naturally, the process of “cessation” is likewise detailed: when ignorance ceases, volitional formations cease; when volitional formations cease, consciousness ceases . . . until, when birth ceases, old age and death cease.
详尽归详尽，却也是有生灭可断，有涅　能证。经文说“于一切法，离生灭断常，及离声闻缘觉之法”——应该远离这些法。正如《心经》所说：无无明亦无无明尽，乃至无老死亦无老死尽，无苦集灭道。	Detailed though they may be, they still posit arising and ceasing as something that can be ended and nirvāṇa as something that can be realized. The sūtra says, “With regard to all dharmas, they are free from arising and ceasing, annihilation and eternalism, and from the dharmas of the śrāvakas and pratyekabuddhas”—one should depart from these dharmas. As the Heart Sūtra says: “There is no ignorance and also no ending of ignorance, up to and including no old age and death and also no ending of old age and death; no suffering, origination, cessation, or path.”

“三昧”是音译，又译作三摩提或三摩地，义译为正定，即远离邪乱、摄心不散的意思。“那由他”也是音译，又译作阿庾多，义译为万亿，是指数量极多。	“Samādhi” is a transliteration; it is also translated as sanmodi or sanmodi, and is rendered semantically as “right concentration,” meaning freedom from deviant distraction and the gathering of the mind so that it is not scattered. “Nayuta” is also a transliteration, alternatively rendered ayuta; semantically, it means one hundred million, referring to an exceedingly large number.
“得百千三昧，乃至百千亿那由他三昧”，简单地说，就是得无量三昧。得无量三昧之后，“游诸佛刹，供养诸佛。生诸天宫，宣扬三宝，示现佛身，声闻菩萨大众围绕”。这些都是自心现量，并无实性可得。	“They attain hundreds of thousands of samādhis, even hundreds of thousands of billions of nayutas of samādhis.” Simply put, this means attaining immeasurable samādhis. After attaining immeasurable samādhis, they “travel through the Buddha lands, make offerings to the Buddhas, are born in the palaces of the devas, proclaim the Three Jewels, manifest Buddha bodies, and are surrounded by great assemblies of śrāvakas and bodhisattvas.” All these are manifestations of one’s own mind; no real nature can be found in them.
“以自心现量度脱众生，分别演说外性无性，悉令远离有无等见。”以自心现量度脱众生，当然是为他们说“外性无性”——心外并没有外在的客观境界。使他们都能远离“有、无”等不正确的见解。	“By means of what is manifested by their own minds, they liberate sentient beings, explaining in detail that external objects have no inherent nature, causing them all to depart from such views as existence and nonexistence.” To liberate sentient beings by means of what is manifested by one’s own mind is, of course, to teach them that “external objects have no inherent nature”—that there is no external, objective realm outside the mind. This enables them all to depart from incorrect views such as existence and nonexistence.
【尔时，世尊欲重宣此义而说偈言：】	[At that time, the World-Honored One, wishing to restate this meaning, spoke these verses:]
讲完了上述道理之后，佛又以诗偈的形式作了个简练的总结，重宣此义：	Having finished explaining the foregoing principles, the Buddha gave a concise summary in verse, restating this meaning:
【心量世间　佛子观察　种类之身　离所作行　得力神通　自在成就】	[The mind-measured world / Buddhist disciples contemplate / bodies of every kind / free from contrived activity / they attain powerful spiritual powers / and accomplish them with ease]
这个偈子的内容是：佛子以智慧观察到，这个世间及世间里各类身体，都是自心现量，心外无法。“所作行”	The meaning of this verse is as follows: Buddhist disciples observe with wisdom that this world and

就是有所作为之行，是有为。“离所作行”就是无为。“力神通”是指上述无量三昧。	all the various kinds of bodies within it are manifestations of their own minds; there is no dharma outside the mind. “Contrived activity” means activity involving deliberate action; it is conditioned. “Free from contrived activity” means unconditioned. “Powerful spiritual powers” refers to the immeasurable samādhis mentioned above.
离开有为之后，证得无量三昧，自在成就上述“游诸佛刹，供养诸佛，生诸天宫，宣扬三宝，示现佛身，声闻菩萨大众围绕。以自心现量度脱众生，分别演说外性无性”。	Having departed from the conditioned, they attain immeasurable samādhis and effortlessly accomplish the foregoing: “traveling through the Buddha lands, making offerings to the Buddhas, being born in the palaces of the devas, proclaiming the Three Jewels, manifesting Buddha bodies, being surrounded by great assemblies of śrāvakas and bodhisattvas, liberating sentient beings by means of what is manifested by their own minds, and explaining in detail that external objects have no inherent nature.”
本门概要：	Summary of This Section:
建立与诽谤，就是立和破。不立也不破，即远离建立与诽谤。应大慧菩萨所问，佛详细地讲述了建立与诽谤的表相——表现形式。然后指出，应该远离建立与诽谤。即使究竟成佛广度众生，也是虚幻，并非建立。	Establishment and refutation mean assertion and negation. Neither asserting nor negating is to depart from establishment and refutation. In response to Mahāmati Bodhisattva’s question, the Buddha explained in detail the outward forms—the modes of expression—of establishment and refutation. He then pointed out that one should depart from establishment and refutation. Even ultimately attaining Buddhahood and liberating vast numbers of sentient beings is illusory; it is not establishment.
即使断尽一切烦恼，也是虚幻，并非诽谤。这些都是自心现量，心外无法。本门不但批评了声闻缘觉小乘之法，而且明确指出，即使亲证如来圣智，究竟成佛，广度众生，这样的无上乘之法，也非实有，也不可得。正如《心经》所说：无智亦无得。	Even completely ending all afflictions is illusory; it is not refutation. All these are manifestations of one’s own mind; there is no dharma outside the mind. This section not only criticizes the teachings of the śrāvakas and pratyekabuddhas, the Lesser Vehicle, but also clearly points out that even directly realizing the sacred wisdom of the Tathāgata, ultimately attaining Buddhahood, and liberating vast numbers of sentient beings—the teachings of such an unsurpassed vehicle—are not truly existent and cannot be grasped. As the Heart Sūtra says: “There is no wisdom and no attainment.”

七、空无生性

VII. The Empty, Unarisen Nature

【尔时，大慧菩萨摩诃萨复请佛言：惟愿世尊为我等说一切法空、无生、无二、离自性相。我等及余诸菩萨众，觉悟是空、无生、无二、离自性相已，离有无妄想，疾得阿耨多罗三藐三菩提。尔时，世尊告大慧菩萨摩诃萨言：谛听谛听，善思念之，今当为汝广分别说。大慧白佛言：善哉世尊，唯然受教。】	At that time, the Mahāsattva Bodhisattva Mahāmati again requested of the Buddha: “World-Honored One, we pray that you will explain for us the emptiness, non-arising, nonduality, and freedom from the marks of inherent nature of all dharmas. Once we and the other bodhisattvas realize this emptiness, non-arising, nonduality, and freedom from the marks of inherent nature, we will be free from deluded thoughts of existence and nonexistence and swiftly attain unsurpassed, complete, perfect awakening.” At that time, the World-Honored One said to the Mahāsattva Bodhisattva Mahāmati: “Listen carefully, listen carefully, and reflect well upon this. I shall now explain it to you in detail.” Mahāmati said to the Buddha: “Excellent, World-Honored One. Yes, I respectfully receive your teaching.”
大慧菩萨又向佛请教：请世尊为我们讲，一切法空、一切法无生、一切法无二、一切法离自性相。以使我们菩萨众，觉悟这“空、无生、无二、离自性相”之后，远离“有、无”妄想，迅速得证无上正等正觉。佛对大慧菩萨说：你们注意听、用心记，我给你们详细地讲讲。大慧菩萨说：好啊！好啊！请您为我们开示吧。	Mahāmati Bodhisattva again asked the Buddha: “Please, World-Honored One, explain to us the emptiness of all dharmas, the non-arising of all dharmas, the nonduality of all dharmas, and the freedom of all dharmas from the marks of inherent nature.” Thus, after we bodhisattvas realize this “emptiness, non-arising, nonduality, and freedom from the marks of inherent nature,” we may be free from deluded thoughts of “existence” and “nonexistence” and swiftly realize unsurpassed, complete, perfect awakening. The Buddha said to Mahāmati Bodhisattva: “Listen attentively and remember well; I shall explain it to you in detail.” Mahāmati Bodhisattva said: “Excellent! Excellent! Please instruct us.”
【佛告大慧：空空者，即是妄想自性处。大慧，妄想自性计著者，说空、无生、无二、离自性相。大慧，彼略说七种空，谓相空、性自性空、行空、无行空、一切法离言说空、第一义圣智大空、彼彼空。】	The Buddha said to Mahāmati: “The emptiness of emptiness is the domain of the inherent nature of deluded thought. Mahāmati, for those who cling to the inherent nature of deluded thought, one speaks of emptiness, non-arising, nonduality, and freedom from the marks of inherent nature. Mahāmati, these may be briefly stated as seven kinds of emptiness: emptiness of characteristics,

	emptiness of inherent nature, emptiness of activity, emptiness of nonactivity, the emptiness of all dharmas as beyond speech, the great emptiness of noble wisdom of ultimate truth in all dharmas, and emptiness of one thing in relation to another.”
所谓“空空”，第一个“空”字是动词，是能空；第二个“空”是名词，是所空。若存有能空、所空，即是妄想分别所生之处。就是空之又空。佛告诉大慧菩萨，空之又空，正是妄想自性处。	The first “empty” in “the emptiness of emptiness” is a verb: that which empties. The second “emptiness” is a noun: that which is emptied. If one retains an emptier and something to be emptied, this is the domain produced by deluded discrimination. Thus, it is emptiness emptied once more. The Buddha told Mahāmati Bodhisattva that the emptiness of emptiness is precisely the domain of the inherent nature of deluded thought.
也就是说，空即是妄想，妄想即是空，并非在妄想之外另有一个空。妄想本就无生，本就无二，本就离自性相，不容言说。然而，对于不通达妄想体空而计著为实有的人，就须要讲说这“空、无生、无二、离自性相”的道理了。	That is to say, emptiness itself is deluded thought, and deluded thought itself is emptiness; apart from deluded thought, there is no separate emptiness. Deluded thought is originally unborn, originally nondual, and originally free from the marks of inherent nature; it cannot admit of speech. Yet for those who do not comprehend that the substance of deluded thought is empty and who cling to it as truly existent, it is necessary to explain the principle of “emptiness, non-arising, nonduality, and freedom from the marks of inherent nature.”
这个道理，简略地说为七种空，这七种空就是：相空、性自性空、行空、无行空、一切法离言说空、第一义圣智大空、彼彼空。佛在下面所讲的这七种空，前六种是依正智而观的本来空，第七种是以邪见计度的断灭空。请看下文：	Briefly stated, this principle comprises seven kinds of emptiness: emptiness of characteristics, emptiness of inherent nature, emptiness of activity, emptiness of nonactivity, the emptiness of all dharmas as beyond speech, the great emptiness of noble wisdom of ultimate truth in all dharmas, and emptiness of one thing in relation to another. Of these seven kinds of emptiness explained below by the Buddha, the first six are original emptiness contemplated through right wisdom, while the seventh is annihilationist emptiness conceived through wrong views. Please see the following text:
【云何相空？谓一切性自共相空。观展转积聚故，分别无性，自共相不生。自他俱性无性，故相不住。是故说一切性相空，是名相空。】	What is the emptiness of characteristics? It means that the individual and common characteristics of all natures are empty. Observing that they are formed through successive accumulation, one discriminates that they lack inherent nature; therefore, individual and common characteristics

	do not arise. Since the natures of self, other, both, and neither lack inherent nature, characteristics do not abide. Therefore, it is said that the characteristics of all natures are empty. This is called the emptiness of characteristics.
什么是相空？是说“一切性自共相空”。这里的“一切性”，是指一切事物的实性。这里的“自共相”，是指“自、他、共、离”四种形象，即所谓“自生、他生、共生、离生”，离生就是无因生。	What is the emptiness of characteristics? It means that “the individual and common characteristics of all natures are empty.” Here, “all natures” refers to the actual natures of all things. “Individual and common characteristics” refers to the four modes of self, other, both, and neither—that is, arising from oneself, arising from another, arising from both, and arising without cause. Arising apart from these is arising without cause.
“一切性自共相空”，就是一切事物的形象都无实性可得，不自生、不他生、不共生、不无因生，所以说“无生”。“观展转积聚故，分别无性，自共相不生。”展转积聚，就是一切事物相互作用，变化积累。	“The individual and common characteristics of all natures are empty” means that the appearances of all things have no real nature that can be apprehended. They do not arise from themselves, from another, from both, or without cause; therefore, they are said to be “unborn.” “Observing that they are formed through successive accumulation, one discriminates that they lack inherent nature; therefore, individual and common characteristics do not arise.” Successive accumulation means the mutual interaction, change, and accumulation of all things.
观察这样的展转积聚，“分别无性”——分析推求，都是因缘使然，并无自己独立的实性可得，从而“自共相不生”——就是上面刚说过的“无生”。“自他俱性无性，故相不住。	When one observes such successive accumulation, “one discriminates that they lack inherent nature”—upon analysis and inquiry, all are brought about by causes and conditions, and no independent real nature can be apprehended. Thus, “individual and common characteristics do not arise”—that is, the “non-arising” just explained above. “Since the natures of self and other alike lack inherent nature, characteristics do not abide.”
”——“自”无实性、“他”无实性、“共”无实性、“离”无实性，都无实性可得，所以“相不住”。相不住，就是不住于相，不住于“自、他、共、离”之相。“是故说一切性相空，是名相空”——所以说“一切性相空”。这就是第一种空义——相空。	That is, “self” lacks real nature, “other” lacks real nature, “both” lack real nature, and “neither” lacks real nature. Since no real nature can be apprehended, “characteristics do not abide.” When characteristics do not abide, one does not abide in characteristics or in the characteristics of self, other, both, and neither. “Therefore, it is said that the characteristics of all natures are empty. This is

	called the emptiness of characteristics.” Thus, this is the first meaning of emptiness: the emptiness of characteristics.
【云何性自性空？谓自己性自性不生，是名一切法性自性空，是故说性自性空。】	What is the emptiness of inherent nature? It means that one’s own inherent nature does not arise. This is called the emptiness of the inherent nature of all dharmas; therefore, it is called the emptiness of inherent nature.
什么是性自性空？简单地说，就是性空，就是没有自己的实性可得。前面已经说过一切事物都无实性可得，那是从“形象”的角度。这里说一切事物都无实性可得，是从“性质”的角度，是说“自己性自性不生”——一切事物自己的性质，不自生、不他生、不共生、不无因生。“是名一切法性自性空，是故说性自性空。”	What is the emptiness of inherent nature? Simply put, it is the emptiness of nature: no inherent real nature can be apprehended. It has already been said that no real nature can be apprehended in any thing; that was from the perspective of “characteristics.” Here, the statement that no real nature can be apprehended in any thing is from the perspective of “nature.” Thus, “one’s own inherent nature does not arise”: the nature of every thing does not arise from itself, from another, from both, or without cause. “This is called the emptiness of the inherent nature of all dharmas; therefore, it is called the emptiness of inherent nature.”
把“性自性”拆开来讲，“性”——一切事物的性质，“自性”——自己独立的实性。 一切事物的性质，都无自己的实性可得，当体即空。这就是第二种空义——性自性空。	Explaining “nature” and “inherent nature” separately: “nature” means the qualities of all things, while “inherent nature” means an independently existing real nature of its own. The qualities of all things have no inherent real nature that can be apprehended; in themselves, they are empty. This is the second meaning of emptiness: the emptiness of inherent nature.
【云何行空？谓阴离我、我所。因所成、所作业方便生，是名行空。】	What is the emptiness of activity? It means that the aggregates are free from self and what belongs to self. They are produced by causes and arise through the means of karma performed. This is called the emptiness of activity.
什么是行空？是说“阴离我、我所。” 阴是五阴“色受想行识”，又称五蕴。比如色阴，就说这个色身吧，它是由因果业报而成，依众缘蕴积而生（因所成、所作业方便生）。它既不是“我”，也不是“我的”，所以说“阴离我、我所。”	What is the emptiness of activity? It means that “the aggregates are free from self and what belongs to self.” The aggregates are the five aggregates—form, feeling, perception, formations, and consciousness. Take the aggregate of form, for example: this physical body is formed through karmic causes and results and arises through the accumulation of many conditions; it is “produced by causes and arises through the means of karma performed.” It

	is neither “I” nor “mine”; therefore, it is said that “the aggregates are free from self and what belongs to self.”
然而，从阴成我，从我起行，行即“我所”。由于“阴离我、我所”，此“行”当体空寂。这就是第三种空义——行空。	Yet from the aggregates one forms a self, and from this self activity arises; activity is then regarded as “what belongs to self.” Because “the aggregates are free from self and what belongs to self,” this activity is empty and quiescent in itself. This is the third meaning of emptiness: the emptiness of activity.
【大慧，即此如是行空，展转缘起，自性无性，是名无行空。】	Mahāmati, this very emptiness of activity arises through successive conditions and lacks inherent nature. This is called the emptiness of nonactivity.
什么是无行空？前面所说的“行空”，是从五蕴说起。然而，五蕴“展转缘起，自性无性”，也就是说，五蕴没有实性可得，本来寂灭。或者说，五蕴本来涅 ，更无诸行。这就是第四种空义——无行空。	What is the emptiness of nonactivity? The “emptiness of activity” just explained begins with the five aggregates. Yet the five aggregates arise through successive conditions and lack inherent nature. That is, no real nature can be apprehended in the five aggregates; they are originally quiescent and extinct. Or, one may say that the five aggregates are originally nirvāṇa, and there are no activities whatsoever. This is the fourth meaning of emptiness: the emptiness of nonactivity.
【云何一切法离言说空？谓妄想自性无言说，故一切法离言说。是名一切法离言说空。】	What is the emptiness of all dharmas as beyond speech? It means that the inherent nature of deluded thought is without speech; therefore, all dharmas are beyond speech. This is called the emptiness of all dharmas as beyond speech.
什么是一切法离言说空？是说“妄想自性无言说，故一切法离言说”。一切法，包括了一切世间法和一切出世间法，世出世间诸法本无所有，都是虚妄的妄想分别。但有言说，都无实义。能分别之心（想阴）既无，所分别之法何有，岂容言说！这就是第五种空义——一切法离言说空。	What is the emptiness of all dharmas as beyond speech? It means that “the inherent nature of deluded thought is without speech; therefore, all dharmas are beyond speech.” All dharmas include all worldly dharmas and all supramundane dharmas. The dharmas of the worldly and supramundane realms are originally nonexistent; all are false discriminations of deluded thought. Wherever there is speech, there is no real meaning. Since the discriminating mind—the aggregate of perception—is itself absent, how can the dharmas that are discriminated exist? How could they admit of speech? This is the fifth meaning of emptiness: the emptiness of all dharmas as beyond speech.

【云何一切法第一义圣智大空？谓得自觉圣智，一切见过习气空。是名一切法第一义圣智大空。】	What is the great emptiness of noble wisdom of ultimate truth in all dharmas? It means that, upon attaining noble wisdom of self-realization, the habitual tendencies of all erroneous views are empty. This is called the great emptiness of noble wisdom of ultimate truth in all dharmas.
什么是第一义圣智大空？是说“得自觉圣智，一切见过习气空”。由于空却一切见过习气，所以在“第一义圣智大空”前面冠以“一切法”三字。“第一义圣智”是“能空”，“一切法”是“所空”。所空既空，能空亦空。至此法界量灭，毕竟空寂。这就是第六种空义——一切法第一义圣智大空。	What is the great emptiness of noble wisdom of ultimate truth? It means that “upon attaining noble wisdom of self-realization, the habitual tendencies of all erroneous views are empty.” Since the habitual tendencies of all erroneous views are emptied, the words “all dharmas” are placed before “the great emptiness of noble wisdom of ultimate truth.” “Noble wisdom of ultimate truth” is that which empties, while “all dharmas” are that which is emptied. Once that which is emptied is empty, that which empties is also empty. At this point, the measure of the dharma realm is extinguished, and there is ultimate empty quiescence. This is the sixth meaning of emptiness: the great emptiness of noble wisdom of ultimate truth in all dharmas.
【云何彼彼空？谓于彼无彼空，是名彼彼空。大慧，譬如鹿子母舍，无象马牛羊等，非无比丘众。而说彼空，非舍、舍性空，亦非比丘、比丘性空，非余处无象马。是名一切法自相，彼于彼无彼，是名彼彼空。是名七种空。彼彼空者，是空最粗，汝当远离。】	What is emptiness of one thing in relation to another? It means that in one place there is no other thing; this is called emptiness of one thing in relation to another. Mahāmati, for example, the hall of Deer Mother contains no elephants, horses, cattle, sheep, and the like, but it is not without a community of bhikṣus. One may therefore say that it is empty in that respect; this does not mean that the hall and the inherent nature of the hall are empty, nor that the bhikṣus and the inherent nature of the bhikṣus are empty, nor that there are no elephants or horses elsewhere. This is the individual characteristic of all dharmas: in one place there is no other thing. This is called emptiness of one thing in relation to another. These are called the seven kinds of emptiness. Emptiness of one thing in relation to another is the coarsest form of emptiness; you should keep far from it.
什么是彼彼空？是说“于彼无彼空”。为了阐明“于彼无彼”之义，佛用“鹿子母舍”作比喻。鹿子是人名，鹿子母就是鹿子的母亲，鹿子母亲的名字叫做“毗舍 ”，“鹿子母舍”就是毗舍 的房舍。	What is emptiness of one thing in relation to another? It means that “in one place there is no other thing.” To clarify the meaning of “in one place there is no other thing,” the Buddha uses the hall of Deer Mother as an example. Deer Mother is a

	person’s designation: Deer Mother was the mother of Deer Child, and her name was Viśākhā. “The hall of Deer Mother” means Viśākhā’s residence.
毗舍　深信佛法，尊重三宝，造了很多房子，并不在房子里畜养象马牛羊等，而是供养比丘，请比丘安住。毗舍　不象大多数人那样，造房子畜养象马牛羊。	Viśākhā deeply believed in the Buddhadharma and revered the Three Jewels. She built many residences. Rather than keeping elephants, horses, cattle, sheep, and the like in them, she made offerings to bhikṣus and invited them to dwell there. Unlike most people, Viśākhā did not build residences in order to keep elephants, horses, cattle, and sheep.
外道认为“空”就是“没有”，若照他们的观点，房舍中没有象马牛羊，便是空房，这种结论太粗糙了！为什么呢？因为“无象马牛羊等，非无比丘众”——虽然房舍中没有象马牛羊，但并不是没有比丘众啊，怎么能说是空房呢！现在再来看“于彼无彼”，就是于房舍中无象马牛羊。	Non-Buddhists consider “emptiness” to mean “absence.” According to their view, because there are no elephants, horses, cattle, or sheep in the residence, it is an empty house. Such a conclusion is far too crude. Why? Because “although there are no elephants, horses, cattle, sheep, and the like, it is not without a community of bhikṣus.” Although there are no elephants, horses, cattle, or sheep in the residence, there is still a community of bhikṣus. How can it be called an empty house? Now, to return to “in one place there is no other thing”: it means that in the residence there are no elephants, horses, cattle, or sheep.
外道就这么简单粗糙地认为，这么个“没有”就是空。对照前两种空——“相空”和“性自性空”，房舍的形象当相即空（舍空），房舍的性质当性即空（舍性空），这就是“舍、舍性空”。	Non-Buddhists crudely and simplistically take such absence to be emptiness. By contrast, in the first two forms of emptiness—the “emptiness of characteristics” and the “emptiness of inherent nature”—the appearance of the residence is empty in its very characteristic, and the nature of the residence is empty in its very nature. This is the emptiness of “the residence and the inherent nature of the residence.”
同理，比丘、比丘性空，象马、象马性空。	Likewise, bhikṣus and the inherent nature of bhikṣus are empty; elephants, horses, and their inherent natures are empty.
“而说彼空，非舍、舍性空，亦非比丘、比丘性空，非余处无象马”——而外道那简单粗糙的“于彼无彼空”，并不是“舍、舍性空”，也不是“比丘、比丘性空”，还不是“象马、象马性空”。	“One may therefore say that it is empty in that respect; this does not mean that the hall and the inherent nature of the hall are empty, nor that the bhikṣus and the inherent nature of the bhikṣus are empty, nor that there are no elephants or horses elsewhere.” That crude and simplistic emptiness of “in one place there is no other thing” asserted by

	non-Buddhists is neither the emptiness of “the residence and the inherent nature of the residence,” nor the emptiness of “the bhikṣus and the inherent nature of the bhikṣus,” nor yet the emptiness of “elephants, horses, and their inherent natures.”
不但不到“象马、象马性空”的境界，而且也不能说房舍之外其余的地方就没有象马。	Not only does it fall short of the state in which elephants, horses, and their inherent natures are empty; one cannot even say that there are no elephants or horses in places outside the residence.
“是名一切法自相，彼于彼无彼，是名彼彼空”——推广到一切法，如果简单粗糙地认为“没有”就是空，也就是妄计“于彼无彼”为空，所以称他为“彼彼空”。“是名七种空”——以上讲了七种“空”义。“彼彼空者，是空最粗，汝当远离”——第七种空“彼彼空”，最粗糙了，你们应当远离这种见解。	“This is called the characteristic of the emptiness of all dharmas: one thing is absent in another; this is called the emptiness of one thing in another.” Extending this to all dharmas, if one crudely assumes that “absence” itself is emptiness—that is, mistakenly takes “one thing is absent in another” to be emptiness—this is called “the emptiness of one thing in another.” “These are called the seven kinds of emptiness”—the seven meanings of “emptiness” have been explained above. “The emptiness of one thing in another is the coarsest kind of emptiness; you should stay far away from it”—the seventh kind of emptiness, “the emptiness of one thing in another,” is the crudest. You should avoid this view.
【大慧，不自生非不生，除住三昧。是名无生。】	[Great Wisdom, non-self-arising is not non-arising, except for abiding in samādhi. This is called non-arising.]
什么是无生？《大涅　经》云：“诸法不自生，亦不从他生，不共不无因，是故说无生。”　也就是说，无生并非不生。那么，为什么“除住三昧”呢？因为住于三昧者，灵明寂照，并不幻起生生不息的境界。没有生生不息的景象，不名无生。而生生不息，恰是无生。	What is non-arising? The Mahāparinirvāṇa Sūtra says: “All dharmas do not arise from themselves, nor do they arise from another, nor arise from both together, nor without cause. Therefore, they are said to be non-arising.” In other words, non-arising is not simply the absence of arising. Then why does it say, “except for abiding in samādhi”? Those who abide in samādhi are spiritually luminous and tranquilly aware; they do not illusorily bring forth a realm of unceasing arising. The absence of an appearance of unceasing arising is not called non-arising. Rather, unceasing arising is precisely non-arising.

【离自性，即是无生。离自性，刹那相续流注及异性现，一切性离自性。是故一切性离自性。】	[To be free of inherent nature is precisely non-arising. Free of inherent nature are the moment-to-moment continuous flow and the appearance of differentiated characteristics; all natures are free of inherent nature. Therefore, all natures are free of inherent nature.]
大慧菩萨所问的是“空、无生、无二、离自性相”，佛已经回答了空和无生，下面接着回答离自性相和无二。什么是离自性相？离自性即是无生。	What Great Wisdom Bodhisattva asked about was “emptiness, non-arising, nonduality, and freedom from the characteristics of inherent nature.” The Buddha has already answered regarding emptiness and non-arising; he next answers regarding freedom from the characteristics of inherent nature and nonduality. What does freedom from the characteristics of inherent nature mean? To be free of inherent nature is precisely non-arising.
生生不息之所以了无生相可得，正是因为一切所生都没有自己的实性，也就是说，一切所生都远离自性。这就是离自性相。“刹那相续流注”是心相，“异性现”是法相。心法双泯，都无实性可得，所以说一切性离自性。	The reason there is no characteristic of arising to be found in unceasing arising is precisely that everything that arises lacks any inherent reality of its own. That is, everything that arises is free of inherent nature. This is freedom from the characteristics of inherent nature. “The moment-to-moment continuous flow” is a characteristic of mind, while “the appearance of differentiated characteristics” is a characteristic of dharmas. Mind and phenomena both fall away, and neither has any real nature that can be found; therefore, all natures are said to be free of inherent nature.
【云何无二？谓一切法，如阴热，如长短，如黑白。大慧，一切法无二，非于涅　彼生死，非于生死彼涅　。异相，因有性故。是名无二。如涅　生死，一切法亦如是。是故空、无生、无二、离自性相，应当修学。】	[What is nonduality? It means that all dharmas are like coolness and heat, length and shortness, black and white. Great Wisdom, all dharmas are nondual: it is not that birth and death exist apart from nirvāṇa, nor that nirvāṇa exists apart from birth and death. Differentiated characteristics arise because one posits inherent nature. This is called nonduality. As with nirvāṇa and birth and death, so it is with all dharmas. Therefore, emptiness, non-arising, nonduality, and freedom from the characteristics of inherent nature should be cultivated and studied.]
什么是无二？是说一切法，比如凉热、长短、黑白等法，他们都是相对的，不可能独立存在。比如，如果没有长作对比，就不会有短的概念，也就是说，并不是在长之外有个短。	What is nonduality? It means that all dharmas—such as coolness and heat, length and shortness, black and white—are relative and cannot exist independently. For example, without length as a

	contrast, there would be no concept of shortness. That is, shortness does not exist apart from length.
“非于涅　彼生死”——并不是在涅　之外有生死。“非于生死彼涅　”——也并不是在生死之外有涅　。涅　、生死，本无异相。	“It is not that birth and death exist apart from nirvāṇa”—birth and death do not exist outside nirvāṇa. “Nor that nirvāṇa exists apart from birth and death”—nor does nirvāṇa exist outside birth and death. Nirvāṇa and birth and death originally have no differentiated characteristics.
可是，凡夫和二乘，却总是认为在涅　之外有生死可了（于涅　彼生死），在生死之外有涅　能证（于生死彼涅　），认为涅　生死炽然不同，不同就是异。	Yet ordinary beings and practitioners of the two vehicles always suppose that there is birth and death to be transcended apart from nirvāṇa, and nirvāṇa to be realized apart from birth and death. They consider nirvāṇa and birth and death to be intensely different; difference is precisely differentiation.
因为他们不能通达涅　生死都无实性可得，所以妄认异相——“异相，因有性故”。“是名无二”——以上所说，就是无二的道理。“如涅　生死，一切法亦如是”——正如涅　生死无二一样，一切法都无二。	Because they cannot penetrate that neither nirvāṇa nor birth and death has any inherent reality that can be found, they mistakenly conceive differentiated characteristics—“Differentiated characteristics arise because one posits inherent nature.” “This is called nonduality”—what has been explained above is the principle of nonduality. “As with nirvāṇa and birth and death, so it is with all dharmas”—just as nirvāṇa and birth and death are nondual, so too are all dharmas nondual.
上面讲述了大慧菩萨所问的“空、无生、无二、离自性相”。讲毕，佛鼓励大菩萨众应当修学。	Above, the Buddha explained the “emptiness, non-arising, nonduality, and freedom from the characteristics of inherent nature” about which Great Wisdom Bodhisattva had inquired. Having completed the explanation, he encouraged the great assembly of bodhisattvas to cultivate and study them.
【尔时，世尊欲重宣此义而说偈言：】	[At that time, the World-Honored One, wishing to restate this meaning, spoke these verses:]
:讲完了“空、无生、无二、离自性相”之后，佛又用诗偈的形式简练地重说此义：	: Having finished explaining “emptiness, non-arising, nonduality, and freedom from the characteristics of inherent nature,” the Buddha again restated their meaning concisely in verse:
【我常说空法　远离于断常　生死如幻梦　而彼业不坏　虚空及涅　　灭二亦如是　愚夫作妄想　诸圣离有无】	[I always teach the Dharma of emptiness, / Far removed from annihilation and eternalism. / Birth and death are like illusion and dream, / Yet karma is not destroyed. / Space and nirvāṇa, / And the

	cessation of the two, are likewise so. / Foolish people give rise to deluded thoughts; / All noble ones are free from existence and nonexistence.]
“我常说空法”——我经常说“空、无生、无二、离自性相”之法。“远离于断常”——既不是断灭，也不是常有。“生死如幻梦”——这是不常。“而彼业不坏”——这是不断。	“I always teach the Dharma of emptiness”—I often teach the Dharma of “emptiness, non-arising, nonduality, and freedom from the characteristics of inherent nature.” “Far removed from annihilation and eternalism”—it is neither annihilation nor eternal existence. “Birth and death are like illusion and dream”—this is non-eternalism. “Yet karma is not destroyed”—this is non-annihilation.
“虚空及涅　　灭二亦如是”——虚空是指“三无为”（虚空无为、择灭无为、非择灭无为）里的“虚空无为”，涅　是指“三无为”里的“择灭无为”，灭二是指“三无为”里的“非择灭无为”。	“Space and nirvāṇa, and the cessation of the two, are likewise so”—space refers to the “unconditioned space” among the three unconditioned dharmas: unconditioned space, cessation through discernment, and cessation not through discernment. Nirvāṇa refers to cessation through discernment among the three unconditioned dharmas, while the cessation of the two refers to cessation not through discernment among the three unconditioned dharmas.
无为与有为相对，“亦如是”就是“也是这样”，也是什么样啊？也是非有为非无为，也就是说，既非有，也非无。“愚夫作妄想　诸圣离有无”——愚痴的凡夫，妄想执著，堕入断常、有无等，而不自知。而诸圣则断除了妄想执著，从而远离有无。	The unconditioned is contrasted with the conditioned. “Likewise so” means “also like this.” Like what? It is also neither conditioned nor unconditioned; that is, neither existent nor nonexistent. “Foolish people give rise to deluded thoughts; all noble ones are free from existence and nonexistence”—deluded ordinary beings cling through deluded thoughts and fall into annihilation and eternalism, existence and nonexistence, and the like, without knowing it. All noble ones, however, have cut off deluded thoughts and attachments and are thus free from existence and nonexistence.
【尔时，世尊复告大慧菩萨摩诃萨言：大慧，空无生无二离自性相，普入诸佛一切修多罗，凡所有经悉说此义。诸修多罗悉随众生希望心，故为分别说，显示其义，而非真实在于言说。如鹿渴想，狂惑群鹿，鹿于彼相计著水性，而彼无水。如是一切修多罗所说诸法，为令愚夫发欢喜故，非实圣智在于言说。是故当依于义，莫著言说。】	[At that time, the World-Honored One again addressed Great Wisdom Bodhisattva Mahāsattva: “Great Wisdom, emptiness, non-arising, nonduality, and freedom from the characteristics of inherent nature pervade all the sūtras of all Buddhas. All sūtras expound this meaning. Yet all sūtras distinguish and expound it in accordance with the hopes and inclinations of sentient beings, thereby revealing its meaning; true noble wisdom does not

	reside in words. It is like a thirsty deer imagining water: a mirage bewilders a herd of deer, and the deer, attached to that appearance, conceive it to have the nature of water, though there is no water there. Likewise, all dharmas spoken of in the sūtras are taught in order to give joy to foolish people; true noble wisdom does not reside in words. Therefore, rely on the meaning and do not cling to words."]
修多罗，就是经。佛告诉大慧菩萨，诸佛所说的一切经，普遍都讲“空、无生、无二、离自性相”。不仅仅是本经所说，凡所有经都说此义。	Sūtra means scripture. The Buddha told Great Wisdom Bodhisattva that all the scriptures spoken by the Buddhas universally teach emptiness, non-arising, nonduality, and freedom from the characteristics of inherent nature. This meaning is taught not only in this sūtra; every sūtra teaches it.
圣智境界本无言说，诸多经典都是随顺众生的希望心，根据他们的根性，为他们分别讲说，善巧地显示“空、无生、无二、离自性相”之义。	The realm of noble wisdom is originally beyond words. The many scriptures accord with the hopes and inclinations of sentient beings and, according to their capacities, explain matters distinctly to them, skillfully revealing the meaning of emptiness, non-arising, nonduality, and freedom from the characteristics of inherent nature.
众生执著言句，就象鹿渴追逐阳焰，阳焰本不是水，而群鹿却迷惑于阳焰，以为是水，从而发狂地追逐。所以，一切佛法，如黄叶止啼，为使无知众生发欢喜心。一切佛法都不在于语言文字。所以，应当依义不依语——“是故当依于义，莫著言说”。	Sentient beings cling to words and sentences like thirsty deer pursuing a mirage. A mirage is not water, yet a herd of deer is deluded by it, imagines it to be water, and frantically pursues it. Thus all Buddhadharma is like yellow leaves used to stop a child from crying, intended to give rise to joyful minds in ignorant sentient beings. None of Buddhadharma resides in language and letters. Therefore, one should rely on the meaning rather than on words: “Therefore, rely on the meaning and do not cling to words.”
本门概要：	Summary of This Section:
为使诸位大菩萨疾速证得无上正等正觉，大慧菩萨请佛讲说“空、无生、无二、离自性相”的义理。佛讲了七种空义，接着讲了无生、无二、离自性相。最后，佛指出“当依于义，莫著言说”。	So that all great bodhisattvas might swiftly realize unsurpassed perfect enlightenment, Great Wisdom Bodhisattva asked the Buddha to explain the meaning of “emptiness, non-arising, nonduality, and freedom from the characteristics of inherent nature.” The Buddha explained the seven kinds of emptiness, then explained non-arising, nonduality, and freedom from the characteristics of inherent

	nature. Finally, the Buddha pointed out: “Rely on the meaning and do not cling to words.”
正如《金刚经》所说：“无有定法名阿耨多罗三藐三菩提，亦无有定法如来可说。何以故？如来所说法，皆不可取，不可说，非法，非非法。”傅大士颂云：“菩提离言说，从来无得人。须依二空理，当证法王身。有心俱是妄，无执乃名真。若悟非非法，逍遥出六尘。”	As the Diamond Sūtra says: “There is no fixed dharma called unsurpassed perfect enlightenment, nor is there any fixed dharma that the Tathāgata can teach. Why is this? The dharmas taught by the Tathāgata cannot be grasped or spoken of; they are neither dharmas nor non-dharmas.” Layman Fu’s verse says: “Bodhi is beyond words; from the beginning, no one has attained it. One must rely on the principle of the twofold emptiness to realize the body of the Dharma King. Any mind that clings is deluded; only nonattachment is called true. If one realizes neither dharma nor non-dharma, one roams freely beyond the six sense objects.”

八、如来藏性

VIII. The Nature of the Tathāgata-Garbha

【尔时大慧菩萨摩诃萨白佛言：世尊，世尊修多罗说如来藏自性清净，转三十二相。入于一切众生身中，如大价宝，垢衣所缠，如来之藏常住不变亦复如是。而阴界入垢衣所缠，贪欲恚痴不实妄想尘劳所污。一切诸佛之所演说，云何世尊同外道说我，言有如来藏耶？世尊，外道亦说，有常作者，离于求那，周遍不灭。世尊，彼说有我。】	[At that time, Mahāmati Bodhisattva Mahāsattva said to the Buddha: “World-Honored One, the World-Honored One has taught in the sūtras that the Tathāgatagarbha is intrinsically pure and manifests the thirty-two marks. It enters the bodies of all sentient beings and, like a precious jewel of great value wrapped in soiled clothing, the treasury of the Tathāgata is permanent and unchanging. Yet it is wrapped in the soiled clothing of the aggregates, realms, and sense-fields, and is sullied by greed, desire, anger, ignorance, unreal delusive thoughts, and the toil of worldly dust. How is it, World-Honored One, that the teachings expounded by all Buddhas are the same as the non-Buddhists’ assertion of a self, saying that there is a Tathāgatagarbha? World-Honored One, non-Buddhists also say that there is an eternal creator, apart from qualities, all-pervading and indestructible. World-Honored One, what they assert is a self.”]
修多罗就是经典，世尊修多罗就是佛经。佛经里说如来藏自性清净，能够显现清净庄严的三十二相。如来藏常住不变，入于一切众生身中。如来藏如同大价宝，众生的五阴六入十八界等如同垢衣，这就如同大价宝被垢衣	Sūtra means a scripture; thus, the World-Honored One’s sūtras are Buddhist scriptures. The Buddhist scriptures say that the Tathāgatagarbha is intrinsically pure and can manifest the pure and

缠裹。也就是说，如来藏被贪、欲、恚、痴、不实、妄想、尘劳等污染了。一切诸佛都是这么说。	majestic thirty-two marks. The Tathāgatagarbha is permanent and unchanging, and enters the bodies of all sentient beings. The Tathāgatagarbha is like a precious jewel of great value, while the sentient beings' five aggregates, six sense-fields, eighteen realms, and so forth are like soiled clothing. This is like a precious jewel of great value wrapped in soiled clothing. That is to say, the Tathāgatagarbha is contaminated by greed, desire, anger, ignorance, unreality, delusive thoughts, and worldly dust and toil. This is what all Buddhas teach.
“求那”这个词，在前面“〇三、有无妄计”里提到过。求那含有“特性”或“属性”之义。“离于求那”就是“在事物所显现的特性之外”。“有常作者，离于求那，周遍不灭”就是在事物所显现的特性之外，另有一个无处不在，不会消灭的“常作者”。	The term “guṇa” was mentioned earlier in “III. Delusive Assertions of Existence and Nonexistence.” Guṇa carries the meaning of “characteristic” or “attribute.” “Apart from guṇa” means “beyond the characteristics manifested by things.” “There is an eternal creator, apart from guṇa, all-pervading and indestructible” means that, beyond the characteristics manifested by things, there is another “eternal creator” that is everywhere present and will not perish.
大慧菩萨问佛：诸佛为什么都说如来藏呢？这不是同于外道说“神造、神我”么？外道说有常作者，离于求那，周遍不灭。外道所说的“常作者”就是“神造”的神，“神我”的我。他们是说“有我”。	Mahāmati Bodhisattva asks the Buddha: Why do all Buddhas speak of the Tathāgatagarbha? Is this not the same as the non-Buddhists' assertion of “a creator god” and “a divine self”? Non-Buddhists say that there is an eternal creator, apart from guṇa, all-pervading and indestructible. The “eternal creator” of which they speak is the god of “a creator god” and the self of “a divine self.” They assert that there is a self.
【佛告大慧：我说如来藏，不同外道所说之我。大慧，有时说空、无相、无愿、如实际、法性、法身、涅　、离自性、不生不灭、本来寂静、自性涅　。如是等句说如来藏已，如来应供等正觉，为断愚夫畏无我句故，说离妄想无所有境界如来藏门。大慧，未来现在菩萨摩诃萨，不应作我见计著。】	[The Buddha said to Mahāmati: “What I call the Tathāgatagarbha is not the same as the self asserted by non-Buddhists. Mahāmati, it is sometimes spoken of as emptiness, signlessness, wishlessness, ultimate reality, dharma-nature, dharmakāya, nirvāṇa, freedom from intrinsic nature, neither arising nor ceasing, original quiescence, or intrinsic nirvāṇa. Having spoken of the Tathāgatagarbha in such expressions, the Tathāgata, the Worthy One, the Perfectly Awakened One, teaches the gateway of the Tathāgatagarbha —the realm free from delusive thoughts and devoid of anything whatsoever—in order to dispel ordinary people's fear of the statement of no-self.

	Mahāmati, bodhisattva mahāsattvas of the future and present should not conceive of it or cling to it as a self-view.”]
佛告诉大慧菩萨：我所说的如来藏，不同于外道所说的“我”。	The Buddha told Mahāmati Bodhisattva: “The Tathāgatagarbha of which I speak is not the same as the ‘self’ asserted by non-Buddhists.”
诸佛用很多言句说如来藏，有时说是“空”，有时说是“无相”，还有“无愿、如实际、法性、法身、涅　、离自性、不生不灭、本来寂静、自性涅　”等等言句，都是说如来藏的。	The Buddhas speak of the Tathāgatagarbha in many expressions. At times they call it “emptiness”; at times, “signlessness”; and they also use such expressions as “wishlessness,” “ultimate reality,” “dharma-nature,” “dharmakāya,” “nirvāṇa,” “freedom from intrinsic nature,” “neither arising nor ceasing,” “original quiescence,” and “intrinsic nirvāṇa.” All these expressions refer to the Tathāgatagarbha.
诸佛说如来藏，是为了断除众生的畏惧，因为众生执著“我见”，害怕“无我”。大菩萨不应该害怕无我，不应该有“我见”，不应该把诸佛所说的如来藏当作“我见”。	The Buddhas speak of the Tathāgatagarbha in order to dispel sentient beings’ fear, for sentient beings cling to self-view and fear no-self. Great bodhisattvas should not fear no-self, should not hold self-view, and should not take the Tathāgatagarbha taught by the Buddhas as self-view.
【譬如陶家，于一泥聚，以人工水木轮绳方便，作种种器。如来亦复如是，于法无我，离一切妄想相，以种种智慧善巧方便，或说如来藏，或说无我。以是因缘故说如来藏，不同外道所说之我，是名说如来藏。】	[“For example, potters use human effort, water, a wooden wheel, cords, and other skillful means to make various vessels from a lump of clay. The Tathāgatas are likewise: on the basis of the no-self of dharmas, free from all characteristics of delusive thoughts, they employ various wisdoms, skillful means, and expedients. At times they speak of the Tathāgatagarbha, and at times they speak of no-self. For this reason they speak of the Tathāgatagarbha; it is not the same as the self asserted by non-Buddhists. This is what is meant by speaking of the Tathāgatagarbha.”]
比如制作陶器，用人工、水、木轮、绳等方便手段，把一团泥制作成种种陶器。诸佛如来于法无我，远离一切妄想，根据众生的不同根性，或者以种种智慧善巧方便说如来藏，或者直接宣说无我。如来藏无我，不同于外道所说之我，这就是诸佛如来说如来藏的原因。	For example, in making pottery, one uses human effort, water, a wooden wheel, cords, and other expedient means to make various vessels from a lump of clay. The Tathāgatas, on the basis of the no-self of dharmas and free from all delusive thoughts, either speak of the Tathāgatagarbha through various wisdoms, skillful means, and expedients according to sentient beings’ differing capacities, or directly proclaim no-self. The

	Tathāgatagarbha is no-self and differs from the self asserted by non-Buddhists. This is why the Buddhas, the Tathāgatas, speak of the Tathāgatagarbha.
【开引计我诸外道故，说如来藏。令离不实我见妄想，入三解脱门境界，希望疾得阿耨多罗三藐三菩提。是故如来应供等正觉，作如是说如来之藏。若不如是，则同外道所说之我。是故大慧，为离外道见故，当依无我如来之藏。】	["In order to guide and lead those non-Buddhists who mistakenly conceive of a self, the Tathāgatagarbha is taught, so that they may leave behind delusive thoughts of an unreal self-view, enter the realm of the three gates of liberation, and hope swiftly to attain unsurpassed complete perfect awakening. Therefore, the Tathāgatas, the Worthy Ones, the Perfectly Awakened Ones, speak in this way of the treasury of the Tathāgata. If it were not so, it would be the same as the self asserted by non-Buddhists. Therefore, Mahāmati, in order to be free from non-Buddhist views, one should rely upon the no-self Tathāgatagarbha."]
为了开导接引妄计有我的诸外道，给他们说如来藏，使他们离开虚妄不实的“我见”妄想，进入三解脱门的境界，希望他们疾速证得无上正等正觉。所以诸佛如来宣说如来藏。若不是这样，若不是为了宣说“无我”，那不就和外道所说的神我一样了么。所以，为了远离外道的“我见”，应当依照诸佛所说的“无我”如来藏。	In order to guide and lead non-Buddhists who mistakenly conceive of a self, the Buddhas teach the Tathāgatagarbha, enabling them to leave behind the delusive thoughts of an unreal and false self-view, enter the realm of the three gates of liberation, and hope swiftly to realize unsurpassed complete perfect awakening. This is why the Buddhas, the Tathāgatas, proclaim the Tathāgatagarbha. If this were not so—if it were not for the purpose of teaching "no-self"—would it not be the same as the divine self asserted by non-Buddhists? Therefore, in order to be free from the non-Buddhists' self-view, one should rely on the no-self Tathāgatagarbha taught by the Buddhas.
解释一下“三解脱门”：“空、无愿、无相”三种解脱门，是由“三自性”而建立。由遍计所执性，建立空解脱门，由依他起性，建立无愿解脱门，由圆成实性性，建立无相解脱门。	Let us explain the "three gates of liberation." The three gates of liberation—emptiness, wishlessness, and signlessness—are established on the basis of the three natures. On the basis of the nature of pervasive discrimination and attachment, the gate of liberation of emptiness is established; on the basis of the nature of dependence on others, the gate of liberation of wishlessness is established; and on the basis of the nature of absolute reality and perfection, the gate of liberation of signlessness is established.

【尔时，世尊欲重宣此义而说偈言：】	[At that time, the World-Honored One, wishing to restate this meaning, spoke these verses:]
讲完了“无我”如来藏之后，佛又以诗偈的形式宣说“无我”之义，诗偈中列举了诸多种外道的“我见”：	Having finished explaining the no-self Tathāgatagarbha, the Buddha again proclaimed the meaning of no-self in verse form. The verses enumerate many kinds of non-Buddhist self-view:
【人相续阴　缘与微尘　胜自在作　心量妄想】	[The continuity of persons and aggregates; conditions and atoms; creation by a supreme sovereign; mind-measurement and delusive thought.]
“人相续阴”——人，就是“人我”。相续阴，就是“色、受、想、行、识”五阴的相续，也就是“法我”。	“The continuity of persons and aggregates”: persons refers to the “personal self.” The continuity of the aggregates means the continuity of the five aggregates—form, feeling, perception, formations, and consciousness—which is the “dharma-self.”
“缘与微尘　胜自在作”——缘，是说“人相续阴”都是虚幻的缘起，并无实体实性可得，也就是说“人无我、法无我”。前面“〇一、诸识生灭”中列举了几种外道“若胜妙，若士夫，若自在，若时若微尘”。	“Conditions and atoms; creation by a supreme sovereign”: conditions means that the “continuity of persons and aggregates” is the illusory dependent arising of conditions, with no substantial intrinsic nature to be found. That is, there is no personal self and no dharma-self. Earlier, in “I. The Arising and Ceasing of the Consciousnesses,” several non-Buddhist views were listed: “the supreme subtle principle, the person, the sovereign, time, or atoms.”
这里的“微尘”对应“若时若微尘”，这里的“胜”对应“若胜妙”，这里的“自在”对应“若自在”，这里的“作”对应“若士夫”。为什么“作”对应“若士夫”呢？这在前面“〇五、常不思议”和“〇六、建立诽谤”里都提到过，大家不妨往前头翻阅一下。	Here, “atoms” corresponds to “time or atoms”; “supreme” corresponds to “the supreme subtle principle”; “sovereign” corresponds to “the sovereign”; and “creation” corresponds to “the person.” Why does “creation” correspond to “the person”? This was mentioned earlier in both “V. Eternity and Inconceivability” and “VI. Establishment and Slander.” Readers may wish to refer back to those sections.
人我法我和外道邪见都是“心量妄想”，都是妄心度量出来的不正确结论，都是妄想的产物。	The personal self, the dharma-self, and non-Buddhist erroneous views are all “mind-measurement and delusive thought”: all are incorrect conclusions measured out by the deluded mind, all products of delusive thought.
本门概要：	Outline of This Section:

本门讲述了佛所说的“如来藏”与外道所说的“神我”有根本的不同之处，那就是，诸佛用“如来藏”宣说无我，外道妄计“神我”执著有我。其根本不同处在于有我和无我。	This section explains the fundamental difference between the “Tathāgatagarbha” taught by the Buddha and the “divine self” asserted by non-Buddhists: the Buddhas use “Tathāgatagarbha” to teach no-self, while non-Buddhists mistakenly conceive of a “divine self” and cling to the existence of a self. Their fundamental difference lies in self and no-self.
从“〇一、诸识生灭”到这里，佛以“五法三自性八识二无我”为线索，深入细致地讲述了佛法的究竟义理，下面开始讲修行了。	From “I. The Arising and Ceasing of the Consciousnesses” to this point, the Buddha has used the five dharmas, three natures, eight consciousnesses, and twofold no-self as a framework to explain the ultimate principles of the Buddhadharma in depth and detail. The discussion of practice now begins.

九、四大修行

IX. The Four Great Practices

【尔时大慧菩萨摩诃萨观未来众生，复请世尊，惟愿为说修行无间，如诸菩萨摩诃萨修行者大方便。】	[At that time, the bodhisattva mahāsattva Mahāmati, contemplating sentient beings of the future, again petitioned the World-Honored One: “May the World-Honored One explain the great skillful means for uninterrupted cultivation, as practiced by the bodhisattva mahāsattvas.”]
这里的“无间”是指不间断、不间杂。不间断就是连续不断，不间杂就是一门深入。大慧菩萨观察未来的众生，为未来众生祈请不间断、不间杂的修行方法。这些方法，就如同诸位大菩萨修行的大方便。	Here, “uninterrupted” means neither discontinuous nor mixed. Not discontinuous means continuous and unceasing; not mixed means to penetrate deeply into a single gate. Observing sentient beings of the future, Mahāmati Bodhisattva requested methods of practice that are uninterrupted and unmixed for their sake. These methods are the great skillful means by which the great bodhisattvas cultivate.
【佛告大慧，菩萨摩诃萨成就四法得修行者大方便。云何为四？谓善分别自心现、观外性非性、离生住灭见、得自觉圣智善乐。是名菩萨摩诃萨成就四法，得修行者大方便。】	[The Buddha said to Mahāmati: “When bodhisattva mahāsattvas accomplish four dharmas, they attain the great skillful means of cultivation. What are the four? They are: skillfully discerning the manifestations of one’s own mind; contemplating that external natures are without nature; being free from views of arising, abiding, and ceasing; and attaining the joyful ease of the noble wisdom of

	self-realization. When bodhisattva mahāsattvas accomplish these four dharmas, they attain the great skillful means of cultivation."]
方便有多门，所谓“大方便”乃方便之大，比其他方便重要。佛告诉大慧菩萨，有四种大方便：①善分别自心现。②观外性非性。③离生住灭见。④得自觉圣智善乐。成就这四法，就是诸位大菩萨修行的大方便。	Skillful means have many gates. "Great skillful means" means skillful means of special importance, more significant than other expedient means. The Buddha told Mahāmati Bodhisattva that there are four great skillful means: (1) skillfully discerning the manifestations of one's own mind; (2) contemplating that external natures are without nature; (3) being free from views of arising, abiding, and ceasing; and (4) attaining the joyful ease of the noble wisdom of self-realization. Accomplishing these four dharmas constitutes the great skillful means by which the great bodhisattvas cultivate.
【云何菩萨摩诃萨善分别自心现？谓如是观三界唯心分齐。离我我所，无动摇，离去来。无始虚伪习气所熏，三界种种色行系缚，身财建立，妄想随入现。是名菩萨摩诃萨善分别自心现。】	[How do bodhisattva mahāsattvas skillfully discern the manifestations of their own minds? They contemplate in this way the limits of the three realms as mind-only. Free from self and what belongs to self, without movement or wavering, free from coming and going, they see that, through the perfuming of beginningless false habitual tendencies, the various material activities and bonds of the three realms, the establishment of body and possessions, appear as deluded thoughts enter in. This is what is meant by bodhisattva mahāsattvas skillfully discerning the manifestations of their own minds.]
什么是“善分别自心现”？就是善于分别一切法都是自心的幻现，一切法都不在心外，都不是实有，都空不可得。也就是空观。分齐就是界限。三界由妄想而起，妄想出不了自心的界限。	What does it mean to "skillfully discern the manifestations of one's own mind"? It means to discern well that all dharmas are illusory manifestations of one's own mind. All dharmas are not outside the mind; none has real existence, and all are empty and unobtainable. This is the contemplation of emptiness. Fenqi means a boundary or limit. The three realms arise from deluded thought, and deluded thought cannot exceed the bounds of one's own mind.
了知心外无法，则离“我”，离“我所”，人法二执俱离，还有什么动作、去来之相呢！但由于无始虚伪妄想的长期熏习，故有三界种种色行系缚。色行，是指“色受想行识”五阴。	When one knows that there are no dharmas outside the mind, one is free from "self" and from "what belongs to self"; attachment to both person and dharmas is relinquished. What appearances of movement, coming, or going could then remain?

	Yet, because of the long perfuming of beginningless false and deluded thoughts, there are the various bonds of material activities in the three realms. “Material activities” refers to the five aggregates of form, feeling, perception, formations, and consciousness.
欲界、色界、无色界，这三界的众生，其五阴有种种不同。就拿识阴里的前五识来说吧，欲界众生有“眼、耳、鼻、舌、身”，色界的天人只有“眼、耳、身”三识，而无须鼻、舌。	Among sentient beings in the three realms—the desire realm, form realm, and formless realm—their five aggregates differ in various ways. Consider the first five consciousnesses within the aggregate of consciousness: beings in the desire realm possess eye, ear, nose, tongue, and body consciousnesses; devas in the form realm possess only the three consciousnesses of eye, ear, and body, having no need for nose or tongue consciousness.
由于三界种种色行的束缚，故有自身及自身所须的资材等等现象起现，其实，种种建立都是由妄想而起。若了妄想无性，则三界顿空。以上所说，就是大菩萨修行的第一大方便——善分别自心现。	Because of bondage to the various material activities of the three realms, phenomena such as one’s own body and the resources required by it appear. In fact, all such establishments arise from deluded thoughts. If one realizes that deluded thoughts are without nature, the three realms are suddenly empty. What has been explained above is the first great skillful means in the cultivation of great bodhisattvas: skillfully discerning the manifestations of one’s own mind.
【云何菩萨摩诃萨善观外性非性？谓焰梦等一切性，无始虚伪妄想习因，观一切性自性，菩萨摩诃萨作如是善观外性非性。是名菩萨摩诃萨善观外性非性。】	[How do bodhisattva mahāsattvas skillfully contemplate that external natures are without nature? They contemplate all natures as like a mirage or a dream, arising from the habitual causes of beginningless false and deluded thoughts. In this way, bodhisattva mahāsattvas skillfully contemplate that external natures are without nature. This is what is meant by bodhisattva mahāsattvas skillfully contemplating that external natures are without nature.]
什么是“观外性非性”？由于一切法都是自心的幻现，如阳焰不真，如梦境不有。但因无始虚伪妄想习气，妄执心外有法。由于妄想无性，则心外之法就无性。无性则假，所以“观外性非性”也就是假观。“外性非性”就是心外之法无实性。大菩萨正是这样善于观察心外之法无实性，这就是大菩萨修行的第二大方便——观外性非性。	What does it mean to “contemplate that external natures are without nature”? Since all dharmas are illusory manifestations of one’s own mind, they are unreal like a mirage and nonexistent like a dream. Yet, due to beginningless habitual tendencies of false and deluded thought, one mistakenly clings to dharmas as existing outside the mind. Since

	deluded thought is without nature, dharmas outside the mind are likewise without nature. What is without nature is provisional; thus, “contemplating that external natures are without nature” is the contemplation of provisional existence. “External natures are without nature” means that dharmas outside the mind have no real nature. Great bodhisattvas skillfully contemplate in this way that dharmas outside the mind have no real nature. This is the second great skillful means in the cultivation of great bodhisattvas: contemplating that external natures are without nature.
【云何菩萨摩诃萨善离生住灭见？谓如幻梦一切性，自他俱性不生，随入自心分齐。故见外性非性。见识不生，及缘不积聚。见妄想缘生，于三界内外一切法不可得。见离自性，生见悉灭。知如幻等诸法自性，得无生法忍。得无生法忍已，离生住灭见。是名菩萨摩诃萨善分别离生住灭见。】	[How do bodhisattva mahāsattvas skillfully free themselves from views of arising, abiding, and ceasing? They see all natures as like illusions and dreams: neither self, other, nor both together has a nature that arises; all enter within the limits of one’s own mind. Therefore, they see that external natures are without nature. They see that consciousness does not arise and that conditions do not accumulate. They see that deluded thoughts arise dependently, and that all dharmas within and beyond the three realms are unobtainable. Seeing them to be free from inherent nature, all views of arising are extinguished. Knowing the nature of all dharmas to be like illusion, they attain the forbearance of the non-arising of dharmas. Having attained the forbearance of the non-arising of dharmas, they are free from views of arising, abiding, and ceasing. This is what is meant by bodhisattva mahāsattvas skillfully discerning freedom from views of arising, abiding, and ceasing.]
什么是“离生住灭见”？因缘所生法，不自生、不他生、不共生、不无因生，是故说无生。无生则无住，无住则无灭，这就是离生住灭见。因缘所生，离生住灭，空不可得，假名而已。	What does it mean to “be free from views of arising, abiding, and ceasing”? Dharmas produced by causes and conditions do not arise from themselves, from another, from both together, or without cause; therefore, they are said to be unborn. What is unborn does not abide, and what does not abide does not cease. This is freedom from views of arising, abiding, and ceasing. What arises through causes and conditions is free from

	arising, abiding, and ceasing; it is empty and unobtainable, merely provisionally named.
万法皆空，假名不无，即空即假，是名中观。“如幻梦一切性，自他俱性不生”——三界一切法都是缘起于心，如幻影，如梦境。“俱”就是“共”。“自他俱性不生”就是不自生、不他生、不共生。	The myriad dharmas are all empty, yet provisional names are not absent. They are at once empty and provisional; this is called the Madhyamaka view. “All natures are like illusions and dreams; neither self, other, nor both together has a nature that arises”—all dharmas in the three realms arise dependently from mind, like illusory images and dream states. “Both together” means “in combination.” “Neither self, other, nor both together has a nature that arises” means that they do not arise from self, from other, or from both together.
“随入自心分齐”——出不了自心的界限，心外不曾有实法生起，所以不自生。“故见外性非性”——由于不自生，所以心外之法没有实性可得。心外之法就是自心之外的“他”法，由于外性非性，所以不他生。	“All enter within the limits of one’s own mind”—they cannot exceed the bounds of one’s own mind. No real dharma has ever arisen outside the mind; therefore, they do not arise from self. “Therefore, they see that external natures are without nature”—because they do not arise from self, dharmas outside the mind have no real nature to be obtained. Dharmas outside the mind are “other” dharmas beyond one’s own mind; because external natures are without nature, they do not arise from other.
“见识不生，及缘不积聚”——内见心识不生，外无缘尘积聚，内外都不可得，所以不共生。“见妄想缘生，于三界内外一切法不可得”——三界内外一切法都不可得，都是妄想缘生。妄想是缘起之因，所以不无因生。	“They see that consciousness does not arise and that conditions do not accumulate”—inwardly, one sees that mental consciousness does not arise; outwardly, there is no accumulation of sense objects and conditions. Since neither inward nor outward can be obtained, they do not arise from both together. “They see that deluded thoughts arise dependently, and that all dharmas within and beyond the three realms are unobtainable”—all dharmas within and beyond the three realms are unobtainable and arise dependently from deluded thoughts. Deluded thought is the cause of dependent arising; therefore, they do not arise without cause.
“见离自性，生见悉灭”——明见一切法都没有自己的实性，“自生、他生、共生、无因生”等生见就都息灭了。“知如幻等诸法自性，得无生法忍”——了知诸法自性如幻，就会证得无生法忍。	“Seeing them to be free from inherent nature, all views of arising are extinguished”—when one clearly sees that all dharmas lack an inherent nature of their own, all views of arising—such as arising from self, from other, from both together,

	or without cause—cease. “Knowing the nature of all dharmas to be like illusion, they attain the forbearance of the non-arising of dharmas”—when one realizes that the inherent nature of all dharmas is like illusion, one attains the forbearance of the non-arising of dharmas.
或者说，证知诸法如幻，即是无生法忍。“得无生法忍已，离生住灭见”——证得无生法忍之后，就远离了生住灭见。“是名菩萨摩诃萨善分别离生住灭见”——这就是大菩萨修行的第三大方便——离生住灭见。	Alternatively, to realize directly that all dharmas are like illusion is itself the forbearance of the non-arising of dharmas. “Having attained the forbearance of the non-arising of dharmas, they are free from views of arising, abiding, and ceasing”—after attaining this forbearance, one is free from such views. “This is what is meant by bodhisattva mahāsattvas skillfully discerning freedom from views of arising, abiding, and ceasing”—this is the third great skillful means in the cultivation of great bodhisattvas: freedom from views of arising, abiding, and ceasing.
以上面三观为因，得下面“自觉圣智善乐”之果。	Taking the preceding three contemplations as the cause, one attains the fruition of the “joyful ease of the noble wisdom of self-realization” explained below.
.:【云何菩萨摩诃萨得自觉圣智善乐？谓得无生法忍，住第八菩萨地，得离心意意识五法自性二无我相，得意生身。】	.:[How do bodhisattva mahāsattvas attain the joyful ease of the noble wisdom of self-realization? They attain the forbearance of the non-arising of dharmas, abide on the eighth bodhisattva bhūmi, attain freedom from the characteristics of mind, intellect, consciousness, the five dharmas, the three natures, and the two kinds of non-self, and attain the mind-born body.]
什么是“得自觉圣智善乐”？就是得无生法忍，证八地菩萨，离“心、意、意识、五法三自性八识二无我”等法相，得意生身。这就是大菩萨修行的第四大方便——得自觉圣智善乐。	What does it mean to “attain the joyful ease of the noble wisdom of self-realization”? It means attaining the forbearance of the non-arising of dharmas, realizing the eighth-bhūmi bodhisattva stage, becoming free from the characteristics of mind, intellect, consciousness, the five dharmas, the three natures, the eight consciousnesses, and the two kinds of non-self, and attaining the mind-born body. This is the fourth great skillful means in the cultivation of great bodhisattvas: attaining the joyful ease of the noble wisdom of self-realization.
【世尊，意生身者，何因缘？佛告大慧，意生身者，譬如意去迅疾无碍，故名意生。譬如意去石壁无碍，于彼	[“World-Honored One, what causes and conditions give rise to the mind-born body?” The Buddha said

异方无量由延，因先所见忆念不忘，自心流注不绝，于身无障碍生。大慧，如是意生身，得一时俱。	to Mahāmati: “The mind-born body is so called because thought travels swiftly and without obstruction. Just as thought passes through a stone wall without obstruction, so at an immeasurable distance in another place, because one does not forget what one has previously seen and the stream of one’s own mind is uninterrupted, one is born in a body without obstruction. Mahāmati, such mind-born bodies are attained simultaneously.
菩萨摩诃萨意生身，如幻三昧力自在神通妙相庄严。圣种类身一时俱生。犹如意生，无有障碍。随所忆念本愿境界，为成就众生，得自觉圣智善乐。】	“The mind-born bodies of bodhisattva mahāsattvas are adorned with the wondrous characteristics of sovereign spiritual powers born from the power of illusory samādhi. Bodies of the noble lineage are simultaneously produced. Like thought, they arise without obstruction. In accordance with the realm of the original vows one remembers, they accomplish sentient beings and attain the joyful ease of the noble wisdom of self-realization.”]
大慧菩萨问：所谓意生身，是什么因缘？意，就是意念。意念有三个特点，一、迅疾，二、无碍，三、遍到。佛告诉大慧菩萨：“意生身者，譬如意去迅疾无碍，故名意生”——所谓意生身，就象意念一样快捷，所以叫意生身。	Mahāmati Bodhisattva asked: What causes and conditions give rise to the so-called mind-born body? Yi means thought or intention. Thought has three characteristics: first, swiftness; second, unobstructedness; and third, omnipresence. The Buddha told Mahāmati Bodhisattva: “The mind-born body is so called because thought travels swiftly and without obstruction”—the mind-born body is as swift as thought, and thus is called the mind-born body.
“譬如意去石壁无碍，于彼异方无量由延，因先所见忆念不忘，自心流注不绝，于身无障碍生”——就象意念能进入石壁一样，意生身也能进入石壁，没有障碍。	“Just as thought passes through a stone wall without obstruction, so at an immeasurable distance in another place, because one does not forget what one has previously seen and the stream of one’s own mind is uninterrupted, one is born in a body without obstruction”—just as thought can enter a stone wall, so can the mind-born body enter a stone wall without obstruction.
比如在很遥远很遥远的地方，忆念起先前所见之物，念念相续，流注不绝，就能马上来到，无有障碍。“如是意生身，得一时俱”——象这样的意生身，一时俱现于各处，即所谓“化身千百亿”，所以说“遍到”。	For example, when one recollects an object previously seen in a place exceedingly far away, thought after thought continues in an unbroken stream, and one can arrive there at once without obstruction. “Such mind-born bodies are attained simultaneously”—mind-born bodies of this kind

	appear simultaneously in different places, as in the phrase “countless transformation bodies.” Therefore, thought is said to be omnipresent.
“菩萨摩诃萨意生身，如幻三昧力自在神通妙相庄严”——如幻三昧力自在神通妙相庄严，是能生起意生身之“意”。“圣种类身一时俱生”——圣种类身一时俱生，是“意”所生起的意生身。	“The mind-born bodies of bodhisattva mahāsattvas are adorned with the wondrous characteristics of sovereign spiritual powers born from the power of illusory samādhi”—the sovereign spiritual powers and wondrous characteristics of illusory samādhi are the “thought” that gives rise to the mind-born body. “Bodies of the noble lineage are simultaneously produced”—the bodies of the noble lineage that are simultaneously produced are the mind-born bodies produced by “thought.”
“犹如意生，无有障碍”——意生身的生起，就象意念的生起一样，无有障碍。“随所忆念本愿境界，为成就众生，得自觉圣智善乐”——随着当初所发的广度众生的大愿，成就众生，使众生也证得自觉圣智善乐。	“Like thought, they arise without obstruction”—the arising of the mind-born body is unobstructed, just as the arising of thought is unobstructed. “In accordance with the realm of the original vows one remembers, they accomplish sentient beings and attain the joyful ease of the noble wisdom of self-realization”—in accordance with the great original vows made to liberate sentient beings extensively, they accomplish sentient beings, enabling them also to realize the joyful ease of the noble wisdom of self-realization.
【如是菩萨摩诃萨得无生法忍，住第八菩萨地，转舍心意意识五法自性二无我相身，及得意生身，得自觉圣智善乐。是名菩萨摩诃萨成就四法，得修行者大方便。当如是学。】	[Thus bodhisattva mahāsattvas attain the forbearance of the non-arising of dharmas, abide on the eighth bodhisattva bhūmi, transform and relinquish the characteristics of mind, intellect, consciousness, the five dharmas, the three natures, and the two kinds of non-self, and attain the mind-born body and the joyful ease of the noble wisdom of self-realization. This is what is meant by bodhisattva mahāsattvas accomplishing the four dharmas and attaining the great skillful means of cultivation. You should study in this way.]
大菩萨得无生法忍，证第八菩萨地，转而舍离“心、意、意识、五法三自性八识二无我”等相，得意生身，成就自觉圣智善乐。这就是大菩萨修行的四大方便。大菩萨应当这样修学。	Great bodhisattvas attain the forbearance of the non-arising of dharmas, realize the eighth bodhisattva bhūmi, transform and relinquish the characteristics of mind, intellect, consciousness, the five dharmas, the three natures, the eight consciousnesses, and the two kinds of non-self, attain the mind-born body, and accomplish the joyful ease of the noble wisdom of self-realization.

	These are the four great skillful means in the cultivation of great bodhisattvas. Great bodhisattvas should cultivate and study in this way.
本门概要：	Summary of This Section:
本门一开始是大慧菩萨观未来众生，替他们问不间断、不间杂的修行方法。也就是说，佛所说的四大修行方便，是为未来众生（也就是咱们末世众生）所说的。	This section begins with Mahāmati Bodhisattva contemplating sentient beings of the future and asking on their behalf about methods of practice that are uninterrupted and unmixed. In other words, the four great skillful means of cultivation taught by the Buddha were taught for sentient beings of the future—that is, for sentient beings in this latter age, such as ourselves.
四大修行方便体现了出世间因果，前三个“善分别自心现（空观）、观外性非性（假观）、离生住灭见（中观）”为因，第四个“得自觉圣智善乐”为果。修因证果，得无生法忍，得意生身，大菩萨应当这样修学。	The four great skillful means of practice embody supramundane cause and effect. The first three—“properly discerning the manifestations of one’s own mind” (contemplation of emptiness), “contemplating that external natures are without inherent nature” (provisional contemplation), and “being free of views of arising, abiding, and ceasing” (Middle Way contemplation)—are the causes; the fourth, “attaining the bliss of the noble wisdom of self-realization,” is the fruition. Cultivate the causes and realize the fruition, attain the forbearance of the non-arising of dharmas, and attain the mind-born body. Great bodhisattvas should study and practice in this way.

一　、诸法因缘

10. Causes and Conditions of All Dharmas

【尔时大慧菩萨摩诃萨复请世尊，惟愿为说一切诸法缘因之相。以觉缘因相故，我及诸菩萨离一切性有无妄见，无妄想见渐次俱生。】	At that time, the Mahāsattva Mahāmati Bodhisattva again petitioned the World-Honored One: “I only pray that you will explain the characteristics of the conditions and causes of all dharmas. By awakening to the characteristics of conditions and causes, I and the other bodhisattvas may leave behind all deluded views that things inherently exist or do not exist, as well as deluded views of gradual arising and simultaneous arising.”
上文讲“得无生法忍”，无生法就是因缘所生法，所以大慧菩萨请佛讲说一切诸法缘因之相。“缘因之相”就	The preceding passage discussed “attaining the forbearance of the unborn dharmas.” Unborn

是“缘”和“因”的表相。“一切性有无妄见”就是认为一切法有实性，或者认为一切法无实性，这两者都是妄见。	dharmas are dharmas produced by causes and conditions; therefore, Mahāmati Bodhisattva asks the Buddha to explain the characteristics of the conditions and causes of all dharmas. “The characteristics of conditions and causes” means the manifest features of “conditions” and “causes.” “Deluded views that all things inherently exist or do not exist” means believing either that all dharmas possess an inherent nature or that all dharmas lack an inherent nature. Both are deluded views.
“渐次俱生”是说“渐次生”和“俱生”。俱生就是顿生。渐生、顿生，这两者也都是妄见，因为因缘所生就是无生。若能觉知了达“缘”和“因”的表相，则能离开有无、顿渐等妄见，所以大慧菩萨为大众而请求世尊讲述一切诸法缘因之相。	“Gradual and simultaneous arising” refers to “gradual arising” and “simultaneous arising.” Simultaneous arising means sudden arising. Both gradual and sudden arising are deluded views, because whatever is produced by causes and conditions is unborn. If one can awaken to and understand the manifest features of “conditions” and “causes,” one can leave behind deluded views of existence and nonexistence, suddenness and gradualness, and so forth. Therefore, Mahāmati Bodhisattva requests that the World-Honored One explain the characteristics of the conditions and causes of all dharmas for the assembly.
【佛告大慧，一切法二种缘相，谓外及内。外缘者，谓泥团柱轮绳水木人工，诸方便缘，有瓶生。如泥瓶、缕毡、草席、种芽、酪酥等方便缘生，亦复如是。是名外缘前后转生。】	The Buddha told Mahāmati: “All dharmas have two kinds of conditional characteristics: external and internal. External conditions are clay, a potter’s wheel, cord, water, wood, and human labor—the various supporting conditions by which a pot is produced. The arising of a clay pot, woven felt, a grass mat, a sprout from a seed, clarified butter from curds, and so forth through supporting conditions is likewise so. This is called the successive transformation and production of external conditions.”
佛告诉大慧菩萨，缘相有两种，就是外缘和内缘。什么是外缘呢？外缘就是诸多方便缘。比如那个陶土瓶子，它的形成就有泥团、柱轮、绳、水、木、人工等诸多方便缘。	The Buddha tells Mahāmati Bodhisattva that there are two kinds of conditional characteristics: external conditions and internal conditions. What are external conditions? They are the many supporting conditions. For example, the formation of a clay pot requires many supporting conditions, such as clay, a potter’s wheel, cord, water, wood, and human labor.

再比如缕毡、草席、种芽、酪酥等，毡以缕为缘、席以草为缘、芽以种为缘、酥以酪为缘。诸多方便缘也有主次，主缘也可以称为因。比如那个陶土瓶子，泥团是因，柱轮、绳、水、木、人工等是缘。由于前因后缘，陶土瓶子就展转而生成。所以说“外缘前后转生”。	Consider also woven felt, grass mats, sprouts, and clarified butter from curds: felt depends on threads, mats on grass, sprouts on seeds, and clarified butter on curds. Among the various supporting conditions, some are primary and some secondary; the primary condition may also be called the cause. For example, in making a clay pot, the clay is the cause, while the potter’s wheel, cord, water, wood, and human labor are conditions. Because of the preceding cause and subsequent conditions, the clay pot is successively produced. Thus it is said that “external conditions successively transform and produce.”
【云何内缘？谓无明爱业等法，得缘名。从彼生阴界入法，得缘所起名。彼无差别，而愚夫妄想。是名内缘法。】	“What are internal conditions? Ignorance, craving, karma, and other dharmas receive the name ‘conditions.’ From them arise the dharmas of the aggregates, realms, and sense bases; they receive the name ‘arisen from conditions.’ They are without distinction, yet foolish ordinary people engage in deluded thought. This is called internal conditional dharmas.”
什么是内缘呢？内缘是说无明、爱、业等法，得“十二因缘”之名。从十二因缘衍生出五阴、六入、十八界等法。从缘所起，得缘起之名。其实，十二因缘、五阴、六入、十八界等，都是内缘，本无差别。认为它们有差别，那只是愚夫的妄想而已。这就是内缘。	What are internal conditions? Internal conditions refer to such dharmas as ignorance, craving, and karma, which receive the name “the twelve links of dependent origination.” From the twelve links of dependent origination arise such dharmas as the five aggregates, six sense bases, and eighteen realms. Because they arise from conditions, they are called dependent arising. In fact, the twelve links of dependent origination, the five aggregates, six sense bases, eighteen realms, and so forth are all internal conditions and are originally without distinction. To suppose that they differ is merely the deluded thought of foolish ordinary people. This is what is meant by internal conditions.
可以看出，外缘说的是境，内缘说的是心。或者说，外缘说的是依报，内缘说的是正报。	It can be seen that external conditions concern objects, while internal conditions concern mind. Or, external conditions concern the dependent recompense, while internal conditions concern the primary recompense.
【大慧，彼因者，有六种。谓当有因、相续因、相因、作因、显示因、待因。】	“Mahāmati, there are six kinds of causes: the cause that will produce, the continuing cause, the

	reciprocal cause, the acting cause, the manifesting cause, and the conditional cause.”
说完了两种缘，接着说六种因。六种因就是当有因、相续因、相因、作因、显示因、待因。	Having explained the two kinds of conditions, the text next explains the six kinds of causes: the cause that will produce, the continuing cause, the reciprocal cause, the acting cause, the manifesting cause, and the conditional cause.
下面就讲六种因。其实，缘即是因，因即是缘。在讲六种因之前，咱们先罗列出六种缘：因缘、所缘缘、等无间缘、增上缘、分别缘、次第缘。这六种缘的前四种，广见于《瑜伽师地论》等论著之中，谓之“四缘”。	The six kinds of causes are explained below. In fact, conditions are causes, and causes are conditions. Before discussing the six causes, let us first list six kinds of conditions: causal conditions, object conditions, immediately preceding conditions, dominant conditions, discriminating conditions, and sequential conditions. The first four of these six conditions are extensively found in treatises such as the Yogācārabhūmi-śāstra, where they are called the “four conditions.”
第五“分别缘”源自《楞严经》八还辨见的“缘还分别”。第六“次第缘”，是“等无间缘”的另一种译法。在这里列为第六，是考虑到，“等无间缘”侧重于相续，“次第缘”侧重于顺序。也就是说，“等无间缘”侧重于描述前后的连接，“次第缘”侧重于描述前后的顺序。	The fifth, “discriminating conditions,” derives from the phrase “conditions return to discrimination” in the discussion of the eight returns and the discernment of seeing in the Śūraṅgama Sūtra. The sixth, “sequential conditions,” is another translation of “immediately preceding conditions.” It is listed here as the sixth because “immediately preceding conditions” emphasizes continuity, whereas “sequential conditions” emphasizes order. That is, “immediately preceding conditions” emphasizes the connection between what comes before and after, while “sequential conditions” emphasizes their order.
【当有因者，作因已，内外法生。】什么是当有因？起心动念处，即作生死因，必有当来果。所以说“作因已，内外法生”。前面说过，外是境，内是心。	“The cause that will produce is this: once a cause has been made, internal and external dharmas arise.” What is the cause that will produce? Where a thought arises, a cause of birth and death is made, and there will certainly be a future result. Thus it is said, “Once a cause has been made, internal and external dharmas arise.” As stated above, the external is the object and the internal is the mind.
当有因可以对应于“因缘”。	The cause that will produce may correspond to causal conditions.
【相续因者，作攀缘已，内外法生阴种子等。】	“The continuing cause is this: once grasping has occurred, the seeds of the aggregates of internal

	and external dharmas arise.”
什么是相续因？由于攀缘，所以相续。前面说过“作因已，内外法生”，由于攀缘，相续生起相应心、境的五阴种子。种子又为因，种子现行又为果。因因果果，相续不断，这都是攀缘之故。	What is the continuing cause? Because there is grasping, there is continuity. As stated earlier, “once a cause has been made, internal and external dharmas arise.” Because of grasping, the seeds of the corresponding aggregates of mind and objects arise continuously. Seeds are again causes, while the manifestation of seeds is results. Cause after cause and result after result continue without interruption; all of this is due to grasping.
相续因可以对应于“所缘缘”。	The continuing cause may correspond to object conditions.
【相因者，作无间相，相续生。】什么是相因？因因果果，相续不断。不间断的善恶业相，相续生起。所以说“作无间相，相续生”。	“The reciprocal cause is this: by forming an uninterrupted characteristic, continuity arises.” What is the reciprocal cause? Cause after cause and result after result continue without interruption. Uninterrupted characteristics of wholesome and unwholesome karma arise in continuous succession. Thus it is said, “By forming an uninterrupted characteristic, continuity arises.”
相因可以对应于“等无间缘”。	The reciprocal cause may correspond to immediately preceding conditions.
【作因者，作增上事，如转轮王。】	“The acting cause is this: it performs acts of increase, like a wheel-turning king.”
什么是作因？就象转轮王，他已经获得好报，还更起劲地为大众做好事，这叫做“增上”，以后必然会好上加好。	What is the acting cause? It is like a wheel-turning king: having already obtained good karmic results, he applies himself even more vigorously to doing good for the people. This is called “increase,” and in the future good will certainly increase upon good.
作因可以对应于“增上缘”。	The acting cause may correspond to dominant conditions.
【显示因者，妄想事生已，相现作所作，如灯照色等。】	“The manifesting cause is this: once an object of deluded thought has arisen, its appearance manifests what can act and what is acted upon, as a lamp illuminates forms.”
什么是显示因？是说，凡妄想事，都现能作所作境相。如灯照物。显然可见，能分别得很清楚。	What is the manifesting cause? It means that all objects of deluded thought manifest appearances of agent and object. They are like a lamp illuminating things: plainly visible and clearly distinguishable.

显示因可以对应于“分别缘”。	The manifesting cause may correspond to discriminating conditions.
【待因者，灭时，作相续断。不妄想性生。】	“The conditional cause is this: when cessation occurs, it brings about the interruption of continuity. The nature free from deluded thought arises.”
什么是待因？是说灭妄想时，须依照一定的顺序断除，须以妄治妄。以妄待不妄，所以说是待因。从而，不妄想之性生起。待因可以对应于“次第缘”。	What is the conditional cause? It means that when deluded thoughts are extinguished, they must be eliminated in a certain sequence; one must use delusion to counter delusion. Delusion awaits what is free from delusion, and therefore it is called the conditional cause. Thereupon, the nature free from deluded thought arises. The conditional cause may correspond to sequential conditions.
【大慧，彼自妄想相愚夫。不渐次生，不俱生。所以者何？若复俱生者，作、所作无分别，不得因相故。若渐次生者，不得相我，故渐次生不生，如不生子无父名。	“Mahāmati, foolish ordinary people are deluded by their own imagined characteristics. Things do not arise gradually, nor do they arise simultaneously. Why not? If they arose simultaneously, there would be no distinction between agent and object of action, and thus no characteristic of a cause could be obtained. If they arose gradually, no causal characteristic could be established; therefore gradual arising does not arise, just as one who has not begotten a child has no name of father.”
】上述两缘六因之法，既不是说渐次而生，也不是说顿时俱生，而是说本自无生。若以为实有渐生、顿生，那是愚夫的妄想计度。为什么说不是顿生呢？“若复俱生者，作、所作无分别，不得因相故。	The dharmas of the two conditions and six causes discussed above are neither said to arise gradually nor to arise suddenly and simultaneously; rather, they are originally unborn. To suppose that gradual or sudden arising truly exists is the calculating delusion of foolish ordinary people. Why is it said that they do not arise simultaneously? If they arose simultaneously, there would be no distinction between agent and object of action, and thus no characteristic of a cause could be obtained.
”如果能作之因和所作之果顿时俱生，就分不开“能作”和“所作”了，这就与上述六因相违，所以说“不得因相”。为什么说不是渐生呢？“若渐次生者，不得相我，故渐次生不生，如不生子无父名。	If the acting cause and the result produced were to arise suddenly and simultaneously, “what can act” and “what is acted upon” could not be distinguished. This would contradict the six causes discussed above; therefore it is said that no characteristic of a cause could be obtained. Why is it said that they do not arise gradually? If they arose gradually, no causal characteristic could be

	established; therefore gradual arising does not arise, just as one who has not begotten a child has no name of father.
”如果前因后果渐次生起，那么，后面的果还未生起，前面的能叫做“因”吗？比如，如果我还没有孩子，我能称为父亲吗？这就失掉了“因”之相，因此并非渐次生，而是无生。所以说“不得相我，故渐次生不生”。	If a preceding cause and subsequent result arose gradually, then before the later result had arisen, could the preceding one be called a “cause”? For example, if I do not yet have a child, can I be called a father? In this way, the characteristic of “cause” is lost. Therefore, there is not gradual arising, but rather non-arising. Thus it is said, “No causal characteristic can be established; therefore gradual arising does not arise.”
【大慧，渐次生，相续方便。不然，但妄想耳。因、攀缘、次第、增上缘等，生、所生故。大慧，渐次生不生，妄想自性计著相故。渐次俱不生，自心现受用故。自相共相，外性非性。】	“Mahāmati, gradual arising, continuity, and expedient means are not so; they are only deluded thought. Causes, grasping, sequence, dominant conditions, and the like give rise to the notions of arising and what arises. Mahāmati, gradual arising does not arise, because of attachment to the imagined nature of deluded thought. Neither gradual nor simultaneous arising occurs, because they are experiences manifested by one’s own mind. Individual characteristics and common characteristics—the external nature of things—is without nature.”
若以为两缘六因之法，是循着一定的次序，逐渐连续方便生起的，其实不然，以为实有生起，只是妄想而已。为什么会有这样的妄想呢？是由于观察“因、攀缘、次第、增上”等缘，误以为“能生、所生”实有之故。	If one believes that the dharmas of the two conditions and six causes arise gradually, continuously, and through expedient means according to a definite order, this is not so. To believe that arising truly exists is merely deluded thought. Why does such deluded thought arise? It is because one observes such conditions as causes, grasping, sequence, and dominant conditions, and mistakenly takes “what produces” and “what is produced” to be truly existent.
佛告诉大慧菩萨，渐次生并非实有所生，而是不生。误以为实有所生，那是妄想自性计著相故，是“遍计所执性（妄想自性）”作怪，是着相了。渐次生起和顿时俱生，其实都不曾生起，只是自心起现、自心感受、自心的作用。推求生相的自相、共相，这些外相的性质，都无实性可得。	The Buddha tells Mahāmati Bodhisattva that gradual arising does not truly arise; it is non-arising. To mistake it for truly existing arising is attachment to the characteristics of the imagined nature of deluded thought. It is the nature of pervasive discrimination and attachment—the imagined nature of deluded thought—at work; it is attachment to appearances. Gradual arising and sudden simultaneous arising have never truly

	arisen. They are only manifestations of one's own mind, experiences of one's own mind, and functions of one's own mind. When one examines the individual and common characteristics of arising, the nature of these external appearances cannot be found to have any inherent reality.
【大慧，渐次俱不生，除自心现，不觉妄想，故相生。是故因缘作事方便相，当离渐次俱见。】	"Mahāmati, neither gradual nor simultaneous arising occurs apart from what is manifested by one's own mind. Because people do not awaken and give rise to deluded thought, characteristics appear to arise. Therefore, one should leave behind views of gradual and simultaneous arising in regard to the characteristics of causes, conditions, actions, and expedient means."
法本无生，渐次生起和顿时俱生都不是实有，都是心识起现的幻相，心外无法。除非愚夫痴迷不觉，自生妄想，认假作真，认幻影为真实。所以，尽管随缘方便做事，不排除事相，但应知本自无生，应知是虚幻，不应持实有之见，应当远离渐生、顿生等见。	Dharmas are originally unborn. Neither gradual arising nor sudden simultaneous arising truly exists; both are illusory appearances manifested by consciousness, and apart from mind there is no dharma. Only foolish ordinary people, deluded and unaware, generate deluded thoughts on their own, mistake the false for the real, and take illusory images as reality. Therefore, although one may carry out affairs skillfully in accordance with conditions and does not exclude phenomenal appearances, one should know that they are originally unborn and illusory. One should not maintain views of their real existence, but should leave behind such views as gradual arising and sudden arising.
【尔时世尊欲重宣此义而说偈言：】【一切都无生　亦非因缘灭　于彼生灭中　而起因缘想】	At that time, wishing to restate this meaning, the World-Honored One spoke these verses: "All things are unborn; nor do they cease through causes and conditions. Yet amid that birth and cessation, thoughts of causes and conditions arise."
一切诸法本自无生，既然无生便也无灭。但愚夫于无生灭中妄见生灭，而起因缘之想。	All dharmas are originally unborn. Since they are unborn, they likewise do not cease. Yet foolish ordinary people falsely perceive arising and ceasing amid what is without arising or ceasing, and thus give rise to thoughts of causes and conditions.

【非遮灭复生　相续因缘起　唯为断凡愚　痴惑妄想缘】	“It is not to deny cessation and renewed arising, or the continuity of dependent arising; it is solely to cut off the deluded conditions of foolish ordinary people’s ignorance and deluded thought.”
佛之所以说“相续因缘起”，是因为愚痴凡夫一向妄执诸法灭而又生，这样的“灭”就是断灭，所以佛为他们说相续不灭的因缘所生法，破其断灭见，这只是为了断除他们的妄执，并非实有因缘生灭。如果认为因缘所生法是实有，那就是痴，就是惑，就是妄想。	The Buddha speaks of “the continuity of dependent arising” because foolish ordinary people have always mistakenly clung to the view that dharmas cease and then arise again. Such cessation is annihilationism. Therefore, the Buddha teaches them dharmas produced by causes and conditions, which continue without ceasing, in order to refute their annihilationist view. This is only to cut off their deluded attachment; it does not mean that arising and ceasing through causes and conditions truly exist. If one believes that dharmas produced by causes and conditions truly exist, that is ignorance, delusion, and deluded thought.
【有无缘起法　是悉无有生　习气所迷转　从是三有现】	[The dharmas of existence, nonexistence, and dependent arising are all unborn. Deluded and turned by habitual tendencies, the three realms of existence appear from this.]
世尊说有，说无，说缘起，这些都是说的无生之法。然而，众生愚迷，被习气所转，妄执有欲、有色、有空，于是就起现了欲界、色界、无色界。依缘起法则所起现的三界，并非心外实有，而是本自无生。	The World-Honored One speaks of existence, nonexistence, and dependent arising; all these are teachings of the unborn Dharma. Yet sentient beings are foolish and deluded, turned by their habitual tendencies, and mistakenly cling to the existence of desire, form, and emptiness. Thus the desire realm, form realm, and formless realm appear. The three realms that appear in accordance with the principle of dependent arising do not truly exist outside the mind; they are originally unborn.
【真实无生缘　亦复无有灭　观一切有为　犹如虚空华】	[In truth, there are no conditions for birth, nor is there any cessation. Regard all conditioned dharmas as flowers in empty space.]
真实情况是没有缘起，没有生灭。所见的缘起生灭等一切有为之法，都是虚妄不实的。众生认虚妄为真实，就象虚空中本来无花，由于眼病，妄见虚空中有花。	In truth, there is no dependent arising, no birth, and no cessation. All conditioned dharmas that are seen—such as dependent arising, birth, and cessation—are false and unreal. Sentient beings take what is false to be real. It is like flowers that do not originally exist in empty space but are mistakenly seen there because of an eye disease.

【摄受及所摄　舍离惑乱见　非已生当生　亦复无因缘　一切无所有　斯皆是言说】	[The grasping and the grasped: abandon deluded views. Neither already arisen nor yet to arise; nor are there causes and conditions. Nothing whatsoever exists; all these are merely verbal expressions.]
摄受及所摄，就是能取和所取。对于能取和所取，应当舍离惑乱的见解。是怎样的惑乱见解？是“已生、当生、因缘”。已生——现在造因，当生——将来受果，因缘——因缘所生法，也就是因果律。	“The grasping and the grasped” refers to the grasper and what is grasped. With regard to the grasper and the grasped, one should abandon deluded views. What are such deluded views? They are “already arisen,” “yet to arise,” and “causes and conditions.” “Already arisen” means creating causes now; “yet to arise” means receiving results in the future; and “causes and conditions” means dharmas arising through causes and conditions—that is, the law of cause and effect.
这些只是心识的幻现，都不是实有，所以说“非已生当生　亦复无因缘”。一切有相都不是实有，佛为初级学人讲说这些内容，只是对他们之机，破除他们粗重的妄见，从而假名言说而已。	These are merely illusory manifestations of consciousness; none truly exists. Therefore it is said, “Neither already arisen nor yet to arise; nor are there causes and conditions.” All appearances are not truly real. In teaching these matters to beginning students, the Buddha merely responds to their capacities, dispels their coarse deluded views, and provisionally employs names and verbal expressions.
本门概要：	Overview of This Teaching:
凡所有相，皆是虚妄。一切唯心造，心外无实法。也就是说，一切事物及其规律，都不是实有。那么，万法（一切事物）皆空，因果（万法所遵循的规律）不空吗？“非已生当生，亦复无因缘，一切无所有，斯皆是言说”。	All appearances are false. Everything is created by mind; outside the mind, no real dharma exists. That is to say, all things and their governing principles do not truly exist. If the myriad dharmas—that is, all things—are empty, does cause and effect—the principles governing the myriad dharmas—remain nonempty? “Neither already arisen nor yet to arise; nor are there causes and conditions. Nothing whatsoever exists; all these are merely verbal expressions.”
不可违逆的因果律，其实是心识运行的规律，心外没有一丝一毫实法可得。这心识运行的规律（因果律），都有什么样的表相呢？这就是大慧菩萨所问的“一切诸法缘因之相”。佛应大慧菩萨之问，讲述了两缘六因。逐条讲，逐条破，讲完破尽。最后归结为“假名言说”，从而引出大慧菩萨的下一个问题——言说妄想相心经。	The inviolable law of cause and effect is in fact the law governing the operation of consciousness; outside the mind, not the slightest real dharma can be found. What forms do these laws governing the operation of consciousness—the law of cause and effect—take? This is what Mahāmati Bodhisattva asked about as “the characteristics of the causal

	conditions of all dharmas.” In response to Mahāmati Bodhisattva’s question, the Buddha expounded the two conditions and six causes. He explained them one by one and refuted them one by one; having explained them, he refuted them completely. Finally, he concluded that they are “merely provisional names and verbal expressions,” thereby leading to Mahāmati Bodhisattva’s next question: the essential teaching on the characteristics of verbal conceptualization.

一一、言说分别

11. Verbal Discrimination

【尔时大慧菩萨摩诃萨复白佛言：世尊，惟愿为说言说妄想相心经。世尊，我及余菩萨摩诃萨若善知言说妄想相心经，则能通达言说所说二种义，疾得阿耨多罗三藐三菩提。以言说所说二种趣，净一切众生。】	[At that time, the Mahāsattva Mahāmati again addressed the Buddha: “World-Honored One, I only pray that you will explain the essential import of the characteristics of conceptual discrimination in speech. World-Honored One, if the other bodhisattva mahāsattvas and I can thoroughly understand this essential import, we will be able to penetrate the two meanings of speech and what is spoken, swiftly attain unsurpassed, perfect enlightenment, and, through the two approaches of speech and what is spoken, purify all sentient beings.”]
上面说“一切无所有，斯皆是言说”，然而，凡夫总是从言说上起妄想，不能通达言说中义理，这就是“言说妄想相”。	Above it was said, “All things are without inherent existence; these are all speech.” Yet ordinary beings always give rise to deluded thoughts on the basis of speech and cannot penetrate the principles within speech. This is what is meant by “the characteristics of conceptual discrimination in speech.”
那么，“心经”在这里是指什么呢？“经”有“路径”之义，“心经”就是“心路”，也就是言说所表达的义理。大慧菩萨的“惟愿为说言说妄想相心经”这个问题，简单地说，是请佛开示“语言与义理”。	Then what does “essential import” mean here? “Sūtra” carries the sense of a path; thus, “essential import” means the “path of mind,” namely, the principles expressed through speech. Put simply, Mahāmati Bodhisattva’s request, “I only pray that you will explain the essential import of the characteristics of conceptual discrimination in speech,” asks the Buddha to elucidate “language and principle.”

大慧菩萨为什么要问“言说妄想相心经”这个问题呢？是因为“我及余菩萨摩诃萨若善知言说妄想相心经，则能通达言说、所说二种义，疾得阿耨多罗三藐三菩提。以言说所说二种趣，净一切众生”。善知，就是善能了知。	Why did Mahāmati Bodhisattva ask about “the essential import of the characteristics of conceptual discrimination in speech”? It was because “if the other bodhisattva mahāsattvas and I can thoroughly understand the essential import of the characteristics of conceptual discrimination in speech, we will be able to penetrate the two meanings of speech and what is spoken, swiftly attain unsurpassed, perfect enlightenment, and, through the two approaches of speech and what is spoken, purify all sentient beings.” To “thoroughly understand” means to be well able to comprehend.
善知言说妄想相心经，就是善于用言说这个工具表达义理。进而通达能说之语和所说之义，速证菩提，并令一切众生也能明白“言说、所说”两种意趣，令众生也得清净。	To thoroughly understand the essential import of the characteristics of conceptual discrimination in speech is to be skilled in using speech as a tool for expressing principle. One then penetrates both the words that express and the meaning expressed, swiftly realizes bodhi, and enables all sentient beings likewise to understand the two approaches of “speech” and “what is spoken,” thereby allowing them also to become purified.
【佛告大慧：谛听谛听，善思念之，当为汝说。大慧白佛言：善哉世尊，唯然受教。佛告大慧：有四种言说妄想相，谓相言说、梦言说、过妄想计著言说、无始妄想言说。	[The Buddha said to Mahāmati: “Listen carefully, listen carefully, and reflect well upon this. I shall explain it to you.” Mahāmati said to the Buddha: “Excellent, World-Honored One. Yes, I respectfully receive your instruction.” The Buddha said to Mahāmati: “There are four kinds of characteristics of conceptual discrimination in speech: speech based on appearances, speech in dreams, speech based on attachment to past conceptual discriminations, and speech based on beginningless conceptual discrimination.”
相言说者，从自妄想色相计著生；梦言说者，先所经境界随忆念生，从觉已，境界无性生；过妄想计著言说者，先怨所作业，随忆念生；无始妄想言说者，无始虚伪计著过，自种习气生。是名四种言说妄想相。】	“Speech based on appearances arises from attachment to the appearances of form produced by one’s own conceptual discrimination. Speech in dreams arises from recollection of previously experienced objects; upon awakening, it arises from the object’s lack of inherent nature. Speech based on attachment to past conceptual discriminations arises from recollection of deeds formerly done by enemies. Speech based on beginningless conceptual discrimination arises from the habitual tendencies of one’s own seeds, due to beginningless false attachments. These are

	called the four kinds of characteristics of conceptual discrimination in speech.”]
佛告诉大慧菩萨，有四种言说妄想相：相言说、梦言说、过妄想计著言说、无始妄想言说。这四种都是众生的妄想。相言说者，从自妄想色相计著生——自妄想色相，就是第八识的相分。	The Buddha told Mahāmati Bodhisattva that there are four kinds of characteristics of conceptual discrimination in speech: speech based on appearances, speech in dreams, speech based on attachment to past conceptual discriminations, and speech based on beginningless conceptual discrimination. All four are the deluded thoughts of sentient beings. Speech based on appearances “arises from attachment to the appearances of form produced by one’s own conceptual discrimination.” The appearances of form produced by one’s own conceptual discrimination are the object aspect of the eighth consciousness.
对相分计度、执著，这是第八识见分的事。简单地说，就是着相。相言说，就是分别执着色相的言说，也就是着有的言说。梦言说者，先所经境界随忆念生，从觉已，境界无性生——回忆先前所经历的境界，生成梦境。	Conceptually assessing and clinging to the object aspect is the function of the perceiving aspect of the eighth consciousness. Put simply, this is attachment to appearances. Speech based on appearances is speech that discriminates among and clings to appearances of form; that is, speech attached to existence. Speech in dreams “arises from recollection of previously experienced objects; upon awakening, it arises from the object’s lack of inherent nature.” Recalling previously experienced objects generates dream scenes.
“觉已，境界无性”醒了，便知实无这样的境界，所以说“无性”。梦言说，就是从“觉已，境界无性”而生起的言说，简单地说，就是落空的言说。	“Upon awakening, the object lacks inherent nature” means that, once awake, one knows that no such object truly exists; hence it is said to lack inherent nature. Speech in dreams is speech arising from “upon awakening, the object lacks inherent nature.” Put simply, it is speech that falls into emptiness.
过妄想计著言说者，先怨所作业，随忆念生——往昔有仇家曾经加害于我，之后回忆起来而生愤恨。这样的言说，就是过妄想计著言说。简单地说，这就是随念转的言说。	Speech based on attachment to past conceptual discriminations “arises from recollection of deeds formerly done by enemies.” In the past, an enemy may have harmed me; later, recalling this gives rise to anger and resentment. Such speech is speech based on attachment to past conceptual discriminations. Put simply, it is speech that follows one’s thoughts as they turn.
无始妄想言说者，无始虚伪计著过，自种习气生——过，就是错误。虚伪计著，有“认假作真”的意思。无	Speech based on beginningless conceptual discrimination “arises from the habitual tendencies of one’s own seeds, due to beginningless false

始虚伪计著，就是无量劫来认假作真。这是自己种下的习气。从这样的习气生起的言说，就是无始妄想言说。	attachments.” “Past” means error. False attachment carries the meaning of taking what is false to be true. Beginningless false attachment means taking the false for the true throughout immeasurable kalpas. These are habitual tendencies that one has planted oneself. Speech arising from such habitual tendencies is speech based on beginningless conceptual discrimination.
境本是假，认它作真，被它迁转。简单地说，这就是被境迁的言说。着有的、落空的、随念转的、被境迁的，必须远离这四种妄想言说，才能显示真实义理。	Objects are originally false, yet one takes them as true and is carried along by them. Put simply, this is speech carried along by circumstances. One must leave behind these four kinds of deluded speech—speech attached to existence, speech that falls into emptiness, speech that follows the turn of thought, and speech carried along by circumstances—before true principle can be revealed.
【尔时大慧菩萨摩诃萨复以此义劝请世尊，惟愿更说言说妄想所现境界。世尊，何处、何故、云何、何因，众生妄想言说生？】	[At that time, the Mahāsattva Mahāmati again, on the basis of this meaning, urged the World-Honored One, saying: “I only pray that you will further explain the objects manifested by conceptual discrimination in speech. World-Honored One, where, why, how, and from what cause does the conceptual speech of sentient beings arise?”]
闻佛开示四种妄想言说，大慧菩萨进一步请佛讲说“言说妄想所现境界”，具体内容就是“何处、何故、云何、何因”，也就是说，众生妄想言说从何处生起？众生能生起妄想言说是什么缘故（何故）？众生妄想言说生起的过程是怎样的（云何）？众生生起妄想言说是什么因果关系（何因）？	Having heard the Buddha explain the four kinds of deluded speech, Mahāmati Bodhisattva further asked the Buddha to explain “the objects manifested by conceptual discrimination in speech.” Specifically, he asked, “Where, why, how, and from what cause?” That is: From where does the conceptual speech of sentient beings arise? For what reason does it arise? By what process does it arise? And what causal relationship gives rise to it?
【佛告大慧，头胸喉鼻唇舌　齿和合，出音声。】	[The Buddha said to Mahāmati: “The head, chest, throat, nose, lips, tongue, gums, and teeth combine, and sound issues forth.”]
佛告诉大慧菩萨，众生妄想言说是从“头、胸、喉、鼻、唇、舌、　、齿”八处生起的。　，就是牙龈。这是回答“何处”。众生能生起妄想言说，是什么缘故？是因为八处和合的缘故，也就是说，这八个地方配合得好。	The Buddha told Mahāmati Bodhisattva that the conceptual speech of sentient beings arises from eight places: the head, chest, throat, nose, lips, tongue, gums, and teeth. “Gums” means the gingiva. This answers the question, “Where?” Why can sentient beings give rise to conceptual speech? Because these eight places combine; that is,

	because these eight parts function together properly.
这是回答“何故”。众生妄想言说生起的过程是怎样的？是“出”，出什么了？当然是气息，八处和合，气息涌出，就是音声。这是回答“云何”。众生生起妄想言说，是什么因果关系（何因）？是以妄想为起因，而生起言说之果么？请看下文：	This answers the question, “Why?” How does the conceptual speech of sentient beings arise? “It issues forth.” What issues forth? Naturally, breath. When the eight places combine and breath surges forth, there is sound. This answers the question, “How?” Is the causal relationship by which sentient beings give rise to conceptual speech that conceptual discrimination is the cause and speech its result? Please consider the passage below:
【大慧白佛言：世尊，言说妄想，为异、为不异？佛告大慧：言说妄想，非异、非不异。所以者何？谓彼因生相故。大慧，若言说妄想异者，妄想不应是因。若不异者，语不显义，而有显示。是故非异非不异。】	[Mahāmati said to the Buddha: “World-Honored One, are speech and conceptual discrimination different or not different?” The Buddha said to Mahāmati: “Speech and conceptual discrimination are neither different nor not different. Why is this so? Because the characteristic is produced from that cause. Mahāmati, if speech and conceptual discrimination were different, conceptual discrimination should not be the cause. If they were not different, speech could not reveal meaning; yet it does reveal it. Therefore, they are neither different nor not different.”]
大慧菩萨问佛：言说和妄想，是相同呢？还是不同呢？佛告诉大慧菩萨：言说和妄想，既不是相同，也不是不同。为什么这么说呢？因为“彼因生相”之故。彼因，就是以妄想为起因。生相，就是生起言说之相。	Mahāmati Bodhisattva asked the Buddha: Are speech and conceptual discrimination the same or different? The Buddha told Mahāmati Bodhisattva: Speech and conceptual discrimination are neither the same nor different. Why is this so? Because “the characteristic is produced from that cause.” “That cause” means conceptual discrimination as the cause. “The characteristic is produced” means that the characteristic of speech arises.
这就回答了上文的“何因”。佛接着进一步回答大慧菩萨所问的“异（不同）”和“不异（相同）”：如果说，言说和妄想不同，妄想就不应该是因了。	This answers the preceding question, “From what cause?” The Buddha then further answered Mahāmati Bodhisattva’s question about “different” and “not different”: If speech and conceptual discrimination were different, conceptual discrimination should not be the cause.
为什么呢？因为“如是因得如是果”，妄想是因，能得出不同的果吗！如果说，言说和妄想相同，那么语言就不能显示义理了。为什么呢？因为义理和语言是两回事，二者并不一样。若相同，岂不是只能显示一样的么！而实际上，语言是能显示义理的，所以“非不异”	Why? Because “such a cause produces such a result.” If conceptual discrimination is the cause, could it produce a different result? If speech and conceptual discrimination were the same, language could not reveal principle. Why? Because principle

——并不是相同。综上所述，所以说，言说和妄想，非异非不异。	and language are two different things. If they were the same, would language not be able to reveal only the same thing? Yet language does reveal principle; therefore, they are “not not different”—that is, they are not the same. In summary, speech and conceptual discrimination are neither different nor not different.
【大慧复白佛言：世尊，为言说即是第一义？为所说者是第一义？佛告大慧：非言说是第一义，亦非所说是第一义。所以者何？谓第一义圣乐，言说所入，是第一义。非言说是第一义。】	[Mahāmati again said to the Buddha: “World-Honored One, is speech itself ultimate truth? Or is that which is spoken ultimate truth?” The Buddha said to Mahāmati: “Speech is not ultimate truth, nor is that which is spoken ultimate truth. Why is this so? The bliss of the noble ones in ultimate truth is entered through speech; that is ultimate truth. Speech itself is not ultimate truth.”]
这段经文所说的“言说”并不是指前面那四种“妄想言说”，而是指佛的教言。所说，是指教言所显的义理。也就是说，言说是能诠之教，所说是所诠之理。	The “speech” spoken of in this passage does not refer to the preceding four kinds of “deluded speech,” but to the Buddha’s teaching. “What is spoken” refers to the principle revealed by that teaching. In other words, speech is the teaching that expresses, while what is spoken is the principle expressed.
大慧菩萨问佛，这二者，哪个是第一义？佛告诉大慧菩萨：非言说是第一义，亦非所说是第一义。——二者都不是第一义。为什么呢？因为第一义圣乐，固然是从闻佛言说而入，然而，第一义圣乐才是第一义，并非言说是第一义。第一义圣乐，就是法身四德“常、乐、我、净”之乐。下面，佛接着讲述，第一义圣乐是自得之妙。	Mahāmati Bodhisattva asked the Buddha which of these two is ultimate truth. The Buddha told Mahāmati Bodhisattva: “Speech is not ultimate truth, nor is that which is spoken ultimate truth.” Neither is ultimate truth. Why? Although the bliss of the noble ones in ultimate truth is entered through hearing the Buddha’s speech, the bliss of the noble ones in ultimate truth itself is ultimate truth; speech is not ultimate truth. This bliss is the bliss among the four virtues of the dharmakāya: permanence, bliss, self, and purity. The Buddha next explains that the bliss of the noble ones in ultimate truth is a wonder attained for oneself.
【第一义者，圣智自觉所得，非言说妄想觉境界。是故言说妄想不显示第一义。言说者，生灭动摇，展转因缘起。若展转因缘起者，彼不显示第一义。大慧，自他相无性，故言说相不显示第一义。复次大慧，随入自心现量故，种种相，外性非性，言说妄想不显示第一义。是故大慧，当离言说诸妄想相。】	[“Ultimate truth is attained through the self-realization of noble wisdom; it is not the object of realization of speech and conceptual discrimination. Therefore, speech and conceptual discrimination do not reveal ultimate truth. Speech arises and ceases, moves and wavers, and comes into being through a succession of causes and conditions. Whatever arises through a succession

	of causes and conditions does not reveal ultimate truth. Mahāmati, because the appearances of self and other lack inherent nature, the appearances of speech do not reveal ultimate truth. Furthermore, Mahāmati, because one enters according to the direct realization manifested by one's own mind, the various appearances and the supposed external nature are without inherent nature; speech and conceptual discrimination do not reveal ultimate truth. Therefore, Mahāmati, you should leave behind all characteristics of conceptual discrimination in speech."]
第一义圣乐，是如来圣智自觉所得，并不是言说妄想所觉的境界。所以说，言说妄想不显示第一义。接着，佛从缘起、相对、有相三个方面进一步讲述言说妄想不显示第一义。①缘起："言说者，生灭动摇，展转因缘起。	The bliss of the noble ones in ultimate truth is attained through the self-realization of the Tathāgata's noble wisdom; it is not a realm realized by speech and conceptual discrimination. Therefore, speech and conceptual discrimination do not reveal ultimate truth. The Buddha then further explains from three perspectives—dependent arising, relativity, and appearances—why speech and conceptual discrimination do not reveal ultimate truth. First, dependent arising: "Speech arises and ceases, moves and wavers, and comes into being through a succession of causes and conditions."
若展转因缘起者，彼不显示第一义。"——第一义不生不灭，不动不摇，湛然常寂，不属于因缘和合。而言说则是生灭动摇，依妄想为因、八处为缘而生起的语言相。所以言说不显示第一义。	"Whatever arises through a succession of causes and conditions does not reveal ultimate truth." Ultimate truth neither arises nor ceases, neither moves nor wavers; it is limpid, constant, and quiescent, and does not belong to the conjunction of causes and conditions. Speech, however, arises and ceases, moves and wavers; it is a linguistic appearance arising from conceptual discrimination as its cause and the eight places as its conditions. Therefore, speech does not reveal ultimate truth.
②相对："自他相无性，故言说相不显示第一义。"——第一义超越相对，真常绝待，无自他相。而言说有问有答，自他相对，自他相并无实性。所以言说不显示第一义。	Second, relativity: "Because the appearances of self and other lack inherent nature, the appearances of speech do not reveal ultimate truth." Ultimate truth transcends relativity; it is truly constant and beyond opposition, without appearances of self and other. Speech, however, involves questions and answers, with self and other set in opposition. The appearances of self and other have no true

	inherent nature. Therefore, speech does not reveal ultimate truth.
③有相：“随入自心现量故，种种相，外性非性，言说妄想不显示第一义。”——第一义是自心现量，无形无相。而言说却有种种语言相，心外取法没有实性。所以言说不显示第一义。	Third, appearances: “Because one enters according to the direct realization manifested by one’s own mind, the various appearances and the supposed external nature are without inherent nature; speech and conceptual discrimination do not reveal ultimate truth.” Ultimate truth is the direct realization manifested by one’s own mind, without form or appearance. Speech, however, has various linguistic appearances, and dharmas apprehended as external to mind have no inherent nature. Therefore, speech and conceptual discrimination do not reveal ultimate truth.
最后，佛告诫大慧菩萨：“当离言说诸妄想相。” 言说有哪些妄想相呢？正是一开始所说的四种：着有的、落空的、随念转的、被境迁的。离言说诸妄想相，就是不着有、不落空、不随念转、不为境迁。	Finally, the Buddha admonished Bodhisattva Mahāmati: “You should relinquish all deluded appearances of speech.” What are the deluded appearances of speech? They are precisely the four mentioned at the outset: attachment to existence, falling into emptiness, being carried along by thoughts, and being swayed by circumstances. To relinquish all deluded appearances of speech is not to attach to existence, not to fall into emptiness, not to be carried along by thoughts, and not to be swayed by circumstances.
【尔时世尊欲重宣此义而说偈言：】【诸性无自性　亦复无言说　甚深空空义　愚夫不能了　一切性自性　言说法如影　自觉圣智子　实际我所说】	[At that time, wishing to restate this meaning, the World-Honored One spoke these verses:] [All natures lack self-nature; Nor is there any speech. The profound meaning of emptiness within emptiness Cannot be understood by ordinary people. The self-nature of all natures, And dharmas of speech, are like shadows. The realm of self-realized noble wisdom— This is the ultimate reality that I teach.]
诸性无自性，是说离心缘相；亦复无言说，是说离言说相。言语道断，心行处灭，是为第一义空，亦即“甚深空空义”。凡夫不能了知甚深空空义，则堕诸有，误以为一切法有自己的实性可得。其实一切法都无实性可得，言说也无实性可得，都象影子一样虚妄不实。只有如来圣智的自证才实际，这实际才是如来所说的真义。	“All natures lack self-nature” means being free from appearances conditioned by mental objects; “nor is there any speech” means being free from the appearances of speech. When the way of language is cut off and the activity of mind ceases, this is emptiness in the ultimate sense, namely, “the profound meaning of emptiness within emptiness.”

	Ordinary beings cannot understand this profound meaning of emptiness within emptiness and thus fall into forms of existence, mistakenly believing that all dharmas possess an inherent reality that can be apprehended. In fact, no dharma possesses an inherent reality that can be apprehended, nor does speech; all are illusory and insubstantial, like shadows. Only the self-realization of the Tathāgata's noble wisdom is ultimate reality. This ultimate reality is the true meaning taught by the Tathāgata.
本门概要：	Summary of This Section:
本门突出的是第一义圣乐，这不是言说所能表达的，而是如来圣智的自证境界。世尊拈花，迦叶微笑，谓之教外别传，这是佛法的正脉。教，就是言教。教外别传，就是用言说之外的别的方法直接传佛的心印。	This section emphasizes the noble joy of ultimate truth. It cannot be expressed in speech; rather, it is the realm of the Tathāgata's noble wisdom and self-realization. When the World-Honored One held up a flower and Kāśyapa smiled, this was called a special transmission outside the teachings; it is the true lineage of the Buddhadharma. Teachings are verbal teachings. A special transmission outside the teachings is the direct transmission of the Buddha's mind-seal by means other than speech.
无说之说，是为真说。这无说之真说，就是“自觉圣智子，实际我所说”。本门还讲述了四种言说妄想相，旨在教导我们不着有、不落空、不随念转、不为境迁。本门从言说妄想的缘起、相对、有相三个方面，讲述了言说妄想不显示第一义。告诫我们应当远离言说诸妄想相。	Speech without speaking is true speech. This true speech without speaking is what is meant by “the realm of self-realized noble wisdom—the ultimate reality that I teach.” This section also discusses the four kinds of deluded appearances of speech, with the aim of teaching us not to attach to existence, not to fall into emptiness, not to be carried along by thoughts, and not to be swayed by circumstances. From the three perspectives of the arising, relativity, and manifestations of deluded speech, this section explains that deluded speech does not reveal ultimate truth. It admonishes us to relinquish all deluded appearances of speech.

一二、远离四句

12. Transcending the Four Propositions

【尔时大慧菩萨摩诃萨复白佛言：世尊，惟愿为说离一异、俱不俱、有无、非有非无、常无常。一切外道所不	[At that time, Mahāmati Bodhisattva-Mahāsattva again addressed the Buddha: “World-Honored One, I pray that you will explain freedom from one and

行，自觉圣智所行。离妄想自相共相，入于第一真实之义。	other, both and neither, existence and nonexistence, neither existence nor nonexistence, permanence and impermanence—what is not practiced by any non-Buddhist path, but is practiced by the noble wisdom of self-realization; freedom from the imagined particular and shared characteristics, and entry into the supreme meaning of reality.”
诸地相续，渐次上上增进清净之相，随入如来地相，无开发本愿。譬如众色摩尼，境界无边相行。自心现趣部分之相，一切诸法。我及余菩萨摩诃萨，离如是等妄想自性自共相见，疾得阿耨多罗三藐三菩提。令一切众生一切安乐具足充满。】	“May the successive stages of the bhūmis, progressively advancing upward in the marks of increasing purity, accord with entry into the marks of the Tathāgata stage, without exertion and through the power of original vows. Like a many-colored maṇi jewel, whose realm of manifestations is boundless, all dharmas are distinctions manifested and approached by one’s own mind. May I and the other bodhisattva-mahāsattvas be free from such imagined views of the self-nature and the particular and shared characteristics, swiftly attain unsurpassed perfect awakening, and enable all sentient beings to be replete and fulfilled with every happiness.”]
离四句、绝百非，乃菩萨入道之初门。这段经文例举了五个“四句”，列于下：①“一异”四句：一、异、亦异亦不异、非异非不异。②“俱不俱”四句：俱、不俱、亦俱亦不俱、非俱非不俱。	To be free from the four propositions and cut off the hundred negations is the first gateway by which a bodhisattva enters the Way. This passage gives five examples of “four propositions,” listed below: The four propositions of “one and other”: one, other, both other and not other, neither other nor not other. The four propositions of “both and neither”: both, neither, both both and neither, neither both nor neither.
③“有无”四句：有、无、亦有亦无、非有非无。④“非有非无”四句：非有、非无、亦非有亦非无、非非有非非无。⑤“常无常”四句：常、无常、亦常亦无常、非常非无常。	The four propositions of “existence and nonexistence”: existence, nonexistence, both existence and nonexistence, neither existence nor nonexistence. The four propositions of “neither existence nor nonexistence”: not existent, not nonexistent, both not existent and not nonexistent, neither not existent nor not nonexistent. The four propositions of “permanence and impermanence”: permanent, impermanent, both permanent and impermanent, neither permanent nor impermanent.

请看③和④，把③的第四句“非有非无”扩展开，就是④。　一异、俱不俱、常无常等，也能这么扩展。④的第四句还能扩展，这就会出现“非非非有非非非无”。继续这么扩展，甚至可以到上百个“非”（百非）。这不都是戏论么！而外道却离不开这些。	Look at　and　. If the fourth proposition of　, “neither existence nor nonexistence,” is expanded, it becomes　. One and other, both and neither, permanence and impermanence, and so forth can likewise be expanded. The fourth proposition of　can also be expanded, yielding “neither neither existent nor neither neither nonexistent.” Continuing in this way, one may arrive at more than a hundred “nots”—the hundred negations. Is this not all mere speculative argument? Yet non-Buddhist paths cannot get free of these.
如果把④看作③的扩展，也就是说，④包括在③里，那么，这段经文说了四句：第一句：一，异。比如，所有众生的第八识，是只有一个呢？还是有多个，各不相同呢？第二句：俱，不俱。俱，就是都有；不俱，就是并非都有。	If　is regarded as an expansion of　—that is, if　is included within　—then this passage speaks of four propositions. The first is one and other. For example, do all sentient beings possess only one eighth consciousness, or are there many, each different from the others? The second is both and neither. Both means that all possess it; neither means that not all possess it.
比如，所有众生都有第八识呢？还是也可能有、也可能没有呢？第三句：有，无，非有，非无。比如，第八识是实有？还是根本就没有？也许是并非实有？或者是并非没有？第四句：常，无常。比如，第八识是常在不灭呢？还是无常，会断灭呢？应该远离这四句戏论。	For example, do all sentient beings have the eighth consciousness, or may some have it and some not? The third is existence, nonexistence, neither existence, and neither nonexistence. For example, does the eighth consciousness truly exist, or does it not exist at all? Perhaps it is not truly existent, or perhaps it is not nonexistent? The fourth is permanence and impermanence. For example, does the eighth consciousness abide eternally without ceasing, or is it impermanent and subject to extinction? One should be free from these four speculative propositions.
关于“百非”，古德另有详细的计算，如下：四句，有“本、末、三世、已起、未起”，积成百句，皆非真实，故名“百非”。比如“有无”四句，是“本四句”。从“有无”四句扩展出来的，都是“末四句”。	Regarding the “hundred negations,” ancient masters provided another detailed calculation, as follows: the four propositions, together with “root, derivative, the three times, arisen, and not yet arisen,” add up to one hundred propositions. None is real; hence they are called the “hundred negations.” For example, the four propositions of existence and nonexistence are the “root four propositions.” Those expanded from the four propositions of existence and nonexistence are all “derivative four propositions.”

可以扩展成四个末四句，列于下：①“有”中四句：有有、有无、有亦有亦无、有非有非无②“无”中四句：无有、无无、无亦有亦无、无非有非无③“亦有亦无”中四句：亦有亦无有、亦有亦无无、亦有亦无亦有亦无、亦有亦无非有非无④“非有非无”中四句：非有非无有、非有非无无、非有非无亦有亦无、非有非无非有非无。	They can be expanded into four sets of derivative four propositions, listed below: Four propositions within “existence”: existent existence, existent nonexistence, existent both existence and nonexistence, existent neither existence nor nonexistence. Four propositions within “nonexistence”: nonexistent existence, nonexistent nonexistence, nonexistent both existence and nonexistence, nonexistent neither existence nor nonexistence. Four propositions within “both existence and nonexistence”: both-existent-and-nonexistent existence, both-existent-and-nonexistent nonexistence, both-existent-and-nonexistent both existence and nonexistence, both-existent-and-nonexistent neither existence nor nonexistence. Four propositions within “neither existence nor nonexistence”: neither-existent-nor-nonexistent existence, neither-existent-nor-nonexistent nonexistence, neither-existent-nor-nonexistent both existence and nonexistence, neither-existent-nor-nonexistent neither existence nor nonexistence.
四个“末四句”，共十六句。“过去、现在、未来”三世，都有这十六句，就够四十八句了。这四十八句，都有“已起、未起”，已够九十六句。加上“本四句”，恰恰一百句。	The four sets of “derivative four propositions” make sixteen propositions. Each of the three times—past, present, and future—has these sixteen propositions, making forty-eight. Each of these forty-eight has “arisen” and “not yet arisen,” making ninety-six. Adding the “root four propositions” makes exactly one hundred propositions.
哈哈！绕晕了吗？可是，古人不晕，古代哲人的思维，非我们现代人所能及。但是，这些都是戏论，外道离不开这些，我们应该远离这些。请接着经文：	Ha ha! Are you dizzy from all these turns? Yet the ancients were not confused; the thought of ancient philosophers is beyond what we modern people can attain. Nevertheless, these are all speculative arguments. Non-Buddhist paths cannot get free of them, but we should be free of them. Let us continue with the sūtra passage:
“一切外道所不行，自觉圣智所行。”行什么？行这个“离”。一切外道离不开四句百非，自觉圣智则远离四句百非。“离妄想自相共相，入于第一真实之义。”“离妄想自相共相，入于第一真实之义。	“What is not practiced by any non-Buddhist path, but is practiced by the noble wisdom of self-realization.” What is practiced? This freedom. All non-Buddhist paths cannot get free of the four propositions and hundred negations, whereas the noble wisdom of self-realization is free from them. “Free from the imagined particular and shared characteristics, and entering into the supreme

	meaning of reality.” “Free from the imagined particular and shared characteristics, and entering into the supreme meaning of reality.”
”” ——“一异”不同于“有无”，各有自相。而它们都有四句百非，四句百非就是共相。这些都是妄想的产物，应该远离。远离这些妄想，才能契入第一真实之义。	—“One and other” differs from “existence and nonexistence”; each has its particular characteristic. Yet both have the four propositions and hundred negations; these constitute their shared characteristic. All these are products of imagination and should be relinquished. Only by being free from such imaginings can one enter into the supreme meaning of reality.
“诸地相续，渐次上上增进清净之相，随入如来地相，无开发本愿。”——地是心地。从欢喜地，历经离垢地、发光地…… 乃至法云地，十地满心，就是“诸地相续，渐次上上增进清净之相”。	“The successive stages of the bhūmis, progressively advancing upward in the marks of increasing purity, accord with entry into the marks of the Tathāgata stage, without exertion and through the power of original vows.”—The grounds are grounds of mind. From the Ground of Joy, through the Ground Free from Defilement, the Ground of Radiant Light, and so on, up to the Ground of Dharma Clouds, the completion of the ten bhūmis is what is meant by “the successive stages of the bhūmis, progressively advancing upward in the marks of increasing purity.”
随之证入等觉、妙觉，就是“随入如来地相”。 “无开发本愿”是说，诸地相续、如来地相，是以无功用本愿力证入。也就是说，这是无为法。“譬如众色摩尼，境界无边相行。”——就象摩尼宝珠，众多的颜色随映而现。	Thereupon one realizes equal enlightenment and wondrous enlightenment; this is what is meant by “accord with entry into the marks of the Tathāgata stage.” “Without exertion and through the power of original vows” means that the successive bhūmis and the marks of the Tathāgata stage are realized through the power of original vows without deliberate effort. In other words, this is an unconditioned dharma. “Like a many-colored maṇi jewel, whose realm of manifestations is boundless.”—It is like a maṇi jewel, in which numerous colors appear according to their reflections.
无量无边的修行境界，也是这样自然地随心而现。“自心现趣部分之相，一切诸法。”——一切诸法，都是自心所现的差别，心外无法。“我及余菩萨摩诃萨，离如是等妄想自性自共相见，疾得阿耨多罗三藐三菩提。	The immeasurable and boundless realms of cultivation likewise appear naturally in accordance with the mind. “All dharmas are distinctions manifested and approached by one’s own mind.”—All dharmas are distinctions manifested by one’s own mind; outside the mind there are no dharmas. “May I and the other bodhisattva-mahāsattvas be free from such imagined views of the self-nature

	and the particular and shared characteristics, and swiftly attain unsurpassed perfect awakening.”
令一切众生一切安乐具足充满。”——大慧菩萨说：我和其他大菩萨，离四句、绝百非，发愿疾速证得无上正等正觉，是为了使一切众生也一切安乐、一切具足、一切充满。也就是说，我们发愿“速开智慧成佛，救度众生，不求余果”，所以问您远离“一异、俱不俱、有无、非有非无、常无常”这样的问题。	“And enable all sentient beings to be replete and fulfilled with every happiness.”—Mahāmati Bodhisattva says: I and the other great bodhisattvas are free from the four propositions and cut off the hundred negations. We vow to swiftly attain unsurpassed perfect awakening in order that all sentient beings, too, may have every happiness, every fulfillment, and every completeness. In other words, we vow to “swiftly open wisdom and attain Buddhahood, liberate sentient beings, and seek no other fruition.” This is why I ask you about being free from such propositions as one and other, both and neither, existence and nonexistence, neither existence nor nonexistence, and permanence and impermanence.
【佛告大慧：善哉善哉！汝能问我如是之义。多所安乐，多所饶益，哀愍一切诸天世人。佛告大慧：谛听谛听，善思念之。吾当为汝分别解说。大慧白佛言：善哉世尊，唯然受教。佛告大慧：不知心量愚痴凡夫，取内外性，依于一异、俱不俱、有无、非有非无、常无常自性，习因计著妄想。】	[The Buddha said to Mahāmati: “Excellent, excellent! You are able to ask me about such a matter, bringing much happiness and benefit and taking pity on all devas and human beings. Listen carefully, listen carefully, and ponder it well. I shall explain and distinguish it for you.” Mahāmati addressed the Buddha: “Excellent, World-Honored One. Yes, I respectfully receive your instruction.” The Buddha said to Mahāmati: “Foolish ordinary people, not knowing the measure of their own minds, grasp at inner and outer natures. Relying on the self-natures of one and other, both and neither, existence and nonexistence, neither existence nor nonexistence, permanence and impermanence, they habitually give rise to imagined attachments.”]
佛赞扬大慧菩萨：好啊好啊！你为了哀愍一切诸天世人，安乐一切诸天世人，饶益一切诸天世人，而提问这样的问题，这很好啊。佛告诉大慧菩萨：注意听注意听，用心思维，我现在就给你分别解说。	The Buddha praised Mahāmati Bodhisattva: “Excellent, excellent! You ask such a question out of pity for all devas and human beings, to bring them happiness and to benefit them. This is very good.” The Buddha then told Mahāmati Bodhisattva: “Listen attentively, listen attentively. Reflect carefully, and I shall now explain and distinguish this for you.”
大慧菩萨说：好，世尊，我们在注意听您开示。	Mahāmati Bodhisattva said: “Excellent, World-Honored One. We are listening attentively to your

	instruction.”
佛告诉大慧菩萨：凡夫愚痴，不知道眼前的世界并非实有，错误地以为一切事物各有实性，妄取其内性、外性，横生分别，从而杜撰出“一异、俱不俱、有无、非有非无、常无常”等戏论，用于解释其内外自性。这是因为他们夙世有妄想执著的习气，所以造成这样错误。为了进一步说明这个问题，佛接着举出七个比喻：	The Buddha told Mahāmati Bodhisattva: Ordinary people are foolish and do not know that the world before them is not truly existent. Mistakenly believing that all things have their own real natures, they falsely grasp at inner and outer natures and arbitrarily generate discriminations. They then fabricate such speculative propositions as one and other, both and neither, existence and nonexistence, neither existence nor nonexistence, and permanence and impermanence, in order to explain these inner and outer self-natures. This occurs because they have habitual tendencies of imagined attachment from former lives, which bring about such errors. To explain this further, the Buddha next gives seven analogies:
【譬如群鹿，为渴所逼，见春时焰，而作水想，迷乱驰趣，不知非水。如是愚夫，无始虚伪妄想所熏习，三毒烧心，乐色境界。见生住灭，取内外性，堕于一异、俱不俱、有无、非有非无、常无常想，妄见摄受。】	[It is like a herd of deer, driven by thirst, who see the shimmering heat of springtime and conceive it to be water. Deluded, they run toward it, not knowing it is not water. So too, foolish people, perfumed by beginningless false imaginings, have their minds burned by the three poisons and delight in the realm of material forms. Seeing arising, abiding, and ceasing, they grasp at inner and outer natures, fall into conceptions of one and other, both and neither, existence and nonexistence, neither existence nor nonexistence, permanence and impermanence, and falsely perceive and grasp.]
第一喻，渴鹿驰焰：就象一群干渴的鹿，总想找到水喝。春时太阳照耀大地，远看似水，叫做“阳焰”。渴鹿看到阳焰，以为是水，不知道那不是水，所以狂乱地奔驰，追逐阳焰。	The first analogy is thirsty deer chasing shimmering heat. It is like a herd of thirsty deer, always seeking water to drink. When the spring sun shines upon the earth, it looks like water from afar; this is called shimmering heat. Seeing it, the thirsty deer take it for water. Not knowing that it is not water, they race about wildly in pursuit of it.
愚痴凡夫由于无始劫来虚伪妄想执著，已熏染成顽固的习气，贪嗔痴三毒烧心，喜欢沉溺于物质境界，见物质境界有生住灭（如色身会老死），于是杜撰出“一异、俱不俱、有无、非有非无、常无常”等戏论，妄图找到一个长久摄受物质境界的办法。这也象渴鹿驰焰一样，错在认虚妄为真实。	Because foolish ordinary people have been steeped in false imagined attachments since beginningless kalpas, these have become stubborn habitual tendencies. The three poisons of greed, anger, and ignorance burn their minds, and they delight in being immersed in material realms. Seeing arising, abiding, and ceasing in material realms—for

	example, that the physical body grows old and dies—they fabricate such speculative propositions as one and other, both and neither, existence and nonexistence, neither existence nor nonexistence, and permanence and impermanence. They vainly attempt to find a way permanently to grasp and retain material realms. This is also like thirsty deer chasing shimmering heat: the error lies in taking what is unreal to be real.
【如　阎婆城，凡愚无智，而起城想，无始习气计著相现。彼非有城、非无城，如是外道无始虚伪习气计著。依于一异、俱不俱、有无、非有非无、常无常见，不能了知自心现量。】	[It is like a city of gandharvas: foolish people without wisdom conceive it to be a city, as the appearances of their beginningless habitual attachments arise. It is not a city, yet it is not not a city. So too, non-Buddhist paths, through their beginningless false habitual attachments, rely on views of one and other, both and neither, existence and nonexistence, neither existence nor nonexistence, permanence and impermanence, and cannot understand that these are manifestations of their own minds.]
第二喻，　阎婆城：　阎婆城就是海市蜃楼。海市蜃楼只是个影相，并不是实有这个城，所以“非有城”。虽无实体，但影象不无，所以“非无城”。愚痴凡夫没有智慧，以为实有这个城。	The second analogy is the city of gandharvas. A city of gandharvas is a mirage. A mirage is only an image; there is not truly such a city, and thus it is “not a city.” Although it has no substantial entity, the image is not absent, and thus it is “not not a city.” Foolish ordinary people lack wisdom and think that the city truly exists.
外道也是这样，由于无始虚伪习气计著，心外取法，妄认眼前这个无常的世界是实有。既认实有，又见无常，刹那变坏，于是杜撰出“一异、俱不俱、有无、非有非无、常无常”等戏论，妄图解释他们认假做真的矛盾，这都是他们不能了知自心现量造成的。	Non-Buddhist paths are the same. Because of beginningless false habitual attachments, they seek dharmas outside the mind and mistakenly take the impermanent world before their eyes to be truly existent. Having taken it as truly existent, yet seeing that it is impermanent and changes and disintegrates moment by moment, they fabricate such speculative propositions as one and other, both and neither, existence and nonexistence, neither existence nor nonexistence, and permanence and impermanence. They vainly try to explain the contradiction in taking the false for the real. All this is caused by their inability to understand that these are manifestations of their own minds.

【譬如有人，梦见男女象马车步城邑园林山河浴池种种庄严，自身入中。觉已，忆念。大慧，于意云何？如是士夫，于前所梦忆念不舍，为黠慧不？大慧白佛言：不也，世尊。佛告大慧：如是凡夫，恶见所噬，外道智慧，不知如梦自心现性，依于一异、俱不俱、有无、非有非无、常无常见。】	[For example, someone dreams of men and women, elephants, horses, carriages, pedestrians, cities, towns, gardens, forests, mountains, rivers, bathing pools, and all kinds of splendid adornments, and enters among them. Upon awakening, he continues to recollect them. Mahāmati, what do you think? Is such a man wise and clever for not relinquishing his recollection of what he dreamed? Mahāmati said to the Buddha, “No, World-Honored One.” The Buddha said to Mahāmati: “Ordinary beings are likewise devoured by wrong views. With the intelligence of non-Buddhist paths, they do not know that all is the dreamlike manifestation of their own mind; they rely on views of sameness and difference, both and neither, existence and nonexistence, neither existence nor nonexistence, permanence and impermanence.”]
第三喻，忆梦不舍：黠慧就是机敏聪慧。譬如有人做梦，梦见乘象的、骑马的、坐车的、步行的各种男女人群，还有城市、园林、山脉、河流、浴池等等清净庄严的景象，自身也进入其中。梦醒之后，仍然对梦境忆念不舍。	The third analogy is that of clinging to the recollection of a dream. “Wise and clever” means quick-witted and intelligent. For example, someone dreams of all kinds of men and women riding elephants, horses, or carriages, or traveling on foot, as well as cities, gardens, mountains, rivers, bathing pools, and other pure and splendid scenes. He himself enters among them. After awakening from the dream, he still clings to the recollection of the dreamscape.
佛问大慧菩萨：象这样忆梦不舍的人，算得上机敏聪慧吗？大慧菩萨回答：算不上。佛告诉大慧菩萨：象这样忆梦不舍的凡夫，已经被他自己的不正确见解吞噬了。	The Buddha asked Mahāmati Bodhisattva: “Can a person who clings to the recollection of a dream be considered wise and clever?” Mahāmati Bodhisattva replied: “No.” The Buddha told Mahāmati Bodhisattva: “Ordinary beings who cling to the recollection of dreams in this way have already been devoured by their own incorrect views.”
外道那点小聪明也是这样，不知道眼前这个世界只是自心的幻现，象梦一样不实在，却认为是实有，这必会产生种种矛盾，于是杜撰出“一异、俱不俱、有无、非有非无、常无常”等戏论来解释。	The little cleverness of non-Buddhist paths is the same. They do not know that the world before their eyes is merely an illusory manifestation of their own mind, unreal like a dream. Yet they take it to be truly existent. This inevitably gives rise to all kinds of contradictions, so they fabricate speculative theories such as “sameness and difference, both and neither, existence and

	nonexistence, neither existence nor nonexistence, permanence and impermanence” to explain it.
【譬如画像不高不下，而彼凡愚作高下想。如是未来外道，恶见习气充满，依于一异、俱不俱、有无、非有非无、常无常见，自坏坏他。余离有无无生之论，亦说言“无”，谤因果见，拔善根本，坏清净因。胜求者当远离去。作如是说，彼堕自他俱见有无妄想已，堕建立诽谤，以是恶见当堕地狱。】	[For example, a portrait is neither tall nor short, yet foolish ordinary people form notions of tallness and shortness regarding it. So too will future non-Buddhist paths, filled with the habitual tendencies of wrong views, rely on views of sameness and difference, both and neither, existence and nonexistence, neither existence nor nonexistence, permanence and impermanence, thereby destroying themselves and destroying others. As for my teaching of the unborn, which is free from existence and nonexistence, they too call it “nonexistence.” They slander cause and effect, uproot the roots of goodness, and destroy pure causes. Those who seek supreme attainment should keep far away from them. Speaking in this way, having fallen into the deluded views of existence and nonexistence regarding self, other, and both, they further fall into assertion and slander. Because of these wrong views, they will fall into hell.]
第四喻，画像高下：高下就是高低。譬如人的画像，并不能表示这个人的身材是高是低。而愚痴凡夫妄把画像当成真人，妄论高低，画得大了就说高，画得小了就说低。	The fourth analogy is that of tallness and shortness in a portrait. “Tallness and shortness” means height. A portrait of a person cannot indicate whether that person’s stature is tall or short. Yet foolish ordinary people mistakenly take the portrait for the actual person and make mistaken judgments about height: if it is painted large, they say the person is tall; if it is painted small, they say the person is short.
未来的外道也是这样，恶见炽盛，习气充满，依于“一异、俱不俱、有无、非有非无、常无常”等戏论，坏灭他人，抬高自己（其实是坏灭自己），粉饰自说，诽谤其余。把“远离有无”的无生之论，也谤言为无稽之谈。	Future non-Buddhist paths will be the same: their wrong views will blaze fiercely and their habitual tendencies will fill them. Relying on speculative theories such as “sameness and difference, both and neither, existence and nonexistence, neither existence nor nonexistence, permanence and impermanence,” they destroy others and elevate themselves—though in fact they destroy themselves. They embellish their own claims and slander all else. They even slander the teaching of the unborn, which is free from existence and nonexistence, calling it baseless nonsense.

他们拨无因果，拔善根本，坏清净因。真求解脱者应该远离他们。他们如此说话，堕入“自、他、俱”“有、无”等妄想见解之后，更堕入“建立、诽谤”，持这样恶毒的见解，建立邪说，诽谤正法，应当堕入地狱。	They deny cause and effect, uproot the roots of goodness, and destroy pure causes. Those who truly seek liberation should stay away from them. Speaking in this manner, after falling into the deluded views of “self, other, and both” and “existence and nonexistence,” they fall still further into assertion and slander. Holding such poisonous views, they establish false doctrines and slander the true Dharma; they are bound to fall into hell.
这里的“自、他、俱”可以这么理解：“自、他”就是抬高自己，诽谤他人。“俱”就是“入你法门，坏你法度”。这段经文所说的是“未来外道”。当时的“未来”，也就是咱们现在。佛刚才所说的这种情况，咱们不是已经看到过了么。	Here, “self, other, and both” may be understood in this way: “self and other” means elevating oneself and slandering others. “Both” means, “If you enter your Dharma gate, you will destroy your own Dharma tradition.” This sūtra passage speaks of “future non-Buddhist paths.” The future of that time is precisely our present. Have we not already seen the situation the Buddha has just described?
【譬如翳目见有垂发，谓众人言：汝等观此。而是垂发，毕竟非性、非无性，见不见故。如是外道妄见希望，依于一异、俱不俱、有无、非有非无、常无常见，诽谤正法，自陷陷他。】	[For example, someone with diseased eyes sees hanging hairs and tells everyone, “Look at these.” Yet those hanging hairs are ultimately neither existent nor nonexistent, because they are seen and not seen. Non-Buddhist paths are likewise given to deluded perception and expectation. Relying on views of sameness and difference, both and neither, existence and nonexistence, neither existence nor nonexistence, permanence and impermanence, they slander the true Dharma and lead themselves and others into ruin.]
第五喻，翳目垂发：翳目就是患有白内障的病眼。由于眼病，看见有头发在眼前下垂，就对大家说：“你们来看这些头发呀！” 而实际上，这些头发毕竟非性、非无性。实无垂发，所以说“非性”。	The fifth analogy is that of hanging hairs seen by diseased eyes. Diseased eyes are eyes afflicted with cataracts. Because of the eye disease, one sees hairs hanging before one’s eyes and says to everyone, “Come and look at these hairs!” Yet in fact these hairs are ultimately neither existent nor nonexistent. Since there are in fact no hanging hairs, they are said to be “not existent.”
但他妄见的幻象非无，所以说“非无性”。“见不见故”——实际没有这些垂发，应当不见垂发。由于眼病，认幻做真，是因为妄见“不见”之故。外道也是这样，妄见希望。“希”就是少，好眼多，病眼少。“望”就是看见。	Yet the illusory image that he mistakenly sees is not nonexistent, and so it is said to be “not nonexistent.” “Because they are seen and not seen” means that, since these hanging hairs do not actually exist, they ought not to be seen. Owing to eye disease, however, one mistakes illusion for reality; this is because of the deluded perception of

	what is not seen. Non-Buddhist paths are the same: they have deluded perception and expectation. “Rare” means few: healthy eyes are many, diseased eyes few. “Expectation” means seeing.
“希望”在这里的意思是“病眼所见”。“希望”还有希求、盼望的意思，也就是执取的意思。外道执著于错误的邪见，依仗“一异、俱不俱、有无、非有非无、常无常”等戏论，诽谤正法，自陷陷他。他们不但自己陷入邪见，还引领他人陷入邪见。	Here, “perception and expectation” means “what is seen by diseased eyes.” It can also mean seeking and hoping, that is, grasping. Non-Buddhist paths cling to mistaken and perverse views and rely on speculative theories such as “sameness and difference, both and neither, existence and nonexistence, neither existence nor nonexistence, permanence and impermanence.” They slander the true Dharma and lead themselves and others into ruin. Not only do they themselves fall into wrong views, but they lead others into wrong views as well.
【譬如火轮非轮，愚夫轮想，非有智者。如是外道恶见希望，依于一异、俱不俱、有无、非有非无、常无常想，一切性生。】	[For example, a ring of fire is not a ring, yet foolish people imagine it to be a ring; the wise do not. Non-Buddhist paths are likewise given to wrong views, deluded perception, and expectation. Relying on notions of sameness and difference, both and neither, existence and nonexistence, neither existence nor nonexistence, permanence and impermanence, they give rise to the notion that all things possess an inherent nature.]
第六喻，火轮非轮：点燃火把，旋转成轮。大多数人都知道，实际上并没有轮，只是一支火把在转动。也有少数没有智慧的愚人，以为有轮。外道也是这样，恶见希望，执著于错误的邪见，依仗“一异、俱不俱、有无、非有非无、常无常”等戏论，一切性生。“一切性生”的意思是，妄计一切虚妄幻相具有实性。	The sixth analogy is that of a fire-ring that is not a ring. When a torch is lit and whirled about, it appears as a ring. Most people know that there is actually no ring; it is only a torch in motion. But a few foolish people without wisdom believe that there is a ring. Non-Buddhist paths are the same. With wrong views, deluded perception, and expectation, they cling to mistaken and perverse views and rely on speculative theories such as “sameness and difference, both and neither, existence and nonexistence, neither existence nor nonexistence, permanence and impermanence.” “All things possess an inherent nature” means mistakenly conceiving all unreal illusory appearances to possess a real nature.
【譬如水泡似摩尼珠，愚小无知，作摩尼想，计著追逐。而彼水泡非摩尼、非非摩尼，取不取故。如是外道恶见妄想习气所熏，于无所有说有生，缘有者言灭。】	[For example, water bubbles resemble maṇi jewels. Ignorant little children take them for maṇi jewels, grasp at them, and chase after them. Yet those

	water bubbles are neither maṇi jewels nor not maṇi jewels, because they can and cannot be grasped. Non-Buddhist paths are likewise perfumed by the habitual tendencies of wrong views and deluded thought. Where there is nothing at all, they speak of arising as existent; when conditions exist, they speak of cessation.]
第七喻，水泡摩尼：小孩吹泡泡玩，飞舞起来，彩色斑斓，很象摩尼宝珠。傻孩子以为是宝珠，追着要取到手。“而彼水泡非摩尼、非非摩尼，取不取故”——那是水泡，不是摩尼宝珠，所以说“非摩尼”。	The seventh analogy is that of water bubbles and maṇi jewels. Children blow bubbles for amusement. As the bubbles float about, they are brilliantly colored and resemble maṇi jewels. Foolish children take them to be jewels and chase after them, wanting to catch them. “Yet those water bubbles are neither maṇi jewels nor not maṇi jewels, because they can and cannot be grasped” means that they are water bubbles, not maṇi jewels; therefore, they are said to be “not maṇi jewels.”
但看起来很象摩尼宝珠，不象别的什么，别的什么就不是摩尼——非摩尼。不象别的什么，所以说“非非摩尼”。水泡是取不到的——不取。他要取这个“不取”——取不取。毕竟取不到，因为“取不取”之故。外道也是这样，由于恶见、妄想的习气所熏习，于无所有处妄说实有生起，攀缘这个“有”。取不到时，又妄说有“灭”。	But they look very much like maṇi jewels and unlike anything else; anything else would not be a maṇi jewel—that is, it would be not a maṇi jewel. Because they do not resemble anything else, they are said to be “not not maṇi jewels.” Water bubbles cannot be grasped—this is “not grasping.” Yet one attempts to grasp this “not grasping”—this is “grasping and not grasping.” One can never catch them, because of this “grasping and not grasping.” Non-Buddhist paths are the same: perfumed by the habitual tendencies of wrong views and deluded thought, they falsely claim that an actual arising exists where there is nothing at all, and condition themselves on this “existence.” When they cannot grasp it, they further falsely claim that there is “cessation.”
【复次大慧，有三种量、五分论，各建立已，得圣智自觉，离二自性事。而作有性，妄想计著。】	[Furthermore, Mahāmati, having established the three means of valid cognition and the five-member argument, they claim to have attained the noble wisdom of self-realization, free from the matters of the two self-natures. Yet they fabricate and cling to the notion that things possess an inherent nature.]
三种量，就是现量、比量、非量。量，有“测量”的意思，比如用秤测定一个物体的重量。现在以钱塘江大潮	The three means of valid cognition are direct perception, inference, and erroneous cognition.

为例，结合三类境和三自性，来简略说明这三种量。	The word “means” has the sense of measurement, as when one uses scales to determine an object’s weight. We will now use the great tidal bore of the Qiantang River as an example, in conjunction with the three kinds of objects and the three natures, to give a brief explanation of these three means of cognition.
当你听说钱塘江大潮波澜壮阔，脑海里会浮现出潮水波澜壮阔的形象，这叫“独影境”，只是一个单独想象出来的影子。	When you hear that the Qiantang tidal bore is magnificent and surging, an image of its magnificent waves arises in your mind. This is called an “object that is a mere image”: it is only an independently imagined image.
当你看到电视里直播钱塘江大潮的画面，就不是单独想象的影子了，画面已经带有钱塘江大潮的实质形象，这叫“带质境”。当你亲临现场，亲眼目睹、亲耳听闻、亲身感受钱塘江大潮的波澜壮阔，这叫“性境”。	When you watch a live television broadcast of the Qiantang tidal bore, it is no longer an independently imagined image. The image already carries the essential appearance of the Qiantang tidal bore; this is called an “object with substance.” When you are personally present and see it with your own eyes, hear it with your own ears, and directly experience the grandeur of the Qiantang tidal bore, this is called an “object as it is.”
结合三性，“独影境”对应于妄想自性（遍计所执性），“带质境”对应于缘起自性（依他起性），“性境”对应于成自性（圆成实性）。结合三量，“性境”对应于现量，“带质境”对应于比量，“独影境”对应于非量。	In relation to the three natures, an “object that is a mere image” corresponds to the nature of pervasive discrimination and attachment; an “object with substance” corresponds to the nature of dependence on others; and an “object as it is” corresponds to the nature of absolute reality and perfection. In relation to the three means of cognition, an “object as it is” corresponds to direct perception, an “object with substance” to inference, and an “object that is a mere image” to erroneous cognition.
非量就是不正确的结论。释迦世尊批评外道的非量，对初学使用比量——方便说，最终显示现量——如来自觉圣智，圣谛第一义。	Erroneous cognition is an incorrect conclusion. Śākyamuni, the World-Honored One, criticized the erroneous cognition of non-Buddhist paths. For beginners, he employed inference as an expedient teaching; ultimately, he revealed direct perception—the Tathāgata’s noble wisdom of self-realization, the supreme ultimate truth.

五分论，就是宗、因、喻、合、结。这是比量的具体方法。简单地说，“宗”就是论点，“因”就是论据，“喻”就是比喻，“合”就是综合、合理，“结”就是总结、结论。	The five-member argument consists of thesis, reason, example, application, and conclusion. This is the specific method of inference. Simply put, the “thesis” is the proposition; the “reason” is the supporting evidence; the “example” is an analogy; the “application” is synthesis and logical fit; and the “conclusion” is the summary and final conclusion.
如果“因”和“喻”不能阐明“宗”，也就是“宗”和“因、喻”不能“合”，那就不能“结”，也就是结论不能成立。比如，外道说“声音是常”，这就立“宗”了，论点就是“声音有常性”。	If the “reason” and “example” cannot elucidate the “thesis”—that is, if the “thesis” cannot fit with the “reason and example”—then there can be no “conclusion”; in other words, the conclusion cannot be established. For example, non-Buddhist paths say, “Sound is permanent.” This establishes a “thesis,” namely, that “sound has a permanent nature.”
“因”呢，说是“所作性”，造作就会有声音。“喻”呢，比如撞钟，钟体虚空，撞钟就是所作的事情，撞就会发出钟声。然而，这明显不“合”，不合理呀！如果钟体没有虚空，是个金属疙瘩，有所作也不会发出钟声。	What is their “reason”? They say it is “being produced”: when something is made, sound arises. What is their “example”? They cite striking a bell. The body of the bell has empty space within it; striking the bell is an act of production, and striking it produces the sound of the bell. Yet this plainly does not fit; it is not reasonable. If the bell did not have empty space within it and were a solid lump of metal, producing an action would not cause it to emit a bell sound.
如果虚空也是必要的条件，那么虚空并不是所作呀，“宗、因、喻”明显不合，结论不能成立。	If empty space is also a necessary condition, then empty space is not something produced. Thus “thesis, reason, and example” plainly do not fit, and the conclusion cannot be established.
针对外道的谬说，佛法说“声音无常”，立“无常”为宗，也以“所作性”为“因”，作则有，不作则无，所以无常，“宗、因”相合。“喻”呢，也以“撞钟”为喻，不管钟体有没有虚空，撞则有声，不撞则无声。	In response to the false claims of non-Buddhist paths, the Buddhadharma says, “Sound is impermanent.” It establishes “impermanence” as its thesis and likewise takes “being produced” as its reason: when there is an action, there is sound; when there is no action, there is no sound; therefore sound is impermanent. Thesis and reason thus accord. As for the example, striking a bell is again used: whether or not the bell has empty space within it, when it is struck there is sound, and when it is not struck there is no sound.
钟体有虚空，撞出的是钟声；钟体无虚空，撞出的是别声，更说明声音无常。“宗、因、喻”都相合，结论成	When the body of a bell has empty space within it, striking it produces the sound of a bell; when it has

立。另，“合”还有前提合适的意思。是因为外道立“常”，在这个前提下，佛法才说“无常”。有了这个前提，立“无常”就非常合适。若没有这个前提，佛法也不会无端建立“无常”论。	no empty space within it, striking it produces a different sound. This further demonstrates the impermanence of sound. The “thesis, reason, and example” all correspond, so the conclusion is established. In addition, he means by “correspond” that the premise is appropriate. It is because non-Buddhists posit permanence that the Buddhadharma speaks of impermanence on this premise. Given this premise, positing impermanence is entirely appropriate. Without this premise, the Buddhadharma would not gratuitously establish a doctrine of impermanence.
呵呵！有人说，这么绕来绕去，头都大了！可是，古印度的哲学家都是这么说话的。佛处在那个时代，也使用这种语言格式宣说佛法，“随众生心，应所知量”嘛。	Ha ha! Some people say, “All these twists and turns are making my head spin!” Yet this is how the philosophers of ancient India spoke. The Buddha lived in that era and also used this linguistic format to expound the Buddhadharma, “responding to sentient beings’ minds in accordance with what they are able to understand.”
接着看经文：“有三种量、五分论，各建立已，得圣智自觉，离二自性事”——佛法使用三种量、五分论等等方法，针对外道种种错谬的见解，各各建立正确的见解。	Let us next consider the scripture: “Having established the three means of valid cognition and the five-part syllogism, one attains the noble wisdom of the Tathāgata’s self-realization and is free from the two self-natures.” The Buddhadharma uses such methods as the three means of valid cognition and the five-part syllogism to establish, in each case, correct views in response to the various erroneous views of non-Buddhists.
建立之后，从而证得如来自觉圣智，远离“遍计所执、依他起”两种自性。如来自觉圣智就是“圆成实性”，就是阿耨多罗三藐三菩提。“而作有性，妄想计著。	Once these have been established, one thereby realizes the noble wisdom of the Tathāgata’s self-realization and is free from the two self-natures of pervasive discrimination and dependence on others. The noble wisdom of the Tathāgata’s self-realization is the nature of absolute reality and perfection; it is anuttara-samyak-saṃbodhi. “And then one imagines and clings to it as having self-nature.”
”这句经文是什么意思呢？这句经文是说，如来自觉圣智也不可得，“无智亦无得”嘛。如果远离“遍计所执、依他起”两种自性之后，而把“圆成实性”当作实有、以为可得，也是妄想执著。	What does this sentence of the scripture mean? It means that even the noble wisdom of the Tathāgata’s self-realization is unobtainable—“no wisdom and no attainment.” If, after being free from the two self-natures of pervasive discrimination and dependence on others, one

	takes the nature of absolute reality and perfection to be truly existent and attainable, this too is deluded attachment.
《金刚经》云：须菩提，于意云何？如来于然灯佛所，有法得阿耨多罗三藐三菩提不？不也，世尊，如我解佛所说义，佛于然灯佛所，无有法得阿耨多罗三藐三菩提。佛言：如是，如是。	The Diamond Sūtra says: “Subhūti, what do you think? Did the Tathāgata obtain anuttara-samyak-saṃbodhi from Dīpaṃkara Buddha through any dharma?” “No, World-Honored One. As I understand the meaning of the Buddha’s teaching, the Buddha did not obtain anuttara-samyak-saṃbodhi from Dīpaṃkara Buddha through any dharma.” The Buddha said, “So it is, so it is.”
须菩提，实无有法，如来得阿耨多罗三藐三菩提。须菩提，若有法如来得阿耨多罗三藐三菩提者，然灯佛则不与我受记“汝于来世，当得作佛，号释迦牟尼。	“Subhūti, in truth there is no dharma through which the Tathāgata obtained anuttara-samyak-saṃbodhi. Subhūti, if there had been a dharma through which the Tathāgata obtained anuttara-samyak-saṃbodhi, then Dīpaṃkara Buddha would not have given me the prediction: ‘In a future life you shall become a Buddha named Śākyamuni.’”
” 以实无有法得阿耨多罗三藐三菩提，是故然灯佛与我受记，作是言：“汝于来世，当得作佛，号释迦牟尼。” 何以故？如来者，即诸法如义。若有人言，如来得阿耨多罗三藐三菩提，须菩提，实无有法，佛得阿耨多罗三藐三菩提。须菩提，如来所得阿耨多罗三藐三菩提，于是中无实无虚。	“Precisely because there is in truth no dharma through which anuttara-samyak-saṃbodhi is obtained, Dīpaṃkara Buddha gave me the prediction, saying: ‘In a future life you shall become a Buddha named Śākyamuni.’ Why is this so? Tathāgata means the suchness of all dharmas. If anyone says that the Tathāgata obtained anuttara-samyak-saṃbodhi, Subhūti, in truth there is no dharma through which the Buddha obtained anuttara-samyak-saṃbodhi. Subhūti, in the anuttara-samyak-saṃbodhi obtained by the Tathāgata, there is neither reality nor unreality.”
【大慧，心意意识，身心转变，自心现，摄所摄诸妄想断，如来地自觉圣智。修行者不于彼作性非性想。】	[Mahāmati, the transformations of mind, intellect, and consciousness; what appears from one’s own mind; the cessation of all deluded thoughts of grasping and what is grasped; and the noble wisdom of self-realization at the Tathāgata stage. Practitioners do not conceive of these as having self-nature or lacking self-nature.]
先说“修行者不于彼作性非性想”。“作性想”就是认为有实性，“作非性想”先说“修行者不于彼作性非性想”。“作性想”就是认为有实性，“作非性想”就是认为没有实性。“不于彼作性非性想”就是《金刚经》所说的“于是中无实无虚”。不于什么作性非性想呢？	Let us first discuss “Practitioners do not conceive of these as having self-nature or lacking self-nature.” To “conceive of self-nature” is to regard something as having real self-nature; to “conceive of no self-nature” is to regard it as having no real self-nature. “Not conceiving of these as having self-nature or

	lacking self-nature" is what the Diamond Sūtra means by "there is neither reality nor unreality." Of what does one not conceive in terms of self-nature or no self-nature?
不于“心意意识”作性非性想。心意意识，泛指八识。	One does not conceive of "mind, intellect, and consciousness" in terms of self-nature or no self-nature. Mind, intellect, and consciousness broadly refer to the eight consciousnesses.
不于“身心转变”作性非性想。身转变，比如转肉身为虹身。心转变，是指转识成智。	One does not conceive of "the transformations of body and mind" in terms of self-nature or no self-nature. Transformation of the body, for example, means transforming the physical body into a rainbow body. Transformation of the mind refers to transforming consciousness into wisdom.
不于“自心现”作性非性想。——不这样想：自心所起现的，是有，还是无。	One does not conceive of "what appears from one's own mind" in terms of self-nature or no self-nature—that is, one does not think: Is what appears from one's own mind existent or nonexistent?
不于“摄所摄诸妄想断”作性非性想。摄所摄诸妄想断，就是能摄受和所摄受等诸多妄想都断除了。	One does not conceive of "the cessation of all deluded thoughts of grasping and what is grasped" in terms of self-nature or no self-nature. This means that all the many deluded thoughts of the grasper and the grasped have ceased.
不于“如来地自觉圣智”作性非性想。——就是《金刚经》所说的“如来所得阿耨多罗三藐三菩提，于是中无实无虚”。	One does not conceive of "the noble wisdom of self-realization at the Tathāgata stage" in terms of self-nature or no self-nature. This is what the Diamond Sūtra means by: "In the anuttara-samyak-saṃbodhi obtained by the Tathāgata, there is neither reality nor unreality."
【若复修行者，如是境界性非性摄取相生者，彼即取长养，及取我人。】	[Mahāmati, if practitioners give rise to the marks of grasping at these states as having self-nature or lacking self-nature, they thereby grasp at a life span and at self and person.]
如果修行人，于上述境界是实是虚，生起执取相，那就是执著我、人、众生、寿者。（长养，就是寿者。）	If practitioners give rise to marks of grasping at the foregoing states as real or unreal, they are then attached to self, person, sentient being, and life span. "Life span" is what is meant by "long cultivation."
【大慧，若说彼性自性自共相，一切皆是化佛所说，非法佛说。又诸言说，悉由愚夫希望见生。不为别建立趣自性法得圣智自觉三昧乐住者分别显示。】	[Mahāmati, if one teaches the self-nature and the individual and shared characteristics of those things, all this is taught by transformation Buddhas,

	not by the Dharma-body Buddha. Moreover, all verbal teachings arise from the hopes and views of foolish ordinary people. They are not discriminatively expounded for those who establish and enter the dharma of self-nature, attain the noble wisdom of self-realization, and abide blissfully in samādhi.]
如来说法有实有权。权，就是权巧方便。佛也会方便说到性、相等法，但这样的一切理论都是化身佛所说的方便法，并非法身佛所说的真实法。之所以由化身佛说方便法，是因为愚夫希望见生。也就是说，凡夫愚痴，机缘未熟。	The Tathāgata's teaching includes both ultimate and provisional teachings. "Provisional" means skillful expedient means. The Buddha may also expediently speak of such dharmas as self-nature and characteristics, but all such theories are expedient teachings spoken by transformation Buddhas, not true teachings spoken by the Dharma-body Buddha. Transformation Buddhas speak expedient teachings because the hopes and views of foolish ordinary people arise. That is, ordinary people are ignorant and their capacities and conditions are not yet mature.
只能给他们说方便法。这些方便法，并不是为“建立趣自性法得圣智自觉三昧乐住者”分别解说的。“建立趣自性法得圣智自觉三昧乐住者”就是大菩萨、法身大士。	They can only be given expedient teachings. These expedient teachings are not discriminatively expounded for "those who establish and enter the dharma of self-nature, attain the noble wisdom of self-realization, and abide blissfully in samādhi." Such persons are great bodhisattvas, great beings of the Dharma body.
化佛所说的方便法，也使用类似“四句”的语言格式，旨在解除众生的妄想执著，从而证知自心现量。而外道“四句”却是见习所熏，不能了知自心现量。为此，佛接着举出五个比喻，如下：	The expedient teachings spoken by transformation Buddhas likewise use linguistic forms resembling the tetralemma, aiming to free sentient beings from deluded attachment so that they may realize what appears in the immediate measure of their own minds. But the tetralemma of non-Buddhists is conditioned by habitual views, and they cannot know what appears in the immediate measure of their own minds. For this reason, the Buddha next gives five analogies:
【譬如水中有树影现，彼非影、非非影，非树形、非非树形。如是外道见习所熏，妄想计著，依于一异、俱不俱、有无、非有非无、常无常想，而不能知自心现量。】	[For example, the shadow of a tree appears in water. It is neither a shadow nor not a shadow, neither the form of a tree nor not the form of a tree. Thus non-Buddhists, conditioned by habitual views, engage in deluded conceptual attachment based on notions of sameness and difference, both and neither, existence and nonexistence, neither

	existence nor nonexistence, permanence and impermanence, and cannot know what appears in the immediate measure of their own minds.]
第一喻，水中树影：佛说这水中树影“非影、非非影”，这树形“非树形、非非树形”，旨在说明这是自心现量，并无实物可得。而外道由于见习所熏，依于“一异、俱不俱、有无、非有非无、常无常”等戏论，妄想计著，而不知这是自心现量。	The first analogy is the tree shadow in water. The Buddha says that this tree shadow in water is “neither a shadow nor not a shadow,” and that this tree form is “neither the form of a tree nor not the form of a tree,” in order to show that it is what appears in the immediate measure of one’s own mind, with no real object to be obtained. Yet non-Buddhists, conditioned by habitual views, engage in deluded conceptual attachment based on such proliferating theories as sameness and difference, both and neither, existence and nonexistence, neither existence nor nonexistence, permanence and impermanence, and do not know that this is what appears in the immediate measure of their own minds.
【譬如明镜，随缘显现一切色像，而无妄想。彼非像、非非像，而见像非像，妄想愚夫而作像想。如是外道恶见，自心像现，妄想计著，依于一异、俱不俱、有无、非有非无、常无常见。】	[For example, a clear mirror manifests all forms and images in accordance with conditions, yet has no deluded thought. It is neither an image nor not an image; yet, seeing images and non-images, foolish people with deluded thoughts form conceptions of images. Thus, through the appearance of images from their own minds, non-Buddhists with mistaken views engage in deluded conceptual attachment based on views of sameness and difference, both and neither, existence and nonexistence, neither existence nor nonexistence, permanence and impermanence.]
第二喻，明镜显像：心识随缘起现一切色像而无妄想。就象镜子映现一切形象而无痕迹一样。愚夫见像，佛说非像。愚夫见非像，佛说非非像。愚夫妄想，见非像也作像想。外道由于恶见的习性，自心像现，却依于“一异、俱不俱、有无、非有非无、常无常”见，妄想计著。也就是说，外道着相，还振振有辞。	The second analogy is a clear mirror manifesting images. Consciousness, in accordance with conditions, gives rise to and manifests all forms and images without deluded thought, just as a mirror reflects all images without leaving a trace. Foolish people see images, while the Buddha says they are not images. Foolish people see non-images, while the Buddha says they are not non-images. In their deluded thinking, foolish people even take non-images as images. Because of their habitual propensity for mistaken views, non-Buddhists have images appear from their own minds, yet they engage in deluded conceptual attachment based on views of sameness and

	difference, both and neither, existence and nonexistence, neither existence nor nonexistence, permanence and impermanence. In other words, non-Buddhists cling to characteristics and argue their case with great confidence.
【譬如风水和合出声，彼非性、非非性。如是外道恶见妄想，依于一异、俱不俱、有无、非有非无、常无常见。】	[For example, when wind and water combine, sound arises. It has neither self-nature nor no self-nature. Thus non-Buddhists' deluded thoughts based on mistaken views rely on views of sameness and difference, both and neither, existence and nonexistence, neither existence nor nonexistence, permanence and impermanence.]
第三喻，风水出声：风吹水面，涛声阵阵，这是风水和合，非有实性，非无涛声，所以佛说，涛声非性非非性。而外道恶见妄想，依于“一异、俱不俱、有无、非有非无、常无常”见，粘着涛声。	The third analogy is wind and water producing sound. When wind blows across the water's surface, wave upon wave resounds. This results from the conjunction of wind and water: the sound has no real self-nature, yet the sound of the waves is not absent. Therefore, the Buddha says that the sound of the waves has neither self-nature nor no self-nature. But non-Buddhists, in their deluded thoughts based on mistaken views, adhere to the sound of the waves through views of sameness and difference, both and neither, existence and nonexistence, neither existence nor nonexistence, permanence and impermanence.
【譬如大地无草木处，热焰川流，洪浪云涌。彼非性、非非性，贪无贪故。如是愚夫，无始虚伪习气所熏，妄想计著，依生住灭，一异、俱不俱、有无、非有非无、常无常。缘自住事门，亦复如彼热焰波浪。】	[For example, in a place on the earth without grass or trees, heat-haze flows like a river and surges like great billows and clouds. It has neither self-nature nor no self-nature, because one does not crave it or not crave it. Thus foolish people, conditioned by beginningless false habitual tendencies, engage in deluded conceptual attachment based on arising, abiding, and ceasing; sameness and difference; both and neither; existence and nonexistence; neither existence nor nonexistence; permanence and impermanence. Their conditioning upon the gateway of self-abiding phenomena is likewise like those heat-haze waves.]
第四喻，热焰波浪：大地无草木处，热焰川流，洪浪云涌，就是前面说过的“阳焰”。阳焰并不是水，而看起来象水，所以佛说阳焰非性非非性。智者不贪着这个“非性非非性”的假象，知道这不是水。	The fourth analogy is heat-haze waves. In a place on the earth without grass or trees, heat-haze seems to flow like a river, with great billows and clouds surging forth. This is the “sun-haze” discussed earlier. Sun-haze is not water, yet it looks

	like water; therefore, the Buddha says that sun-haze has neither self-nature nor no self-nature. The wise do not crave this illusory appearance of “neither self-nature nor no self-nature,” knowing that it is not water.
愚夫贪着这个水，就象前面讲的渴鹿驰焰。	Foolish people crave this water, like the thirsty deer chasing the heat-haze described earlier.
这样的愚痴凡夫，由于无始虚伪习气所熏习，妄想执著，搬弄“生、住、灭”的理论，搬弄“一异、俱不俱、有无、非有非无、常无常”的理论，用这些理论来攀缘“自住事门”，这也象妄认阳焰为水一样。	Such ignorant ordinary people, conditioned by beginningless false habitual tendencies, engage in deluded conceptual attachment. They manipulate theories of arising, abiding, and ceasing, as well as theories of sameness and difference, both and neither, existence and nonexistence, neither existence nor nonexistence, permanence and impermanence, using these theories to condition themselves upon the gateway of self-abiding phenomena. This too is like mistaking heat-haze for water.
什么是“自住事门”呢？就是自心所现的“生住灭”等事相。“缘自住事门，亦复如彼热焰波浪”，这句经文是说，已经知道是自心所现，却转而攀缘自心，这也是认假作真。	What is the “gateway of self-abiding phenomena”? It is such phenomenal appearances as arising, abiding, and ceasing that appear from one’s own mind. “Their conditioning upon the gateway of self-abiding phenomena is likewise like those heat-haze waves” means that, although they already know these are appearances from their own minds, they turn around and condition themselves upon their own minds. This too is taking the false for the real.
【譬如有人咒术机发，以非众生数，毗舍阇鬼方便合成，动摇云为。凡愚妄想，计著往来。如是外道恶见希望，依于一异、俱不俱、有无、非有非无、常无常见，戏论计著，不实建立。】	[For example, someone activates a contrivance by means of a spell, causing a piśāca spirit—which is not counted among living beings—to combine with it by expedient means, so that it moves about like clouds. Foolish ordinary people engage in deluded conceptual attachment, taking it to come and go. Thus non-Buddhists, with the hopes of mistaken views, engage in proliferating conceptual attachment and make unreal constructions based on views of sameness and difference, both and neither, existence and nonexistence, neither existence nor nonexistence, permanence and impermanence.]
第五喻，咒术机发：有人会造能走动的木头人，那木头人并不是众生，之所以能走动，那是他驱使毗舍阇鬼，鬼令木头人动作的。愚痴凡夫妄想执著，以为木头人真	The fifth analogy is a contrivance activated by a spell. Some people can make wooden figures that walk. Such a wooden figure is not a living being; it

的能往来。外道也是这样，恶见希望，认假作真，依于“一异、俱不俱、有无、非有非无、常无常”见，妄想计度，建立种种不切合实际的戏论。	can move because its maker commands a piśāca spirit, which causes the wooden figure to move. Ignorant ordinary people engage in deluded conceptual attachment, thinking that the wooden figure can truly come and go. Non-Buddhists are the same: prompted by the hopes of mistaken views, they take the false for the real. Relying on views of sameness and difference, both and neither, existence and nonexistence, neither existence nor nonexistence, permanence and impermanence, they engage in deluded conceptual calculation and establish all kinds of unrealistic proliferating theories.
【大慧，是故欲得自觉圣智事，当离生住灭，一异、俱不俱、有无、非有非无、常无常等恶见妄想。】	[Mahāmati, therefore, those who wish to attain the reality of the noble wisdom of self-realization should abandon deluded thoughts based on such mistaken views as arising, abiding, and ceasing; sameness and difference; both and neither; existence and nonexistence; neither existence nor nonexistence; permanence and impermanence.]
佛告诉大慧菩萨：综上所述，若要亲证如来自觉圣智，就应当远离“生、住、灭”，远离“一异、俱不俱、有无、非有非无、常无常”等恶见妄想。	The Buddha told Bodhisattva Mahāmati: “In summary, if one wishes to directly realize the Tathāgata’s noble wisdom of self-realization, one should keep far from the deluded views and imaginings of ‘arising, abiding, and ceasing,’ and of ‘one and different, both and neither both, existent and nonexistent, neither existent nor nonexistent, permanent and impermanent.’”
【尔时，世尊欲重宣此义，而说偈言：】【幻梦水树影　垂发热时焰　如是观三有　究竟得解脱】	[At that time, the World-Honored One, wishing to restate this meaning, spoke these verses:] [Like illusions, dreams, reflections of trees in water, dangling hairs, and shimmering heat-hazes—thus contemplate the three existences, and one will ultimately attain liberation.]
三有，就是欲有、色有、无色有。三有就是三界。三界并非实有，如幻、如梦、如水中树影、如病眼见垂发、如阳焰。这样看三界，才能究竟得解脱。	The three existences are existence in the desire realm, existence in the form realm, and existence in the formless realm. The three existences are the three realms. The three realms are not truly existent; they are like illusions, dreams, reflections of trees in water, dangling hairs seen by diseased eyes, and shimmering heat-hazes. Only by viewing the three realms in this way can one ultimately attain liberation.

【譬如渴鹿想　动转迷乱心　鹿想谓为水　而实无水事】	[Like a thirsty deer imagining water, its confused mind is disturbed and agitated; it takes a mirage for water, though in truth there is no water there.]
众生的迷乱心，就象渴鹿驰焰一样。鹿错认阳焰为水，而实际上那并不是水。	The confused mind of sentient beings is like a thirsty deer chasing a mirage. The deer mistakes the mirage for water, but in fact it is not water.
【如是识种子　动转见境界　愚夫妄想生　如为翳所翳】	[Thus the seeds of consciousness, stirred into movement, perceive objects; deluded ordinary people give rise to imaginings, as though their eyes were obscured by a cataract.]
八识种子遇缘现行，就会起现动转的境界。愚痴凡夫看见境界，产生妄想，以为实有。就象病眼被白内障遮住，妄见形象一样。	When the seeds of the eight consciousnesses encounter conditions and become active, the realm of manifest movement arises. Deluded ordinary beings see these objects, give rise to imaginings, and take them to be truly existent. It is like diseased eyes obscured by cataracts, falsely seeing images.
【于无始生死　计著摄受性　如逆楔出楔　舍离贪摄受】	[Throughout beginningless birth and death, one clings to and appropriates a self-nature. Like using a wedge in reverse to dislodge a wedge, abandon greedy appropriation.]
无始以来，摄受生死，执著为实有生死。那执著就象楔子钉在墙上，牢固的执著习气呀！若要了生脱死，就要跟自己逆，就要打掉楔子，就要舍离贪爱，就要舍离摄受。	Since beginningless time, we have appropriated birth and death and clung to it as truly existent. Such attachment is like a wedge nailed firmly into a wall—how entrenched these habitual tendencies of attachment are! If one wishes to transcend birth and death, one must go against oneself, knock out the wedge, abandon craving, and abandon appropriation.
【如幻咒机发　浮云梦电光　观是得解脱　永断三相续】	[Like magical spells and mechanical contrivances, floating clouds, dreams, lightning, and shimmering heat-hazes: contemplate them thus and attain liberation, forever cutting off the three continuities.]
三相续，就是世界相续、众生相续、业果相续。这“三相续”其实就是生死。观生死，如幻非真，如木人不是人，如浮云飘渺，如梦不实，如闪电转瞬即逝，这样才能了生脱死。	The three continuities are the continuity of the world, the continuity of sentient beings, and the continuity of karmic results. These “three continuities” are in fact birth and death. View birth and death as illusory and unreal: like a wooden puppet, which is not a person; like floating clouds, indistinct and drifting; like a dream, unreal; or like

	lightning, vanishing in an instant. Only then can one transcend birth and death.
【于彼无有作　犹如焰虚空　如是知诸法　则为无所知】	[There is no making there, just as with shimmering heat-hazes and empty space. To know all dharmas in this way is to have no knowing.]
无有作，就是无为。诸法无为，就象阳焰，就象虚空，了不可得。这样了知诸法，则是无所知。无所知，才是真知。	“No making” means non-contrivance. All dharmas are unconditioned; like shimmering heat-hazes and empty space, they cannot be grasped. To know all dharmas in this way is to have no knowing. No knowing is true knowing.
【言教唯假名　彼亦无有相　于彼起妄想　阴行如垂发】	[Verbal teachings are merely provisional names; they too have no characteristics. If one gives rise to deluded imaginings about them, the aggregates move like dangling hairs.]
方便言教也是假名，也没有实相可得。若于方便言教生起妄想执著，也象阴鬼驱木人，也象病眼见垂发，也是认假作真。	Expedient verbal teachings are also provisional names; no true characteristic can be obtained from them. If one gives rise to deluded imaginings and attachment regarding expedient verbal teachings, it is like ghosts driving wooden puppets or diseased eyes seeing dangling hairs: one mistakes the false for the true.
【如画垂发幻　梦　阎婆城　火轮热时焰　无而现众生】	[Like painted images, dangling hairs, illusions, dreams, cities of gandharvas, fire-wheels, and shimmering heat-hazes: what does not exist appears as sentient beings.]
众生相，如画像高下、如翳目垂发、如海市蜃楼、如旋火成轮、如热焰波浪，众生本无，只是心识起现的幻相。	The appearances of sentient beings are like the varying heights of painted images, dangling hairs seen by diseased eyes, a mirage city, a firebrand whirled into a circle, or waves of heat haze. Sentient beings have no inherent existence; they are only illusory appearances manifested by consciousness.
【常无常一异　俱不俱亦然　无始过相续　愚夫痴妄想】	[Permanent and impermanent, one and different, both and neither both as well: from beginningless time these erroneous notions have continued, as the foolish imaginings of deluded ordinary people.]
“一异、俱不俱、有无、非有非无、常无”等戏论，是无始以来错误的习气熏染相续，是愚痴凡夫的妄想。	Discursive speculations such as “one and different, both and neither both, existent and nonexistent, neither existent nor nonexistent, permanent and impermanent” are the continuing influence of

	erroneous habits from beginningless time; they are the deluded imaginings of ignorant ordinary beings.
【明镜水净眼　摩尼妙宝珠　于中现众色　而实无所有】	[In a bright mirror, water, clear eyes, and a marvelous maṇi jewel, many colors appear, yet in truth nothing is there.]
就象镜中像、水中影、眼里人、珠映色一样，种种色相其实都是一无所有。	It is like images in a mirror, reflections in water, people seen in the eye, or colors reflected by a jewel: all the various forms and appearances are in fact entirely nonexistent.
【一切性显现　如画热时焰　种种众色现　如梦无所有】	[All natures appear like paintings and shimmering heat-hazes; the many colors that appear are like dreams, with nothing truly there.]
不仅色相如此，而且色相的性质——“一切性”也是如此，如画像高下、如热焰波浪，众色所现之性，也如梦幻，也是一无所有。比如石头，其性坚硬。这坚硬之性，也是一无所有，也只是心识的幻现而已。	Not only are material forms thus; the nature of material forms—“all natures”—is also thus. Like the varying heights of painted images or the waves of a heat haze, the natures manifested through the many forms are like dreams and illusions, entirely nonexistent. Take a stone, for example: its nature is hardness. This hardness too is entirely nonexistent; it is only an illusory manifestation of consciousness.
【复次大慧，如来说法，离如是四句：谓一异、俱不俱、有无、非有非无、常无常，离于有无、建立诽谤、分别，结集真谛、缘起、道灭解脱，如来说法以是为首，非性、非自在、非无因、非微尘非时、非自性相续，而为说法。】	[Furthermore, Mahāmati, the Tathāgata teaches the Dharma apart from such four propositions: namely, one and different, both and neither both, existent and nonexistent, neither existent nor nonexistent, permanent and impermanent. Apart from existence and nonexistence, assertion and denial, and discrimination, he integrates ultimate truth, dependent arising, the path, cessation, and liberation. The Tathāgata teaches the Dharma with this as foremost—not on the basis of a self-nature, a sovereign creator, causelessness, atoms, time, or the continuity of inherent nature.]
佛又告诉大慧菩萨：如来说法，远离“一异、俱不俱、有无、非有非无、常无常”四句，远离“有、无”二边邪见，远离建立诽谤，远离妄想分别。	The Buddha again told Bodhisattva Mahāmati: ‘The Tathāgata teaches the Dharma apart from the four propositions of ‘one and different, both and neither both, existent and nonexistent, neither existent nor nonexistent, permanent and impermanent’; apart from the two extreme erroneous views of existence and nonexistence; apart from assertion and denial; and apart from deluded discrimination.”
如来所说，是于第一义不动摇，而应众生之因缘，随类解说的寂灭解脱之道，如来说法是以此为首。而非神我	What the Tathāgata teaches does not depart from ultimate truth, but accords with the causes and

论、非大自在天创世论、非无因论、非微小的基因长时间进化之论、非自性相续遗传之论，如来离此种种论而为众生说法。	conditions of sentient beings, explaining according to their kinds the path of quiescent liberation. This is foremost in the Tathāgata's teaching. It is not the doctrine of a spiritual self, not the doctrine that Mahādeva created the world, not causelessness, not the theory that minute genetic elements evolved over long periods, nor the theory of hereditary continuity through inherent nature. Free from all such theories, the Tathāgata teaches the Dharma for sentient beings.
【复次大慧，为净烦恼尔焰障故，譬如商主，次第建立百八句无所有，善分别诸乘及诸地相。】	[Furthermore, Mahāmati, in order to purify the obstacles of afflictions and cognitive obscurations, the Tathāgata, like a merchant leader, progressively establishes the one hundred and eight statements of nonexistence and skillfully distinguishes the characteristics of the various vehicles and stages.]
先解释“烦恼尔焰障”：烦恼障就是迷障、惑障，尔焰障就是悟障、智障。再解释“百八句无所有”：无所有，就是无相法。百八句无所有，就是一百零八句无相法门。	First, let us explain “the obstacles of afflictions and cognitive obscurations.” The obstruction of afflictions is the obstruction of delusion, while the obstruction of cognitive obscurations is the obstruction of awakening and wisdom. Next, let us explain “the one hundred and eight statements of nonexistence.” Nonexistence means the Dharma of no characteristics. The one hundred and eight statements of nonexistence are one hundred and eight Dharma gates of no characteristics.
佛又告诉大慧菩萨：如来为了净除大菩萨在“迷、悟”方面的障碍，次第建立一百零八句无相法门，为菩萨讲述大小乘的不同发心和菩萨诸地的心相差别。就象商主善于引导众商人经商一样。	The Buddha again told Bodhisattva Mahāmati: In order to purify the obstacles that great bodhisattvas encounter with respect to delusion and awakening, the Tathāgata progressively established one hundred and eight Dharma gates of no characteristics. He explained to bodhisattvas the different aspirations of the Mahāyāna and Hīnayāna, and the distinctions among the mental characteristics of the various bodhisattva stages. It is like a merchant leader who skillfully guides merchants in trade.
【复次大慧，有四种禅。云何为四？谓愚夫所行禅、观察义禅、攀缘如禅、如来禅。】	[Furthermore, Mahāmati, there are four kinds of dhyāna. What are the four? They are the dhyāna practiced by ordinary people, dhyāna that examines meaning, dhyāna that relies on suchness, and the Tathāgata's dhyāna.]

佛又告诉大慧菩萨：有四种禅：愚夫所行禅、观察义禅、攀缘如禅、如来禅。	The Buddha again told Bodhisattva Mahāmati: There are four kinds of dhyāna: the dhyāna practiced by ordinary people, dhyāna that examines meaning, dhyāna that relies on suchness, and the Tathāgata’s dhyāna.
【云何愚夫所行禅？谓声闻缘觉外道修行者，观人无我性自相共相，骨　、无常、苦、不净相，计著为首。如是相，不异观，前后转进，相不除灭。是名愚夫所行禅。】	[What is the dhyāna practiced by ordinary people? It is the practice of śrāvakas, pratyekabuddhas, and followers of non-Buddhist paths, who contemplate the individual and general characteristics of the absence of a personal self, bones, impermanence, suffering, and impurity, taking attachment and conceptualization as foremost. In this way, they do not depart from these characteristics in contemplation; they proceed from one stage to the next, without eliminating the appearances. This is called the dhyāna practiced by ordinary people.]
什么是愚夫所行禅？是说声闻、缘觉、外道所修行的坐禅方法。比如白骨观（骨　），观想“人无我”自共相的实性。观想人是一具白骨，人无常，人苦恼，人不净，以计度执著一具白骨为首要。	What is the dhyāna practiced by ordinary people? It refers to the meditation methods practiced by śrāvakas, pratyekabuddhas, and followers of non-Buddhist paths. For example, in the contemplation of bones, they contemplate the true nature of the individual and general characteristics of the absence of a personal self. They visualize a person as a skeleton: the person is impermanent, suffering, and impure. They make conceptual attachment to a skeleton their foremost concern.
就这样一直打坐观想一具白骨，不做其他的观想，前后转进，相不除灭。“前后转进”是说按先后顺序观想，比如，先观脚趾为白骨，逐渐向上扩展。“相不除灭”是说死执一具白骨，并不除灭白骨之相。这就是愚夫所行禅。	They continue sitting in meditation and visualizing a skeleton in this way, without undertaking other contemplations. They proceed step by step, without eliminating the appearance. “Proceeding step by step” means contemplating in sequence; for example, first contemplating the toes as bones and then gradually extending upward. “Without eliminating the appearance” means rigidly clinging to a skeleton and not eliminating the appearance of the skeleton. This is the dhyāna practiced by ordinary people.
【云何观察义禅？谓人无我自相共相，外道自他俱无性已，观法无我。彼地相义，渐次增进，是名观察义禅。】	[What is dhyāna that examines meaning? Having understood that the individual and general characteristics of the absence of a personal self, and the self and other posited by non-Buddhist paths, are both without inherent nature, one contemplates the absence of a dharma-self. The

	meanings and characteristics of those stages progressively advance. This is called dhyāna that examines meaning.]
什么是观察义禅？这是初门菩萨所修之法。先解释“俱无性已”，俱无性已，就是都不真实、都已舍离。舍离什么了？舍离“人无我”的自相共相，舍离外道的自、他。	What is dhyāna that examines meaning? This is the practice cultivated by bodhisattvas at the initial gate. First, let us explain “both are without inherent nature.” It means that both are unreal and both have been relinquished. What has been relinquished? The individual and general characteristics of the absence of a personal self, and the self and other of non-Buddhist paths.
舍离之后，观法无我，也就是说，超越了人无我，再观法无我。《八识规矩补注》云：“分别二障极喜无，六七俱生地地除。”　分别，就是“分别我执”。二障，就是烦恼障和所知障。极喜，就是初地欢喜地。	After relinquishing these, one contemplates the absence of a dharma-self; that is, one goes beyond the absence of a personal self and then contemplates the absence of a dharma-self. The Supplementary Notes on the Verses on the Eight Consciousnesses says: “At the stage of utmost joy, the two discriminative obstructions are absent; the innate attachments of the sixth and seventh consciousnesses are removed stage by stage.” “Discriminative” means discriminative attachment to self. The two obstructions are the obstruction of afflictions and the obstruction of what is known. “Utmost joy” means the first bhūmi, the Ground of Joy.
“六七俱生”就是潜伏在第六识、第七识的“俱生我执”。初地菩萨已经断了“分别我执”，已经除掉了烦恼障和所知障，而断除“俱生我执”，还须要经历二地到七地的过程，地地断除。这就是经文里所说的“彼地相义，渐次增进”。这就是观察义禅。	“The innate attachments of the sixth and seventh consciousnesses” are the innate attachment to self latent in the sixth and seventh consciousnesses. A first-bhūmi bodhisattva has already eliminated discriminative attachment to self and removed the obstruction of afflictions and the obstruction of what is known. Yet to eliminate innate attachment to self, one must pass through the process from the second to the seventh bhūmi, eliminating it at each stage. This is what the sūtra calls “the meanings and characteristics of those stages progressively advance.” This is dhyāna that examines meaning.
【云何攀缘如禅？谓妄想、二无我、妄想，如实处不生妄想。是名攀缘如禅。】	[What is dhyāna that relies on suchness? It is deluded imagination, the twofold absence of self, and deluded imagination; at the place of suchness, no deluded imagination arises. This is called dhyāna that relies on suchness.]

什么是攀缘如禅？这是圆顿菩萨所修之法。“妄想、二无我、妄想”，前一个妄想是指人法二执，通过“彼地相义，渐次增进”，达到二无我的境界，但若执取二无我为实有，也是妄想。“攀缘如禅”，如就是如实，如实处不生妄想，二无我也不可执。这就是攀缘如禅，这是八地以上菩萨所修。	What is dhyāna that relies on suchness? This is the practice cultivated by bodhisattvas of perfect and sudden awakening. In “deluded imagination, the twofold absence of self, and deluded imagination,” the first “deluded imagination” refers to the two attachments to self and dharmas. Through “the meanings and characteristics of those stages progressively advance,” one reaches the state of the twofold absence of self. Yet if one grasps this twofold absence of self as truly existent, that too is deluded imagination. In “dhyāna that relies on suchness,” suchness means reality as it is. At the place of suchness, no deluded imagination arises; even the twofold absence of self cannot be grasped. This is dhyāna that relies on suchness, cultivated by bodhisattvas from the eighth bhūmi onward.
【云何如来禅？谓入如来地，得自觉圣智相三种乐住，成办众生不思议事，是名如来禅。】	[What is the Tathāgata’s dhyāna? It is entering the Tathāgata stage, attaining the three blissful abidings that are characteristics of the noble wisdom of self-realization, and accomplishing inconceivable deeds for sentient beings. This is called the Tathāgata’s dhyāna.]
什么是如来禅？是说证入佛地，已得如来自觉圣智，成就三种乐住。三种乐住，就是三德涅　。三德，就是法身德、般若德、解脱德，这三种德都具有“常乐我净”四个特性。	What is the Tathāgata’s dhyāna? It means entering and realizing the Buddha stage, attaining the Tathāgata’s noble wisdom of self-realization, and accomplishing the three blissful abidings. The three blissful abidings are the nirvāṇa of the three virtues. The three virtues are the virtue of dharmakāya, the virtue of prajñā, and the virtue of liberation. Each of these three virtues possesses the four qualities of permanence, bliss, self, and purity.
三德是从三染“苦、惑、业”转化过来的，所谓“翻三染成三德”，翻就是转化的意思。一、翻苦身成法身德。是说，于生灭无常之身，若能观察五蕴本空，不生不灭，即成法身。	The three virtues are transformed from the three defilements of suffering, delusion, and karma; this is called “transforming the three defilements into the three virtues.” “Transforming” means conversion. First, transform the body of suffering into the virtue of dharmakāya. This means that, with respect to the impermanent body of arising and ceasing, if one can contemplate that the five aggregates are originally empty and neither arise nor cease, it becomes dharmakāya.

正如临济禅师所说：你一念心上清净光，是你屋里法身佛。二、翻烦恼成般若德。是说，意识所起之烦惑，若能观察惑体本空，自性不实，即成智慧。正如临济禅师所说：你一念心上无分别光，是你屋里报身佛。	As Chan Master Linji said: “The pure light in a single thought of your mind is the Buddha of the Dharma body within your own house.” 2. Transforming afflictions into the virtue of prajñā. This means that if one can observe that the afflictions arising from consciousness are empty in essence and that their inherent nature is unreal, they become wisdom. As Chan Master Linji said: “The non-discriminating light in a single thought of your mind is the Buddha of the reward body within your own house.”
三、翻结业成解脱德。解脱即自在之义。是说，身口所作诸业，若能观察其性本空，则无系缚之相，于一切法无不自在，即成解脱。正如临济禅师所说：你一念心上无差别光，是你屋里化身佛。“成办众生不思议事”不思议事，就是无为妙用。成办众生不思议事，是说当体起用，成就众生。这就是如来禅。	3. Transforming karmic bonds into the virtue of liberation. Liberation means freedom. This means that if one can observe that the actions performed by body and speech are empty in nature, there will be no appearance of bondage; one will be free in relation to all dharmas and thereby attain liberation. As Chan Master Linji said: “The non-differentiating light in a single thought of your mind is the Buddha of the manifestation body within your own house.” “To accomplish inconceivable deeds for sentient beings”: inconceivable deeds are the wondrous functioning of non-contrivance. To accomplish inconceivable deeds for sentient beings means to give rise to functioning directly from one’s present reality and bring sentient beings to accomplishment. This is Tathāgata Chan.
【尔时，世尊欲重宣此义，而说偈言：】【愚夫所行禅　观察相义禅　攀缘如实禅　如来清净禅】【譬如日月形　钵头摩深险　如虚空火尽　修行者观察　如是种种相　外道道通禅　亦复堕声闻　及缘觉境界】	At that time, the World-Honored One, wishing to restate this meaning, spoke these verses: The meditation practiced by ordinary people / Meditation that observes the meaning of appearances / Meditation that engages suchness / The pure meditation of the Tathāgata Like the forms of the sun and moon / Like a deep and perilous red lotus / Like empty space when the fire has gone out / These are what practitioners contemplate / Such various appearances / Are the meditations of non-Buddhist paths and their powers / They also fall into the realms / Of śrāvakas and pratyekabuddhas

钵头摩，就是红莲花。外道妄执神我，依此修行，入定时观见日月之形明净朗照，或见海中红莲花，以此为真。“深险”就是，功夫越深越危险。修行者，是指小乘行人。	Botoumo means a red lotus. Non-Buddhists mistakenly cling to a spiritual self and cultivate on this basis. When they enter samādhi, they may contemplate the forms of the sun and moon, bright, pure, and shining, or see red lotuses in the sea, and take these to be real. “Deep and perilous” means that the deeper one’s practice becomes, the more dangerous it is. “Practitioners” refers to followers of the Lesser Vehicle.
小乘行人灰心灭志，作“苦、空、无常、无我”等观，如虚空无物，如薪尽火灭，以为空无一物就是涅　。上述种种相，是外道的禅定境界，或者是声闻、缘觉的禅定境界。	Followers of the Lesser Vehicle lose heart and extinguish their aspirations. They contemplate suffering, emptiness, impermanence, and nonself; seeing things as empty as space, without anything in them, or as fire extinguished when the fuel is spent, they take the emptiness of all things to be nirvāṇa. The various appearances mentioned above are states of meditative absorption belonging either to non-Buddhists or to śrāvakas and pratyekabuddhas.
【舍离彼一切　是则无所有　一切刹诸佛　以不思议手　一时摩其顶　随顺入如相】	Abandon all these / Then there is nothing whatsoever / The Buddhas in all Buddha-lands / With inconceivable hands / At one time touch the crowns of their heads / In accordance with them, they enter the appearance of suchness
应当舍离上述一切相。修行者见此种种相起现，不应该执取，若执著于此，则堕入外道邪禅，或落入二乘境界。舍离种种相，不见有一法可得。即使“一切刹诸佛，以不思议手，一时摩其顶，随顺入如相”，也是无所有。	One should abandon all the appearances mentioned above. When practitioners see these various appearances arise, they should not grasp at them. If they become attached to them, they fall into the erroneous meditation of non-Buddhists or into the states of the two vehicles. Abandoning these various appearances, one sees that not a single dharma can be obtained. Even if “the Buddhas in all Buddha-lands, with inconceivable hands, at one time touch the crowns of their heads and, in accordance with them, enter the appearance of suchness,” this too is nothing whatsoever.
本门概要：	Outline of This Chapter:
离四句、绝百非，就是本门的概要。本门不仅强调远离四句，还提到了三种量、五分论、四类禅。愚夫所行禅小乘与外道所修。不同的是：外道妄想执著，着于有；二乘灰心灭志，偏于空。其主要内容是“人无我”。	Freedom from the four propositions and the severing of a hundred negations is the outline of this chapter. This chapter not only emphasizes remaining free from the four propositions, but also

	discusses the three means of valid knowledge, the five-part syllogism, and the four kinds of meditation. The meditation practiced by ordinary people: cultivated by followers of the Lesser Vehicle and non-Buddhists. The difference is that non-Buddhists cling through deluded thought and adhere to existence, whereas those of the two vehicles lose heart and extinguish their aspirations, inclining toward emptiness. Its principal content is "the absence of a personal self."
观察相义禅　大乘初门菩萨所修。其主要内容是“法无我”。攀缘如实禅　大乘圆顿菩萨所修。其主要内容是“如实处不生妄想”。如来清净禅　已入如来地。其主要内容是“成办众生不思议事”。	Meditation that observes the meaning of appearances: cultivated by bodhisattvas at the initial gate of the Mahāyāna. Its principal content is "the absence of a self in phenomena." Meditation that engages suchness: cultivated by bodhisattvas of the complete and sudden Mahāyāna. Its principal content is that no deluded thoughts arise in the realm of suchness. The pure meditation of the Tathāgata: one has already entered the ground of the Tathāgata. Its principal content is "accomplishing inconceivable deeds for sentient beings."
《证道歌》云：“顿觉了，如来禅，六度万行体中圆”，就是“成办众生不思议事”。“无明实性即佛性，幻化空身即法身”，转苦身成佛性，就是法身德。“法身觉了无一物，本源自性天真佛”，转烦恼成觉了，就是般若德。“五阴浮云空去来，三毒水泡虚出没”，转惑业成虚无，就是解脱德。	The Song of Enlightenment says: "Upon sudden awakening, one understands Tathāgata Chan; the six perfections and myriad practices are complete within its essence." This is precisely "accomplishing inconceivable deeds for sentient beings." "The true nature of ignorance is itself Buddha-nature; this illusory, empty body is itself the Dharma body." Transforming the body of suffering into Buddha-nature is the virtue of the Dharma body. "The awakened Dharma body contains not a single thing; the self-existing nature at its source is the naturally genuine Buddha." Transforming afflictions into awakening is the virtue of prajñā. "The five aggregates are like floating clouds, empty in their coming and going; the three poisons are like water bubbles, illusorily appearing and disappearing." Transforming delusion and karma so that they are empty and unreal is the virtue of liberation.

一三、大般涅

13. Mahāparinirvāṇa

【尔时，大慧菩萨摩诃萨复白佛言：世尊，般涅　者，说何等法，谓为涅　？】	[At that time, Mahāmati Bodhisattva Mahāsattva again addressed the Buddha: “World-Honored One, when parinirvāṇa is spoken of, what dharma is meant by nirvāṇa?”]
大慧菩萨问：世尊所说的“般涅　”，具体是指什么？什么样的法称为涅　？	Mahāmati Bodhisattva asked, “What exactly does the World-Honored One mean by ‘parinirvāṇa’? What kind of dharma is called nirvāṇa?”
外道妄计“神我”为涅　，小乘以灰心灭志为涅　，诸佛亲证究竟涅　。这三种涅　，名词虽然相同，而实义却大不相同。为了不致混滥，所以大慧菩萨致此问。	Non-Buddhists mistakenly take the “spiritual self” to be nirvāṇa; followers of the Lesser Vehicle take the extinguishing of mind and aspiration to be nirvāṇa; and the Buddhas directly realize ultimate nirvāṇa. Although these three are all called nirvāṇa, their actual meanings differ greatly. To prevent their being confused, Mahāmati Bodhisattva posed this question.
【佛告大慧：一切自性习气，藏、意、意识、见、习转变，名为涅　。诸佛及我涅　，自性空事境界。】	[The Buddha said to Mahāmati: “The transformation of all habitual tendencies of self-nature—storehouse consciousness, mind, consciousness, views, and habits—is called nirvāṇa. The nirvāṇa of all Buddhas and of myself is the realm in which the nature of things is empty.”]
佛告诉大慧菩萨：转变就是涅　。什么转变啊？一切自性习气转变。一切自性习气包括“藏、意、意识、见、习”等。	The Buddha told Mahāmati Bodhisattva: Transformation is nirvāṇa. What is transformed? All habitual tendencies of self-nature are transformed. These habitual tendencies include “storehouse consciousness, mind, consciousness, views, and habits.”
“藏、意、意识”是指八识，八识转变就是转识成智，具体地说，就是：第六识转变为妙观察智，第七识转变为平等性智，第八识转变为大圆镜智，前五识转变为成所作智。	“Storehouse consciousness, mind, and consciousness” refer to the eight consciousnesses. Their transformation means transforming consciousness into wisdom. Specifically, the sixth consciousness is transformed into wondrous observing wisdom; the seventh consciousness into the wisdom of equality; the eighth consciousness into great perfect mirror wisdom; and the first five consciousnesses into the wisdom of accomplishing what is to be done.

见转变就是把邪见转变为正见，简单地说，就是除妄想。习转变就是把习气转变为妙用，简单地说，就是破执著。“诸佛及我涅　，自性空事境界”——诸佛和我所证的涅　，涅　之性亦不可得，所以说“自性空事境界”。	The transformation of views means transforming wrong views into right view; simply put, it means eliminating deluded thoughts. The transformation of habits means transforming habitual tendencies into wondrous functioning; simply put, it means breaking attachment. “The nirvāṇa of all Buddhas and of myself is the realm in which the nature of things is empty”: the nirvāṇa realized by all Buddhas and by myself has no attainable nature of nirvāṇa either. This is why it is called “the realm in which the nature of things is empty.”
正如《金刚经》所说：“若有法如来得阿耨多罗三藐三菩提者，然灯佛则不与我受记‘汝于来世，当得作佛，号释迦牟尼’。以实无有法得阿耨多罗三藐三菩提，是故然灯佛与我受记，作是言：‘汝于来世，当得作佛，号释迦牟尼。’”	Just as the Diamond Sūtra says: “If there had been any dharma by which the Tathāgata attained unsurpassed, complete, perfect enlightenment, Dīpaṃkara Buddha would not have bestowed upon me the prediction, ‘In a future life, you shall become a Buddha named Śākyamuni.’ Yet because there was in truth no dharma by which to attain unsurpassed, complete, perfect enlightenment, Dīpaṃkara Buddha bestowed this prediction upon me, saying: ‘In a future life, you shall become a Buddha named Śākyamuni.’”
【复次大慧，涅　者，圣智自觉境界，离断常妄想、性非性。云何非常？谓自相共相妄想断，故非常。云何非断？谓一切圣去来现在得自觉，故非断。】	[Furthermore, Mahāmati, nirvāṇa is the realm of self-realization by noble wisdom, free from deluded thoughts of annihilation and eternalism, existence and nonexistence. Why is it not eternal? Because deluded thoughts of individual characteristics and shared characteristics are cut off; therefore, it is not eternal. Why is it not annihilation? Because noble ones of the past, future, and present attain self-realization; therefore, it is not annihilation.]
佛告诉大慧菩萨：圣智自觉境界，就是涅　。断灭与恒常都是妄想，涅　既不是断灭、也不是恒常。性，就是有性；非性，就是无性。涅　既不是有，也不是无。	The Buddha told Mahāmati Bodhisattva: The realm of self-realization by noble wisdom is nirvāṇa. Both annihilation and permanence are deluded thoughts. Nirvāṇa is neither annihilation nor permanence. “Nature” means having nature, while “non-nature” means lacking nature. Nirvāṇa is neither existent nor nonexistent.
为什么说不是恒常呢？因为把历劫相续的自相妄想（别业）和共相妄想（共业）都断除了，所以不是恒常。为什么说不是断灭呢？因为过去的圣者、现在的圣者、将来的圣者，同证这圣智自觉境界，所以不是断灭。简单地说，断凡情故非常，见本性故非断。	Why is it said not to be permanent? Because the deluded thoughts of individual characteristics, arising from individual karma, and shared characteristics, arising from collective karma, which have continued throughout innumerable kalpas,

	are all cut off; therefore, it is not permanent. Why is it said not to be annihilation? Because noble ones of the past, present, and future alike realize this realm of self-realization by noble wisdom; therefore, it is not annihilation. Simply put, because ordinary emotional attachments are cut off, it is not permanent; because one sees one's intrinsic nature, it is not annihilation.
【大慧，涅　不坏不死。若涅　死者，复应受生相续。若坏者，应堕有为相。是故涅　离坏离死，是故修行者之所归依。】	[Mahāmati, nirvāṇa neither decays nor dies. If nirvāṇa died, it would again undergo the continuity of birth. If it decayed, it would fall into the characteristics of the conditioned. Therefore, nirvāṇa is free from decay and death; thus it is the refuge of practitioners.]
涅　不会坏、不会死。若会死，那就应该也会生，这是生死相续，不是涅　。若会坏，那就也会形成，这是有相的成住坏空，不是涅　。所以涅　不会坏、不会死。因此，涅　是大乘行者之归趣。	Nirvāṇa neither decays nor dies. If it could die, it should also be born; that would be the continuity of birth and death, not nirvāṇa. If it could decay, it would also come into formation; that would be the conditioned cycle of formation, duration, decay, and emptiness, not nirvāṇa. Therefore, nirvāṇa neither decays nor dies. Thus, nirvāṇa is the ultimate destination of Mahāyāna practitioners.
【复次大慧，涅　非舍非得，非断非常，非一义非种种义，是名涅　。】	[Furthermore, Mahāmati, nirvāṇa is neither abandonment nor attainment, neither annihilation nor eternalism, neither the meaning of oneness nor the meaning of multiplicity. This is called nirvāṇa.]
总而言之，涅　既无可舍、也不可得，既不是断、也不是常，既非只是一个空义，也非种种万有之义。而是如来自觉圣智，假名涅　。	In sum, nirvāṇa has nothing that can be abandoned and cannot be attained. It is neither annihilation nor eternalism; it is neither merely the single meaning of emptiness nor the meaning of the manifold existence of all things. Rather, it is the self-realized noble wisdom of the Tathāgata, provisionally called nirvāṇa.
【复次大慧，声闻缘觉涅　者，觉自相共相，不习近境界。不颠倒见，妄想不生。彼等于彼作涅　觉。】	[Furthermore, Mahāmati, the nirvāṇa of śrāvakas and pratyekabuddhas consists in recognizing individual characteristics and shared characteristics, while not becoming familiar with or approaching sense objects. Their views are not inverted, and deluded thoughts do not arise. They take this to be the realization of nirvāṇa.]
上面所说的涅　是诸佛如来所证，而声闻缘觉的所谓“涅　”，就不是这样了。那么声闻缘觉的涅　是什么	The nirvāṇa discussed above is that realized by all Buddhas, the Tathāgatas. The so-called “nirvāṇa” of

呢？是“觉自相共相，不习近境界。不颠倒见，妄想不生”。	śrāvakas and pratyekabuddhas is not like this. What, then, is their nirvāṇa? It is “recognizing individual characteristics and shared characteristics, while not becoming familiar with or approaching sense objects; having views that are not inverted, and not giving rise to deluded thoughts.”
声闻缘觉离苦心切，于五阴、六入、十八界的自相与共相中，生起苦空无常无我之觉观。这就是“觉自相共相”。声闻缘觉灰心灭志，于六尘境界，不乐习亲近。这就是“不习近境界”。不颠倒见，就是断见惑。	Śrāvakas and pratyekabuddhas are earnest in their wish to leave suffering behind. Regarding the individual and shared characteristics of the five aggregates, twelve sense bases, and eighteen elements, they generate contemplation of suffering, emptiness, impermanence, and non-self. This is “recognizing individual characteristics and shared characteristics.” Śrāvakas and pratyekabuddhas extinguish their aspirations; they take no pleasure in becoming familiar with or approaching the realms of the six sense objects. This is “not becoming familiar with or approaching sense objects.” Having views that are not inverted means cutting off delusions of view.
妄想不生，就是断思惑。声闻缘觉灭苦集而证真空，他们于真空之道作涅　觉，也就是有涅　可证。这就是声闻缘觉所证的偏真涅　。	Deluded thoughts not arising means cutting off delusions of thought. Śrāvakas and pratyekabuddhas extinguish suffering and its origination and realize true emptiness. They take the path of true emptiness to be the realization of nirvāṇa—that is, they take nirvāṇa to be something that can be realized. This is the partial nirvāṇa of true emptiness realized by śrāvakas and pratyekabuddhas.
【复次大慧，二种自性相。云何为二？谓言说自性相计著，事自性相计著。言说自性相计著者，从无始言说虚伪习气计著生。事自性相计著者，从不觉自心现分齐生。】	[Furthermore, Mahāmati, there are two kinds of attachment to characteristics of self-nature. What are the two? They are attachment to the characteristics of self-nature in language and attachment to the characteristics of self-nature in things. Attachment to the characteristics of self-nature in language arises from attachment to the beginningless habitual tendencies of false language. Attachment to the characteristics of self-nature in things arises from failing to awaken to the distinctions manifested by one’s own mind.]
前边说转变“一切自性习气”就是涅　，这里的“二种自性相”正是说一切自性习气的二种自性相——名相和	Earlier, it was said that transforming “all habitual tendencies of self-nature” is nirvāṇa. The “two kinds

事相。“言说自性相”就是名相，“言说自性相计著”就是对名相的妄执。“事自性相计著”就是对事相的妄执。	of characteristics of self-nature” discussed here are precisely the two kinds of characteristics within all habitual tendencies of self-nature: names and characteristics, and the characteristics of things. “Characteristics of self-nature in language” means names and characteristics; “attachment to the characteristics of self-nature in language” means deluded attachment to names and characteristics. “Attachment to the characteristics of self-nature in things” means deluded attachment to the characteristics of things.
众生本来涅　，却因为这两种妄执，使之不能证得涅　。那么，这两种妄执从何而起呢？“言说自性相计著者，从无始言说虚伪习气计著生”，妄执名相，起源于“无始言说虚伪习气计著”。无始，容易理解。	Sentient beings are originally in nirvāṇa, yet because of these two kinds of deluded attachment, they cannot realize nirvāṇa. From where do these two kinds of deluded attachment arise? “Attachment to the characteristics of self-nature in language arises from attachment to the beginningless habitual tendencies of false language.” Deluded attachment to names and characteristics originates in “attachment to the beginningless habitual tendencies of false language.” “Beginningless” is easy to understand.
什么是“言说虚伪习气计著”呢？言说，离不开名相，离不开对名相的认识（认取）。虚，就是不实；伪，就是不真。习气，就是习惯。计，就是妄想；著，就是执着。	What is meant by “attachment to the habitual tendencies of false language”? Language cannot be separated from names and characteristics, nor from the recognition and appropriation of names and characteristics. False means unreal; spurious means untrue. Habitual tendencies are habits. Calculating means deluded thought; attachment means clinging.
言说虚伪习气计著，就是妄执名相的习惯，而这名相是不真实的。这种习惯是无始以来就有的。这不就是无始无明么，自性本明，再妄起一念认明。也就是说，妄执名相的习气，是从无始无明而起。“事自性相计著者，从不觉自心现分齐生。”	Attachment to the habitual tendencies of false language means the habit of deluded attachment to names and characteristics, which are themselves unreal. This habit has existed since beginningless time. Is this not beginningless ignorance? Intrinsic nature is originally luminous, yet one deludedly gives rise to a thought that apprehends this luminosity. In other words, the habitual tendency of deluded attachment to names and characteristics arises from beginningless ignorance. “Attachment to the characteristics of self-nature in things arises from failing to awaken to the distinctions manifested by one’s own mind.”

先解释“分齐”，分齐，就是分野、分际，就是所及的范围，有界限、差别的意思。“自心现分齐”就是，种种范围、种种差别，都是自心所幻现。这不就是心外无法么，心外并不存在一个所谓的“客观世界”。	First, let us explain “distinctions.” Distinctions means boundaries and delimitations—that is, the range something reaches, with the sense of limits and differences. “Distinctions manifested by one’s own mind” means that all sorts of ranges and differences are illusory manifestations of one’s own mind. Is this not the teaching that there are no dharmas outside the mind? Outside the mind, there is no so-called “objective world.”
不觉，就是不能了知。也就是说，妄执事相的习气，是从不能了知“心外无法”而起。那么，怎样能使众生打破无始无明、了知心外无法呢？请看下文。	Not awakening means being unable to know. In other words, the habitual tendency of deluded attachment to the characteristics of things arises from being unable to know that there are no dharmas outside the mind. How, then, can sentient beings break through beginningless ignorance and know that there are no dharmas outside the mind? Please read on.
【复次大慧，如来以二种神力建立菩萨摩诃萨，顶礼诸佛，听受问义。云何二种神力建立？谓三昧正受，为现一切身面言说神力，及手灌顶神力。】	[Furthermore, Mahāmati, the Tathāgata establishes bodhisattva mahāsattvas by means of two kinds of spiritual powers, enabling them to pay homage to all Buddhas and hear and receive the meaning of questions. What are these two kinds of spiritual powers? They are the spiritual power of samādhi and proper absorption, through which all bodies, faces, and speech are manifested, and the spiritual power of empowerment by hand.]
为使众生打破无始无明、了知心外无法，如来以两种神力建立了菩萨法界。在菩萨法界里，诸位大菩萨顶礼诸佛，听受问义。哪两种神力呢？三昧神力和灌顶神力。以此两种神力加持，使众生打破无始无明、了知心外无法。	In order to enable sentient beings to break through beginningless ignorance and know that there are no dharmas outside the mind, the Tathāgata established the bodhisattva Dharma realm through two kinds of spiritual powers. In the bodhisattva Dharma realm, the great bodhisattvas pay homage to all Buddhas and hear and receive the meaning of questions. What are these two kinds of spiritual powers? The power of samādhi and the power of empowerment. Through the blessings of these two spiritual powers, sentient beings break through beginningless ignorance and know that there are no dharmas outside the mind.
三昧就是正受。“三昧正受，为现一切身面言说”，就是“应以何身得度，即现何身而为说法”，这是显教。“手灌顶”，是密法的特色。显而易见，这是指密法。如来以显教和密法两种神力，建立菩萨法界，加持行	Samādhi means proper absorption. “The spiritual power of samādhi and proper absorption, through which all bodies, faces, and speech are manifested,” means, “In whatever form one should

人，使之打破无始无明、了知心外无法。也就是开示悟入佛的知见——开佛知见、示佛知见、悟佛知见、入佛知见。	be liberated, that form is manifested in order to teach the Dharma.” This is Exoteric Buddhism. “Empowerment by hand” is a distinctive feature of Esoteric Buddhism. Clearly, this refers to Esoteric Buddhism. Through the two spiritual powers of Exoteric Buddhism and Esoteric Buddhism, the Tathāgata establishes the bodhisattva Dharma realm and blesses practitioners, enabling them to break through beginningless ignorance and know that there are no dharmas outside the mind. That is, they are enabled to open, reveal, awaken to, and enter the Buddha’s knowledge and vision.
【大慧，菩萨摩诃萨，初菩萨地，住佛神力，所谓入菩萨大乘照明三昧。入是三昧已，十方世界一切诸佛，以神通力，为现一切身面言说。如金刚藏菩萨摩诃萨，及余如是相功德成就菩萨摩诃萨。】	[Mahāmati, when bodhisattva mahāsattvas first enter the bodhisattva stages, they abide in the Buddha’s spiritual power—namely, they enter the bodhisattva Mahāyāna illuminating samādhi. Having entered this samādhi, all Buddhas throughout the worlds of the ten directions manifest all bodies, faces, and speech for them through their spiritual powers, as in the case of Vajragarbha Bodhisattva Mahāsattva and other bodhisattva mahāsattvas endowed with such characteristics and virtues.]
先看这一句：“如金刚藏菩萨摩诃萨”。《华严经》云：尔时，金刚藏菩萨摩诃萨，承佛威神，入菩萨大智慧光明三昧。即时十方世界，于一方过十亿佛土微尘数世界，乃有如来名金刚藏。	First, consider this phrase: “as in the case of Vajragarbha Bodhisattva Mahāsattva.” The Avataṃsaka Sūtra says: “At that time, Vajragarbha Bodhisattva Mahāsattva, receiving the Buddha’s majestic spiritual power, entered the bodhisattva samādhi of the light of great wisdom. Immediately, in worlds of the ten directions, beyond as many worlds in one direction as motes of dust in ten billion Buddha lands, there were Tathāgatas named Vajragarbha.”
如是次第，十亿佛土微尘数诸佛皆现其身，名金刚藏。十方世界，皆亦如是，同声赞言：善哉！善哉！金刚藏，乃能入是菩萨大智慧光明三昧。如是十方世界微尘数等诸佛，皆同一号，加汝威神。	In the same sequence, as many Buddhas as motes of dust in ten billion Buddha lands all manifested their bodies, each named Vajragarbha. It was likewise so in all worlds of the ten directions. With one voice they praised him, saying: “Excellent! Excellent! Vajragarbha, you are able to enter this bodhisattva samādhi of the light of great wisdom. All the Buddhas, as numerous as motes of dust in the worlds of the ten directions, bearing the same name, bestow upon you their majestic spiritual power.”

再看这一句：“入菩萨大乘照明三昧”。对照上述《华严经》文，显然，“入菩萨大乘照明三昧”就是“入菩萨大智慧光明三昧”，或者简单地说“入光明定”。前面说“如来以二种神力建立菩萨摩诃萨”。	Now consider this phrase: “enter the bodhisattva Mahāyāna illuminating samādhi.” In comparison with the passage from the Avataṃsaka Sūtra cited above, it is clear that “enter the bodhisattva Mahāyāna illuminating samādhi” means “enter the bodhisattva samādhi of the light of great wisdom,” or, more simply, “enter luminous samādhi.” Earlier it was said, “The Tathāgata establishes bodhisattva mahāsattvas by means of two kinds of spiritual powers.”
这里的“菩萨摩诃萨，初菩萨地，住佛神力”，就是菩萨安住于佛的“三昧正受，为现一切身面言说神力”，也就是菩萨的愿力与佛的加持力感通，以心印心，心心相印，这就是所谓“入光明定”。	Here, “bodhisattva mahāsattvas, when they first enter the bodhisattva stages, abide in the Buddha’s spiritual power” means that bodhisattvas abide in the Buddha’s “spiritual power of samādhi and proper absorption, through which all bodies, faces, and speech are manifested.” That is, the vows of the bodhisattvas resonate with the Buddha’s power of blessing; mind seals mind, and minds mutually accord. This is what is called “entering luminous samādhi.”
注意！这里所说的光明定，已经远超打坐入定的定境了，入这样的光明定之后，十方世界一切诸佛，以神通力，为菩萨显现一切身面言说。就象《华严经》里所说的金刚藏菩萨那样，就象其余也有这种成就的众多大菩萨那样。	Note! The luminous samādhi spoken of here far transcends the meditative states entered through seated meditation. After entering such luminous samādhi, all the Buddhas of the ten directions, through the power of their spiritual powers, manifest to the bodhisattva every kind of body, countenance, and speech. It is like Vajragarbha Bodhisattva described in the Avataṃsaka Sūtra, and like the many other great bodhisattvas who have likewise attained such accomplishment.
【大慧，是名初菩萨地菩萨摩诃萨，得菩萨三昧正受神力，于百千劫积集善根之所成就。次第诸地，对治所治相，通达究竟，至法云地。	Mahāmati, this is what is called the first bhūmi of a bodhisattva mahāsattva. Through the spiritual power of proper attainment in bodhisattva samādhi, accomplished by accumulating wholesome roots over hundreds of thousands of kalpas, one proceeds through the successive bhūmis, thoroughly understands the characteristics of the antidotes and what they counteract, and reaches the ultimate, arriving at the Dharma Cloud bhūmi.
住大莲华微妙宫殿，坐大莲华宝师子座，同类菩萨摩诃萨眷属围绕，众宝璎珞庄严其身，如黄金　卜日月光明。诸最胜手从十方来，就大莲华宫殿座上而灌其顶，	Dwelling in a wondrous palace of great lotuses and seated upon a jeweled lion throne of great lotuses, surrounded by a retinue of bodhisattva

譬如自在转轮圣王，及天帝释太子灌顶。是名菩萨手灌顶神力。】	mahāsattvas of the same rank, with their bodies adorned by necklaces of many jewels, like golden campaka flowers, radiant as the sun and moon, they are consecrated on the crown of the head by the hands of the Supreme Ones coming from the ten directions, upon the seat in the great lotus palace. It is like the consecration of the crown prince of a sovereign wheel-turning king, or of the son of Śakra, lord of the devas. This is called the spiritual power of the bodhisattva's hand-consecration.
初地菩萨，得诸佛加持此菩萨三昧正受神力，“于百千劫积习善根之所成就”。这是说初地菩萨，于百千劫积习善根成就，方能得到诸佛如来这样的护念加持。“次第诸地，对治所治相，通达究竟，至法云地。	A first-bhūmi bodhisattva receives from the Buddhas the spiritual power of proper attainment in this bodhisattva samādhi, “accomplished through the accumulation of wholesome roots over hundreds of thousands of kalpas.” This means that first-bhūmi bodhisattvas must accumulate wholesome roots over hundreds of thousands of kalpas before they can receive such mindful protection and empowerment from the Tathāgatas. “One proceeds through the successive bhūmis, thoroughly understands the characteristics of the antidotes and what they counteract, and reaches the ultimate, arriving at the Dharma Cloud bhūmi.”
”这是说，菩萨由初地上上升进，渐次证入初地以上的诸地。对于各种对治法门，及所对治的烦恼法相，都能究竟通达，证到第十地——法云地。	This means that bodhisattvas advance upward from the first bhūmi and gradually realize each of the bhūmis above it. They thoroughly understand all the methods of antidote and the characteristics of the afflictions they counteract, and realize the tenth bhūmi—the Dharma Cloud bhūmi.
“住大莲华微妙宫殿，坐大莲华宝师子座，同类菩萨摩诃萨眷属围绕，众宝璎珞庄严其身，如黄金　　日月光明。	“Dwelling in a wondrous palace of great lotuses and seated upon a jeweled lion throne of great lotuses, surrounded by a retinue of bodhisattva mahāsattvas of the same rank, with their bodies adorned by necklaces of many jewels, like golden campaka flowers, radiant as the sun and moon.”
”这是说，十地菩萨住在大莲华微妙宫殿里，坐在大莲华宝师子座上，同类的大菩萨作为其眷属，围绕听法，众宝璎珞庄严其身，如黄金色、　　色，象日月一样光明。（　　，又称黄兰，开白色花。	This means that tenth-bhūmi bodhisattvas dwell in wondrous palaces of great lotuses and sit upon jeweled lion thrones of great lotuses. Great bodhisattvas of the same rank, forming their retinue, surround them to hear the Dharma. Their bodies are adorned with necklaces of many jewels and are as radiant as the color of gold and

	campaka flowers, like the sun and moon. (Campaka, also called yellow magnolia, bears white flowers.
）“诸最胜手从十方来，就大莲华宫殿座上而灌其顶，譬如自在转轮圣王，及天帝释太子灌顶。是名菩萨手灌顶神力。”尔时诸佛从十方来，就其所坐之大莲华宫殿座上，亲手灌其顶。就象自在转轮圣王之太子受王灌顶，而绍王位，及天帝释之太子受灌顶已，而于三十三天得自在。这就是大菩萨受诸佛灌顶的“手灌顶神力”。	) “The hands of the Supreme Ones come from the ten directions and consecrate them on the crown of the head upon the seat in the great lotus palace. It is like the consecration of the crown prince of a sovereign wheel-turning king, or of the son of Śakra, lord of the devas. This is called the spiritual power of the bodhisattva’s hand-consecration.” At that time, the Buddhas come from the ten directions and personally consecrate them on the crown of the head upon the seats in the great lotus palaces where they are seated. It is like the crown prince of a sovereign wheel-turning king receiving the royal consecration and succeeding to the throne, or the son of Śakra receiving consecration and thereby gaining sovereignty in the Heaven of the Thirty-Three. This is the “spiritual power of hand-consecration” received by great bodhisattvas from the Buddhas.
【大慧。是名菩萨摩诃萨二种神力。若菩萨摩诃萨住二种神力，面见诸佛如来。若不如是，则不能见。】	Mahāmati, these are called the two kinds of spiritual power of bodhisattva mahāsattvas. If bodhisattva mahāsattvas abide in these two kinds of spiritual power, they see the Tathāgatas face to face. If they do not do so, they cannot see them.
以上说的是，大菩萨受佛两种神力加持。如果大菩萨住于二种神力的加持之中，则能面见诸佛如来。若不住神力，则不能见。	What has been explained above is that great bodhisattvas receive the Buddha’s empowerment through two kinds of spiritual power. If great bodhisattvas abide in the empowerment of these two kinds of spiritual power, they can see the Tathāgatas face to face. If they do not abide in this spiritual power, they cannot see them.
【复次大慧，菩萨摩诃萨，凡所分别三昧神足诸法之行，是等一切悉住如来二种神力。大慧，若菩萨摩诃萨离佛神力能辩说者，一切凡夫亦应能说。所以者何，谓不住神力故。大慧，山石树木及诸乐器城郭宫殿，以如来入城威神力故，皆自然出音乐之声，何况有心者。聋盲喑哑，无量众苦，皆得解脱。如来有如是等无量神力利安众生。】	Furthermore, Mahāmati, all the practices involving discriminative wisdom, samādhi, spiritual powers, and other dharmas possessed by bodhisattva mahāsattvas all abide in the Tathāgata’s two kinds of spiritual power. Mahāmati, if bodhisattva mahāsattvas could expound the Dharma apart from the Buddha’s spiritual power, then all ordinary beings should likewise be able to expound it. Why is this so? Because they do not abide in spiritual power. Mahāmati, when the Tathāgata enters a

	city, mountains, rocks, trees, musical instruments, city walls, and palaces all naturally emit musical sounds through the majestic spiritual power of the Tathāgata. How much more so sentient beings! The deaf, blind, and mute, along with those suffering innumerable pains, are all liberated. The Tathāgata possesses such innumerable spiritual powers to benefit and bring peace and happiness to sentient beings.
还有，凡是大菩萨所具有的分别等诸多智慧、三昧之诸多定境、神足的诸多神通，这一切都是由于住如来两种神力之故。如果大菩萨离开佛的神力能辩说，那么，一切凡夫也应能辩说。	Moreover, all the various kinds of discriminative wisdom, the many meditative states of samādhi, and the many spiritual powers of supernatural attainment possessed by great bodhisattvas are all due to abiding in the Tathāgata's two kinds of spiritual power. If great bodhisattvas could expound the Dharma after leaving the Buddha's spiritual power, then all ordinary beings should also be able to expound it.
可是，为什么凡夫不能辩说呢？是因为凡夫不能住于如来神力之故。城里的山石树木、各种乐器、城郭宫殿，以如来入城的威神之力感召，都会自然发出音乐之声。无心之物尚且如此，何况有心者呢。蒙受如来的加持神力，聋盲喑哑等诸多痛苦，都能得到解脱。如来具有这样的无量神力，利益众生，安乐众生。	But why can ordinary beings not expound the Dharma? It is because they cannot abide in the Tathāgata's spiritual power. When the Tathāgata enters a city, the mountains, rocks, trees, various musical instruments, city walls, and palaces in it are moved by the majestic spiritual power of the Tathāgata and naturally emit musical sounds. If even insentient things are thus, how much more so sentient beings? Through receiving the Tathāgata's empowering spiritual power, the many sufferings of deafness, blindness, muteness, and the like can all be liberated. The Tathāgata possesses such immeasurable spiritual powers, benefiting sentient beings and bringing them peace and happiness.
【大慧菩萨复白佛言：世尊，以何因缘，如来应供等正觉，菩萨摩诃萨住三昧正受时，及胜进地灌顶时，加其神力？佛告大慧：为离魔业烦恼故，及不堕声闻地禅故，为得如来自觉地故，及增进所得法故。	Mahāmati Bodhisattva again addressed the Buddha: "World-Honored One, for what causes and conditions does the Tathāgata, Worthy One, Perfectly Awakened One, bestow spiritual power upon bodhisattva mahāsattvas when they abide in proper attainment in samādhi, and at the time of the consecration of the stage of further progress?" The Buddha told Mahāmati: "It is to free them from the afflictions of Māra's deeds, to prevent them from falling into the meditation of the śrāvaka stage, to enable them to attain the Tathāgata's

	stage of self-awakening, and to advance the Dharma they have attained.”
是故如来应供等正觉，咸以神力建立诸菩萨摩诃萨。若不以神力建立者，则堕外道恶见妄想，及诸声闻，众魔希望，不得阿耨多罗三藐三菩提。以是故，诸佛如来咸以神力摄受诸菩萨摩诃萨。】	Therefore, the Tathāgatas, Worthy Ones, Perfectly Awakened Ones, all establish bodhisattva mahāsattvas through their spiritual power. If they did not establish them through spiritual power, they would fall into the deluded thoughts of erroneous views of non-Buddhist paths and the śrāvakas, fulfilling the hopes of the many Māras, and would not attain unsurpassed perfect awakening. For this reason, all the Tathāgatas embrace bodhisattva mahāsattvas through their spiritual power.
大慧菩萨又问佛：大菩萨住于三昧正受时，如来加其神力（三昧正受，为现一切身面言说神力），以及胜进地灌顶时，如来加其神力（手灌顶神力），这两种神力，是以什么因缘加持的呀？佛告诉大慧菩萨：如来之所以用两种神力加持大菩萨，有四种因缘：“为离魔业烦恼故，及不堕声闻地禅故，为得如来自觉地故，及增进所得法故。”	Mahāmati Bodhisattva again asked the Buddha: When great bodhisattvas abide in proper attainment in samādhi, the Tathāgata bestows spiritual power upon them (the spiritual power of proper attainment in samādhi is the power to manifest every kind of body, countenance, and speech); and when they are consecrated at a stage of further progress, the Tathāgata bestows spiritual power upon them (the spiritual power of hand-consecration). For what causes and conditions are these two kinds of spiritual power bestowed? The Buddha told Mahāmati Bodhisattva that there are four causes and conditions for the Tathāgata’s empowerment of great bodhisattvas through these two kinds of spiritual power: “It is to free them from the afflictions of Māra’s deeds, to prevent them from falling into the meditation of the śrāvaka stage, to enable them to attain the Tathāgata’s stage of self-awakening, and to advance the Dharma they have attained.”
第一，“为离魔业烦恼”——为了远离魔业，远离烦恼。	First, “to free them from the afflictions of Māra’s deeds”—that is, to free them from Māra’s deeds and from afflictions.
第二，“不堕声闻地禅”——为使菩萨心胸开阔，不堕入小乘的心境。	Second, “to prevent them from falling into the meditation of the śrāvaka stage”—that is, to enable bodhisattvas to be broad-minded and not fall into the state of mind of the Lesser Vehicle.
第三，“为得如来自觉地”——为令菩萨证得如来自觉圣智。	Third, “to enable them to attain the Tathāgata’s stage of self-awakening”—that is, to enable

	bodhisattvas to realize the noble wisdom of the Tathāgata's self-awakening.
第四，“增进所得法”——为了增进菩萨所得的如来自觉圣智。	Fourth, “to advance the Dharma they have attained”—that is, to advance the noble wisdom of the Tathāgata's self-awakening attained by bodhisattvas.
为了上述四种因缘，诸佛如来都以两种神力加持大菩萨。如果不以神力加持，菩萨容易陷入外道错误知见的窠臼，生出诸多妄想，或局限于小乘所证的境界，这正是众魔”所希望的——不让菩萨证得无上正等正觉。因此，诸佛如来都以两种神力加持大菩萨。	For these four causes and conditions, all the Tathāgatas empower great bodhisattvas through the two kinds of spiritual power. Without such empowerment, bodhisattvas can easily fall into the rut of erroneous views of non-Buddhist paths, give rise to many deluded thoughts, or remain confined to the states realized by the Lesser Vehicle. This is precisely what the many Māras hope for—that bodhisattvas will not attain unsurpassed perfect awakening. Therefore, all the Tathāgatas empower great bodhisattvas through the two kinds of spiritual power.
【尔时世尊，欲重宣此义，而说偈言：】【神力人中尊　大愿悉清净　三摩提灌顶　初地及十地】	At that time, the World-Honored One, wishing to restate this meaning, spoke these verses: The spiritual power of the Honored One among humans; His great vows are all pure. The consecration of samādhi: The first bhūmi and the tenth bhūmi.
如来神力人中尊，大悲本愿悉清净，菩萨初地到十地，三昧正受手灌顶。其中，“三摩提灌顶”指两种神力，三摩提就是三昧，灌顶是指手灌顶神力。	The Tathāgata, honored among humans, has spiritual power; his great vows of compassion are all pure. From the first bhūmi to the tenth bhūmi, bodhisattvas receive proper attainment in samādhi and hand-consecration. Here, “samādhi and consecration” refers to the two kinds of spiritual power: samādhi means samādhi, and consecration refers to the spiritual power of hand-consecration.
本门概要：	Summary of This Section:
本门主要讲了“涅　”的类型和内涵，以及“二种神力建立菩萨法界”等问题。	This section principally discusses the types and meaning of nirvāṇa, as well as such matters as the establishment of the bodhisattva dharma realm through the two kinds of spiritual power.
世人常情以坏灭为涅　；外道执神我，冥谛等为涅　；二乘以灰身泯智为涅　；这些总是妄想情量；离此诸过，则是真常、真乐、真我、真净之大般涅　。两种神	Ordinary people commonly take destruction and extinction to be nirvāṇa; non-Buddhist paths cling to a divine self, primordial matter, and the like as

力加持，就是三昧言说加持和手灌顶加持。佛以两种神力建立菩萨法界。初地及十地菩萨，皆须仗佛力加持，方得成就。	nirvāṇa; and the two vehicles take the annihilation of the body and the extinction of wisdom to be nirvāṇa. All these are merely deluded conceptualizations. Free from these errors is the great parinirvāṇa of true permanence, true bliss, true self, and true purity. Empowerment through the two kinds of spiritual power consists of empowerment through samādhi speech and empowerment through hand-consecration. The Buddha establishes the bodhisattva dharma realm through these two kinds of spiritual power. Bodhisattvas of both the first and tenth bhūmis must rely on the Buddha's empowering power in order to attain accomplishment.

一四、分别缘起

14. Differentiating Dependent Arising

【尔时大慧菩萨摩诃萨复白佛言：世尊，佛说缘起，即是说因缘，不自说道。世尊，外道亦说因缘，谓胜、自在、时微尘生，如是诸性生。然世尊所谓因缘、生、诸性言说，有间悉檀？无间悉檀？】	[At that time, the bodhisattva mahāsattva Mahāmati again addressed the Buddha: "World-Honored One, when the Buddha teaches dependent arising, he is teaching causes and conditions, not the Way of self-nature. World-Honored One, non-Buddhists also teach causes and conditions, claiming that the supreme principle, Īśvara, time, and atoms give rise to the various natures. But are the World-Honored One's teachings of causes and conditions, arising, and the various natures a siddhānta involving distinctions, or a siddhānta without distinctions?"]
先看“不自说道”。这里的“自”是指自性，这里的“道”是指佛法的根本之道。从根本上说，自性非因缘、非自然。佛在说缘起法的时候，并没有说非因缘的自性之“道”。这就是“不自说道”。	First consider "not the Way of self-nature." Here, "self" refers to self-nature, and "Way" refers to the fundamental Way of the Buddhadharma. Fundamentally speaking, self-nature is neither caused by conditions nor naturally existent. When the Buddha teaches the Dharma of dependent arising, he does not teach a "Way" of self-nature that is apart from causes and conditions. This is what is meant by "not the Way of self-nature."
再看“有间悉檀、无间悉檀”。这里的“间”是指间别，也就是分别，分别对不同根性的众生说不同的次第方便法门。咱们在前面提到过“四悉檀”：世界悉檀、	Next, consider "a siddhānta involving distinctions" and "a siddhānta without distinctions." Here, "distinctions" refers to differentiation—that is, differentiating among sentient beings of different

各各为人悉檀、对治悉檀、第一义悉檀。这里的“有间悉檀”是指前三种，“无间悉檀”是指第一义悉檀。	capacities and teaching them different expedient dharma gates in a graduated sequence. We have previously mentioned the “four siddhāntas”: the worldly siddhānta, the siddhānta for each individual, the remedial siddhānta, and the siddhānta of the supreme meaning. Here, “a siddhānta involving distinctions” refers to the first three, while “a siddhānta without distinctions” refers to the siddhānta of the supreme meaning.
大慧菩萨问佛：世尊说缘起法时，是说一切法依因缘而生起，而不说这些法都是自性的幻化，不说“非因缘”这样的根本之道。外道也说因缘，说诸法是从胜妙、自在、时节微尘等而生起。	Mahāmati Bodhisattva asks the Buddha: When the World-Honored One teaches the Dharma of dependent arising, he teaches that all dharmas arise in dependence on causes and conditions, but does not teach that these dharmas are illusory manifestations of self-nature, nor does he teach the fundamental Way of “not arising from causes and conditions.” Non-Buddhists likewise speak of causes and conditions, claiming that all dharmas arise from a supreme principle, Īśvara, temporal atoms, and so forth.
那么，世尊所说的缘起之法——诸法因缘生，此有故彼有，而有诸法性，这样的言说之教，是应机方便说的“有间悉檀”呢？还是第一义的“无间悉檀”呢？	Then, is the World-Honored One’s teaching of dependent arising—that dharmas arise from causes and conditions, that when this exists, that exists, and that the various dharmas have their natures—an expedient teaching adapted to the capacities of beings, a “siddhānta involving distinctions”? Or is it the “siddhānta without distinctions” of the supreme meaning?
【世尊，外道亦说有、无、有生，世尊亦说无、有、生、生已灭。如世尊所说，无明缘行，乃至老死，此是世尊无因说，非有因说。世尊建立，作如是说，此有故彼有，非建立渐生。观外道说胜，非如来也。所以者何？世尊，外道说因，不从缘生而有所生。世尊说，观因有事，观事有因。如是因缘杂乱，如是展转无穷。】	[“World-Honored One, non-Buddhists also speak of existence, nonexistence, and arising from existence. The World-Honored One likewise speaks of nonexistence, existence, arising, and cessation after arising. As the World-Honored One teaches, ignorance conditions formations, continuing up to old age and death. This is the World-Honored One’s teaching of causelessness, not a teaching of causes. The World-Honored One establishes and says, ‘When this exists, that exists,’ but does not establish gradual arising. If we consider the non-Buddhists’ teaching of a supreme principle, it is not inferior to the Tathāgata’s. Why is this so? World-Honored One, non-Buddhists teach causes from which what arises does not arise dependently on conditions. The World-Honored One teaches: considering a

	cause, there is an affair; considering an affair, there is a cause. Thus causes and conditions are confused, continuing in mutual succession without end.”]
这里的“有”是指“有因说”。“无”是指“无因说”。“有生”是指从“有”而生起，有个前后过程，也就是“建立渐生”。大慧菩萨说：外道也说有因生、无因生，世尊也说无因生、有因生、生起、生起之后还灭。	Here, “existence” refers to a “teaching of causes.” “Nonexistence” refers to a “teaching of causelessness.” “Arising from existence” means arising from “existence,” with a process of before and after; this is “establishing gradual arising.” Mahāmati Bodhisattva says: Non-Buddhists also speak of arising through causes and of causeless arising. The World-Honored One likewise speaks of causeless arising, arising through causes, arising, and cessation after arising.
譬如世尊说十二因缘，说一切法都因无明而起，从无明缘起行，从行缘起识，从识缘起名色，一直到从生缘起老死，生了又灭了，而无明却是无因而生。这不是世尊也说无因生么，这不是有因生。	For example, the World-Honored One teaches the twelve links of dependent origination: all dharmas arise from ignorance; ignorance conditions formations, formations condition consciousness, consciousness conditions name-and-form, and so on, until birth conditions old age and death. What has arisen then ceases, yet ignorance itself arises without a cause. Does this not mean that the World-Honored One also teaches causeless arising rather than arising through causes?
世尊又说“此有故彼有”，而不是种种因缘前后渐次生起。这样看来，好像外道说的更好，如来说的不是最殊胜的法呀。为什么这样说呢？外道说胜妙、自在天等初始的因不从缘生，而这些初始的因能生出种种法。	The World-Honored One further teaches, “When this exists, that exists,” rather than that the various causes and conditions arise one after another in gradual sequence. Viewed in this way, it may seem that the non-Buddhists’ teaching is superior and that the Tathāgata’s teaching is not the most sublime Dharma. Why is this said? Non-Buddhists claim that such primordial causes as the supreme principle and Īśvara do not arise from conditions, yet these primordial causes produce the various dharmas.
再看世尊所说的：观因有事——看缘起之因（无明），因中有事（自性本明，有“妄起一念认明”之事）；看缘起之事（无明缘行、行缘识等），事中有因（无明缘行中的“无明”、行缘识中的“行”等）。	Now consider what the World-Honored One teaches: “Considering a cause, there is an affair”—when one examines the cause of dependent arising, namely ignorance, there is an affair within the cause: the originally luminous self-nature and the event of a single deluded thought mistakenly taking that luminosity as real. “Considering an affair, there is a cause”—when one examines the

	affairs of dependent arising, such as ignorance conditioning formations and formations conditioning consciousness, there is a cause within the affair: the “ignorance” in ignorance conditioning formations, the “formations” in formations conditioning consciousness, and so forth.
象这样事中有因、因中有事，不是因缘杂乱呢么？十二因缘不是展转无穷的因缘杂乱么？观因有事，就不象外道所说最初有个胜妙、自在为因，世尊所说不是“无因说”么？观事有因，乃至展转无穷的十二因缘，这不是“因缘杂乱说”么？	When affairs contain causes and causes contain affairs in this way, are causes and conditions not confused? Are the twelve links of dependent origination not a confusion of causes and conditions continuing in mutual succession without end? If, in considering a cause, there is an affair, then unlike the non-Buddhists’ claim that there was originally a supreme principle or Īśvara as the cause, is not the World-Honored One’s teaching a “teaching of causelessness”? If, in considering an affair, there is a cause, extending to the endlessly successive twelve links of dependent origination, is this not a “teaching of confused causes and conditions”?
【佛告大慧，我非无因说，及因缘杂乱说。此有故彼有者，摄所摄非性，觉自心现量。大慧，若摄所摄计著，不觉自心现量，外境界性非性。彼有如是过，非我说缘起。我常说言，因缘和合而生诸法，非无因生。】	[The Buddha said to Mahāmati: “I do not teach causelessness, nor do I teach confused causes and conditions. ‘When this exists, that exists’ means that what grasps and what is grasped are without self-nature, and that one realizes the manifestations of one’s own mind. Mahāmati, if one clings to what grasps and what is grasped, and does not realize the manifestations of one’s own mind, then one takes the external realm to possess or not possess self-nature. They have such faults; this is not the dependent arising that I teach. I always teach that all dharmas arise through the conjunction of causes and conditions, not without causes.”]
佛告诉大慧菩萨：我说的不是无因说，我说因缘所生法，就是因果律，有规律可循，并不杂乱。	The Buddha tells Mahāmati Bodhisattva: What I teach is not causelessness. The dharmas that arise through causes and conditions follow the law of cause and effect; there is a pattern to follow, and they are not confused.
说“此有故彼有”，若能由此悟入，能摄受的我身、我心，和所摄受的外尘、内尘，都无实性，都非实有，从而觉知一切法都是自心所现量的幻相。如果象外道那样，对能摄、所摄，计度执着，便不能觉知自心现量。	When one can awaken through the statement, “When this exists, that exists,” one realizes that the grasping body and mind, as well as the grasped external and internal objects, have no real self-

	nature and are not truly existent. One thereby realizes that all dharmas are illusory appearances manifested by one's own mind. If, like the non-Buddhists, one conceptually discriminates and clings to what grasps and what is grasped, one cannot realize the manifestations of one's own mind.
心外的境界似有实无（性非性），是自心幻现的影像，并无实在的自性。他们有这样错误的见解，他们说的并不是我所说的缘起法。我经常说，世间有为诸法都是从因缘和合而生起的幻相，这不是无因而生啊。	The realm outside the mind seems to exist but does not truly exist; it is an image illusorily manifested by one's own mind and has no substantial self-nature. They hold such erroneous views, and what they teach is not the Dharma of dependent arising that I teach. I always teach that the conditioned dharmas of the world are illusory appearances arising from the conjunction of causes and conditions; they do not arise without causes.
【大慧复白佛言：世尊，非言说有性，有一切性耶？世尊，若无性者，言说不生，是故，言说有性，有一切性。】	[Mahāmati again addressed the Buddha: "World-Honored One, is it not the case that speech has self-nature and that all things have self-nature? World-Honored One, if there were no self-nature, speech could not arise. Therefore, speech has self-nature, and all things have self-nature."]
大慧菩萨又问佛：世尊！言说是不是有实性啊？一切言说都有实性？如果言说无实性，则生不出言说。因此，言说有实性，一切言说都有实性。	Mahāmati Bodhisattva again asks the Buddha: World-Honored One, does speech possess a real self-nature? Does all speech possess a real self-nature? If speech had no real self-nature, speech could not arise. Therefore, speech has a real self-nature, and all speech has a real self-nature.
【佛告大慧：无性而作言说，谓兔角龟毛等世间现言说。大慧，非性，非非性，但言说耳。如汝所说，言说有性有一切性者，汝论则坏。】	[The Buddha said to Mahāmati: "Speech is made despite the absence of self-nature, as in the worldly expressions 'rabbit horns' and 'turtle hair.' Mahāmati, it is neither self-nature nor non-self-nature; it is merely speech. If, as you say, speech has self-nature and all things have self-nature, then your argument collapses."]
佛告诉大慧菩萨：无实性、非实有，而作出言说，这样的言说是存在的，所谓兔角、龟毛，明知并非实有，也能作出言说，也能说得活灵活现。其实，言说只是言说，言说本身既非有实性，也非无实性。你说“言说有性，有一切性”，这个结论不能成立。	The Buddha tells Mahāmati Bodhisattva: Things without real self-nature, things not truly existent, can nevertheless be spoken of. Such speech exists. For example, rabbit horns and turtle hair are known not to be truly existent, yet one can still speak of them and describe them vividly. In fact, speech is merely speech: speech itself neither possesses real self-nature nor lacks real self-

	nature. Your conclusion that “speech has self-nature and all things have self-nature” cannot be established.
【大慧，非一切刹土有言说，言说者是作耳。或有佛刹瞻视显法，或有作相，或有扬眉、或有动睛，或笑、或欠、或謦　、或念刹土、或动摇。大慧，如瞻视，及香积世界，普贤如来国土。但以瞻视，令诸菩萨得无生法忍，及诸胜三昧。是故，非言说有性有一切性。大慧，见此世界蚊蚋虫蚁，是等众生无有言说，而各办事。】	[“Mahāmati, not all Buddha lands have speech. Speech is itself a fabrication. In some Buddha lands, a glance reveals the Dharma; in some there are fabricated signs; in some, the raising of the eyebrows, the movement of the eyes, laughter, yawning, coughing, recollection of Buddha lands, or bodily movement. Mahāmati, as with a glance, so too in the Fragrant Accumulation World and in the land of Samantabhadra Tathāgata: merely through a glance, bodhisattvas attain the forbearance of the unborn dharmas and the various supreme samādhis. Therefore, it cannot be said that speech has self-nature and that all things have self-nature. Mahāmati, observe the mosquitoes, gnats, insects, and ants in this world. These beings have no speech, yet each accomplishes its tasks.”]
佛告诉大慧菩萨：并不是在任何地方都使用言说，言说也是一种造作。有些佛土用眼神显露佛法，虽然眼神也是有相的造作（或有作相），或者扬眉毛，或者动眼睛。	The Buddha tells Mahāmati Bodhisattva: Speech is not used everywhere; speech itself is also a kind of fabrication. In some Buddha lands, the Dharma is revealed through a glance. Although a glance is likewise a fabricated sign, there may also be the raising of the eyebrows or the movement of the eyes.
乃至于有些佛土，或者笑、或者打呵欠、或者咳嗽、或者心念佛土（如西方极乐世界）、或者摇头摆手，都能表示心意，传递信息。比如香积世界，是闻香悟道。	In some Buddha lands, laughing, yawning, coughing, mentally recollecting a Buddha land, such as the Western Pure Land of Ultimate Bliss, or shaking the head and gesturing with the hands can all express intention and convey information. For example, in the Fragrant Accumulation World, one awakens to the Way through smelling fragrance.
普贤如来国土，是瞻视悟道，只用瞻视，就能令菩萨证得无生法忍，以及种种三昧殊胜境界。因此，不能说“言说有性，有一切性”。再看这个世界上的蚊蚋虫蚁等众生，不用言说，也能很有成效地办好它们要做的事。故知，并非用言说才能说诸法。不用言说，佛与众生也照样能成办事业。	In the land of Samantabhadra Tathāgata, one awakens to the Way through a glance. By merely glancing, bodhisattvas can attain the forbearance of the unborn dharmas and various supreme states of samādhi. Therefore, one cannot say that “speech has self-nature and all things have self-nature.” Consider also the mosquitoes, gnats, insects, ants, and other beings in this world: without speech, they can still effectively accomplish what they need to do. Thus, only through speech does one not speak

	of the various dharmas. Without speech, Buddhas and sentient beings can likewise accomplish their activities.
【尔时世尊欲重宣此义而说偈言：】【如虚空兔角　及与　大子　无而有言说　如是性妄想　因缘和合法　凡愚起妄想　不能如实知　轮回三有宅】	[At that time, wishing to restate this meaning, the World-Honored One spoke these verses:] [Like empty space, rabbit horns, / And the son of a stone statue: / Though nonexistent, they are spoken of. / Thus self-nature is delusively conceived. / Of dharmas arising from the conjunction of causes and conditions, / Ordinary fools give rise to delusive thoughts; / Unable to know them as they truly are, / They wander in the house of the three modes of existence.]
“　大”就是石头雕像。“　大子”就是石雕女像生育的儿子。石雕怎会生育，这是比喻子虚乌有。“虚空”也是比喻子虚乌有。象那虚空，象那兔角，象那　大子，都是子虚乌有，只有言说上的假名，并不实际存在。	“Stone statue” refers to an image carved from stone. “The son of a stone statue” means a child born to a stone-carved female image. How could a stone carving give birth? It is a metaphor for something entirely fictitious. “Empty space” is likewise a metaphor for something entirely fictitious. Like empty space, rabbit horns, and the son of a stone statue, these are all wholly fictitious: they exist only as provisional names in speech and do not actually exist.
如是诸法之性，皆因妄想计著而幻现。因缘和合所幻现的缘起之法，实无所有。然而，凡愚之人却于此诸幻法起妄想分计著，执其有实性，而不能如实了知一切幻相本无实性，所以轮回在“欲有、色有、无色有”三有之迷宅。	The natures of all such dharmas are illusorily manifested through deluded conceptual attachment. The dharmas of dependent arising, illusorily manifested through the conjunction of causes and conditions, are in reality devoid of anything whatsoever. Yet ordinary deluded people give rise to deluded conceptual attachment to these illusory dharmas, cling to them as possessing real self-nature, and cannot know as it truly is that all illusory appearances lack real self-nature. Therefore, they revolve in the deluded house of the three modes of existence: desire existence, form existence, and formless existence.
本门概要：	Summary of This Section:
本门从外道所说的因缘，与佛所说的因缘相对比，阐明了佛所说的“因缘所生法”未离根本，不自生、不他生、不共生、不无因生。	This section compares the causes and conditions taught by non-Buddhists with those taught by the Buddha, clarifying that the Buddha’s “dharmas arising from causes and conditions” do not depart from the fundamental principle: they do not arise

	from themselves, from another, from both, or without cause.
佛所说的因缘所生法，当体就是无生——生生不息，就是无生——生生不息是幻相、非实有，实际上什么也没有生。	The dharmas arising from causes and conditions taught by the Buddha are, in their very nature, unborn. Their ceaseless arising is itself unborn: ceaseless arising is an illusory appearance, not truly existent; in reality, nothing whatsoever has arisen.
而外道所说的因缘，如虚空，如兔角，如　大子，妄想执著，认假作真，他们不能如实了知诸法本是幻相，所以长劫轮回于三有之迷宅。佛还告诉大慧菩萨，并不是所有的佛土都是使用语言讲说佛法，令菩萨悟道。比如香积世界是闻香悟道，普贤如来国土是瞻视悟道。	The causes and conditions taught by non-Buddhists, like empty space, rabbit horns, and the son of a stone statue, are objects of deluded conceptual attachment; they mistake the false for the true. Unable to know as it truly is that all dharmas are originally illusory appearances, they revolve for kalpas in the deluded house of the three modes of existence. The Buddha also tells Mahāmati Bodhisattva that not all Buddha lands use language to teach the Dharma and lead bodhisattvas to awaken to the Way. For example, in the Fragrant Accumulation World, one awakens to the Way through smelling fragrance; in the land of Samantabhadra Tathāgata, one awakens to the Way through a glance.

一五、常声依幻

XV. Constant Sound Depends on Illusion

【尔时大慧菩萨摩诃萨复白佛言：世尊，常声者，何事说？佛告大慧：为惑乱。以彼惑乱，诸圣亦现，而非颠倒。大慧，如春时焰、火轮、垂发、　阎婆城、幻、梦、镜像，世间颠倒，非明智也。然非不现。大慧，彼惑乱者，有种种现。非惑乱、作无常。所以者何？谓离性非性故。】	[At that time, the Mahāsattva Mahāmati again said to the Buddha: “World-Honored One, for what purpose is the teaching of permanence spoken?” The Buddha told Mahāmati: “It is spoken on account of confusion. Amid that confusion, the noble ones also perceive appearances, yet they are not deluded. Mahāmati, such things as a mirage in springtime, a fire-wheel, hanging hairs, a city of gandharvas, illusions, dreams, and images in a mirror are objects of worldly delusion and not of clear wisdom. Yet they do appear. Mahāmati, that confusion manifests in many ways. It is neither confusion nor the making of impermanence. Why is this so? Because it is apart from both inherent nature and lack of inherent nature.”]

常声，就是说常法。惑乱，就是说无常法。这时，大慧菩萨又问佛：世尊说法离常和无常，但是世尊也在许多场合说真常，那为什么说真常呢？佛告诉大慧菩萨：为了引导凡夫离开惑乱，为其于惑乱相不起颠倒想。	The teaching of permanence refers to the teaching of permanent dharmas. Confusion refers to the teaching of impermanent dharmas. At this point, Mahāmati Bodhisattva again asked the Buddha: “The World-Honored One teaches a Dharma apart from permanence and impermanence, yet in many contexts also speaks of true permanence. Why, then, does he speak of true permanence?” The Buddha told Mahāmati Bodhisattva: “It is to guide ordinary beings away from confusion, so that they will not give rise to deluded notions regarding the appearances of confusion.”
凡夫见到的惑乱相，诸圣也能见到。凡夫执为实有，生颠倒想，已经证道的圣者，虽然也同样见到惑乱，但他们不会被惑乱无常所颠倒。	The appearances of confusion seen by ordinary beings can also be seen by all noble ones. Ordinary beings grasp them as truly existent and give rise to deluded notions. Those noble ones who have realized the Way likewise see the confusion, but they are not deluded by its impermanence.
大慧，对于如同阳焰、火轮、垂发、海市蜃楼、幻、梦、镜像等等幻相，世间凡夫产生颠倒想，他们并不明智。然而，并非这些惑乱无常相没有显现。大慧，这些惑乱无常相，有种种显现。	Mahāmati, with regard to illusory appearances such as mirages, fire-wheels, hanging hairs, cities of gandharvas, illusions, dreams, and mirror images, ordinary worldly beings give rise to deluded notions; they are not wise. Yet this does not mean that these confused and impermanent appearances do not manifest. Mahāmati, these confused and impermanent appearances manifest in many ways.
虽然显现诸多千变万化的惑乱相，但这些相并非实有，并非实有这些惑乱之事，并非实有无常之造作（非惑乱、作无常）。为什么呢？因为惑乱相离“性非性”之故。	Although the appearances of confusion manifest in countless changing forms, these appearances are not truly existent: there are no truly existent confused things, nor is there any truly existent production of impermanence (“neither confusion nor the making of impermanence”). Why is this so? Because the appearances of confusion are apart from both inherent nature and lack of inherent nature.
又一次说到“性非性”，“性”就是有实性；无性，就是没有实性。“性非性”也就是“有无”之义。惑乱无常之相，不属于有、不属于无。为使凡夫离开有无之惑乱，为使众生不再认幻为真，故说常声。	“Inherent nature and lack of inherent nature” are mentioned again. “Inherent nature” means possessing a real nature, while lack of inherent nature means not possessing a real nature. “Inherent nature and lack of inherent nature” thus means “existence and nonexistence.” The appearances of confused impermanence belong

	neither to existence nor to nonexistence. To enable ordinary beings to leave behind the confusion of existence and nonexistence, and to prevent sentient beings from mistaking illusion for reality, the teaching of permanence is spoken.
【大慧，云何离性非性？惑乱，谓一切愚夫种种境界故。如彼恒河，饿鬼见不见故。无惑乱性于余现，故非无性。如是惑乱，诸圣离颠倒不颠倒，是故惑乱常，谓相相不坏故。大慧，非惑乱种种相妄想相坏，是故惑乱常。】	[“Mahāmati, how are they apart from inherent nature and lack of inherent nature? Confusion refers to the various realms of all foolish ordinary beings. It is like the Ganges: hungry ghosts see it and do not see it. Because the nature of confusion manifests elsewhere, it is not without inherent nature. Thus, with regard to this confusion, the noble ones are apart from both delusion and non-delusion. Therefore confusion is permanent, because appearance after appearance is not destroyed. Mahāmati, it is not that the imagined appearances of the various forms of confusion are destroyed; therefore confusion is permanent.”]
大慧，为什么说惑乱相离“性非性”呢？一切凡夫愚痴，妄想执著而产生种种境界。例如恒河之水，饿鬼远见为水，近见为流火。	Mahāmati, why is it said that the appearances of confusion are apart from “inherent nature and lack of inherent nature”? All foolish ordinary beings, through ignorant and discriminating attachment, give rise to various realms. For example, with the waters of the Ganges, hungry ghosts see water from afar but, when near, see a flowing fire.
可是恒河之水，本身并无惑乱之性在饿鬼眼之其余处显现（无惑乱性于余现），不以饿鬼远见时而为有，亦不以其近见时则变为无，所以也不能说恒河无性（故非无性）。	Yet the waters of the Ganges themselves do not possess a nature of confusion that manifests elsewhere in the eyes of hungry ghosts (“the nature of confusion manifests elsewhere”). They do not become existent because hungry ghosts see them as water from afar, nor do they become nonexistent because hungry ghosts see them differently when near. Therefore, one also cannot say that the Ganges lacks inherent nature (“therefore it is not without inherent nature”).
诸圣贤对如此的惑乱相，起无分别智，既不起颠倒见，也不起不颠倒见。因为幻相并非不显现，所以说惑乱的幻相是“常”（是故惑乱常），这是因为种种幻相并没有坏灭（相相不坏）而不显现。大慧，并不是因为种种惑乱无常的幻相坏灭消失了，圣者才不生妄想。故说这些惑乱相是“常”。（常声依幻）	The noble ones, in relation to such appearances of confusion, give rise to non-discriminating wisdom. They neither give rise to deluded views nor to views of non-delusion. Since illusory appearances do manifest, the illusory appearances of confusion are said to be “permanent” (“therefore confusion is permanent”). This is because the various illusory appearances have not been destroyed

	(“appearance after appearance is not destroyed”) and thus have not ceased to manifest. Mahāmati, it is not because the various illusory appearances of confused impermanence have been destroyed and vanished that noble ones no longer give rise to deluded thoughts. Therefore these appearances of confusion are said to be “permanent.” (The teaching of permanence rests on illusion.)
【大慧，云何惑乱真实？若复因缘，诸圣于此惑乱不起颠倒觉，非不颠倒觉。大慧，除诸圣于此惑乱有少分想。非圣智事相。大慧，凡有者，愚夫妄说，非圣言说。】	[“Mahāmati, how is confusion real? If, on account of causes and conditions, the noble ones do not give rise to a deluded awareness regarding this confusion, this does not mean that they are without awareness of non-delusion. Mahāmati, except that the noble ones have a slight thought regarding this confusion, it is not an object of the marks of noble wisdom. Mahāmati, whatever is held to exist is falsely asserted by foolish ordinary beings; it is not spoken by the noble ones.”]
为什么说惑乱就是真实呢？因为一切惑乱无常的幻相，都是因缘幻生，并非实有。诸圣于此惑乱，并不生起颠倒的妄想，但并非感觉不到颠倒的情形（非不颠倒觉）。	Why is confusion said to be real? All illusory appearances of confused impermanence arise illusorily through causes and conditions and are not truly existent. With regard to this confusion, the noble ones do not give rise to deluded thoughts, but this does not mean that they are unaware of the condition of delusion (“this does not mean awareness of non-delusion”).
如果诸圣对于惑乱现象，还有少分颠倒妄想，那就不是圣者大智慧的解脱境界了。凡是认为实有的，都是无智凡夫的虚妄言说，并非诸圣言说。也就是说，诸圣不被惑乱无常之相所迷，那么，惑乱就是真实。	If noble ones still had even a slight degree of deluded thought concerning confused phenomena, they would not be in the liberating realm of the noble ones’ great wisdom. Whatever is regarded as truly existent is the false speech of unwise ordinary beings, not the speech of the noble ones. That is, since the noble ones are not deluded by the appearances of confused impermanence, confusion is real.
【彼惑乱者，倒不倒妄想，起二种种性，谓圣种性及愚夫种性。圣种性者三种分别，谓声闻乘、缘觉乘、佛乘。云何愚夫妄想起声闻乘种性？谓自共相计著，起声闻乘种性，是名妄想起声闻乘种性。	[“That confusion, through deluded or non-deluded discriminating thoughts, gives rise to two kinds of dispositions: the disposition of the noble ones and the disposition of foolish ordinary beings. The disposition of the noble ones has three distinctions: the Śrāvaka Vehicle, the Pratyekabuddha Vehicle, and the Buddha Vehicle. How do foolish ordinary beings, through deluded thoughts, give rise to the

	disposition of the Śrāvaka Vehicle? Through attachment to the specific and common characteristics, they give rise to the disposition of the Śrāvaka Vehicle. This is called giving rise to the disposition of the Śrāvaka Vehicle through deluded thought.”
大慧，即彼惑乱妄想，起缘觉乘种性，谓即彼惑乱自共相，不亲计著，起缘觉乘种性。云何智者即彼惑乱，起佛乘种性？谓觉自心现量，外性非性，不妄想相，起佛乘种性，是名即彼惑乱起佛乘种性。】	“Mahāmati, through that very confused deluded thought, they give rise to the disposition of the Pratyekabuddha Vehicle: with regard to the specific and common characteristics of that confusion, they do not intimately cling to them, and thus give rise to the disposition of the Pratyekabuddha Vehicle. How do the wise, with regard to that very confusion, give rise to the disposition of the Buddha Vehicle? They realize that it is manifested by their own mind; that external inherent nature and lack of inherent nature are not objects of imagined appearances; and thus give rise to the disposition of the Buddha Vehicle. This is called giving rise to the disposition of the Buddha Vehicle through that very confusion.”]
面对惑乱，是否颠倒妄想，依此生起两种种性。颠倒妄想者，就是凡夫种性。不起颠倒妄想者，就是圣人种性。圣人种性有三种不同的差别：声闻乘、缘觉乘和佛乘。正如《金刚经》所说：一切贤圣，皆以无为法，而有差别。	In facing confusion, two kinds of dispositions arise according to whether one gives rise to deluded thoughts. Those who give rise to deluded thoughts have the disposition of ordinary beings. Those who do not give rise to deluded thoughts have the disposition of noble persons. The disposition of noble persons has three distinct kinds: the Śrāvaka Vehicle, the Pratyekabuddha Vehicle, and the Buddha Vehicle. As the Diamond Sūtra says: “All worthy and noble ones are distinguished by the unconditioned dharma.”
为什么愚夫妄想会起声闻乘种性？因为对于惑乱，妄想执著。比如妄执五蕴等惑乱相，妄起厌离，从而生起声闻乘种性。	Why do foolish beings, through deluded thought, give rise to the disposition of the Śrāvaka Vehicle? It is because they imaginatively grasp at confusion. For example, they mistakenly cling to confused appearances such as the five aggregates and mistakenly give rise to aversion and renunciation, thereby giving rise to the disposition of the Śrāvaka Vehicle.
为什么对惑乱相会起缘觉乘种性？如果对惑乱自共相的妄执有松动（不亲），但仍对惑乱有厌离之心，便起缘觉乘种性。为什么智者对惑乱相会起佛乘种性？了知惑	Why does the disposition of the Pratyekabuddha Vehicle arise in relation to confused appearances? If one’s imagined attachment to the specific and

乱相都是自己心中显现的影像，内外尘境都无实性，面对种种变幻的影像不即不离，不爱不憎，不取不舍，不起妄想，便起佛乘种性。	common characteristics of confusion has loosened somewhat (“not intimate”), yet one still feels aversion toward confusion, then the disposition of the Pratyekabuddha Vehicle arises. Why does the disposition of the Buddha Vehicle arise in wise persons in relation to confused appearances? When they understand that confused appearances are images manifested within their own mind, that neither inner nor outer objects possess real nature, and that in facing the various changing images they neither adhere nor withdraw, neither love nor hate, neither grasp nor reject, and give rise to no deluded thoughts, then the disposition of the Buddha Vehicle arises.
【又种种事性，凡夫惑想，起愚夫种性。彼非有事非无事，是名种性义。】	[“Furthermore, through the natures of various phenomena, ordinary beings give rise to the disposition of foolish beings through confused thoughts. Those phenomena are neither existent nor nonexistent. This is what is meant by disposition.”]
种种事性，就是对惑乱无常的种种事物，随事妄执，以成其性。凡夫持有这种迷惑的妄执，认假作真，从而生起愚夫种性。其实，惑乱之幻相，非有其事，非无其事。对于惑乱，或妄起“有无”颠倒见，或不以“有无”为念，从而生起上述种性，这就是种性之义。	The natures of various phenomena refer to imaginatively grasping at the many things of confused impermanence according to each thing, thereby making them into natures. Ordinary beings maintain such deluded attachments, taking the false as true, and thereby give rise to the disposition of foolish beings. In fact, the illusory appearances of confusion are neither things that exist nor things that do not exist. With regard to confusion, one may either mistakenly give rise to the deluded view of existence and nonexistence or refrain from taking existence and nonexistence as objects of thought; thereby the above dispositions arise. This is the meaning of disposition.
【大慧，即彼惑乱不妄想，诸圣心、意、意识、过、习气、自性法转变性，是名为如。是故说，如离心。我说此句，显示离想，即说离一切想。】	[“Mahāmati, when one does not give rise to deluded thoughts concerning that confusion, the transformation of the mind, intellect, consciousness, faults, habitual tendencies, and dharmas of inherent nature in the minds of the noble ones is called suchness. Therefore it is said that suchness is apart from mind. When I speak this statement, I reveal freedom from thought; that is, I speak of freedom from all thoughts.”]

惑乱不妄想，是说佛乘种性者，面对惑乱，不起“有、无”等妄想。因为不起妄想，所以“心、意、意识、过、习气”等，都会发生转变。这个转变，叫做如，也就是真如。或者说，转变之极，恢复真性，无非一如。	Not giving rise to deluded thoughts concerning confusion means that those of the disposition of the Buddha Vehicle, when facing confusion, do not give rise to deluded thoughts such as “existence” and “nonexistence.” Because they do not give rise to deluded thoughts, the “mind, intellect, consciousness, faults, habitual tendencies,” and so forth all undergo transformation. This transformation is called suchness, that is, true suchness. Or, at the ultimate point of transformation, one recovers the true nature, which is nothing other than suchness.
所以说，真如离心念（如离心）。我这么说，是为了强调离开妄想，把离开“有、无”等妄想凸显出来（显示离想）。所以宣说离开一切执著妄想之法。	Therefore it is said that true suchness is apart from mental thoughts (“suchness is apart from mind”). I say this to emphasize freedom from deluded thoughts and to bring into relief freedom from deluded thoughts such as “existence” and “nonexistence” (“revealing freedom from thought”). Thus, the Dharma of freedom from all clinging and deluded thoughts is taught.
前面“一三、大般涅　”里说：“一切自性习气，藏、意、意识、见、习转变，名为涅　”，此处说：“心、意、意识、过、习气、自性法转变性，是名为如”。可见，转变既称为涅　，又称为真如。说涅　说真如，实一体而异名。其实就是转识成智。	Earlier, in “I.3, Mahāparinirvāṇa,” it was said: “The transformation of all habitual tendencies of inherent nature, the store consciousness, intellect, consciousness, views, and habits is called nirvāṇa.” Here it says: “The transformation of the mind, intellect, consciousness, faults, habitual tendencies, and dharmas of inherent nature is called suchness.” Thus, transformation is called both nirvāṇa and true suchness. Nirvāṇa and true suchness are one entity with different names. In fact, this is the transformation of consciousness into wisdom.
【大慧白佛言：世尊，惑乱为有为无？佛告大慧：如幻，无计著相。若惑乱有计著相者，计著性不可灭。缘起，应如外道说因缘生法。】	[Mahāmati said to the Buddha: “World-Honored One, is confusion existent or nonexistent?” The Buddha told Mahāmati: “It is like an illusion, without an appearance that can be grasped. If confusion had an appearance that could be grasped, the nature of grasping could not be extinguished. Dependent arising would then be like the non-Buddhists’ assertion of dharmas arising from causes and conditions.”]
刚才说，惑乱，凡愚见有，圣智见无。又说惑乱即是真常。	It was just said that ordinary foolish beings see confusion as existent, while noble wisdom sees it

	as nonexistent. It was also said that confusion itself is true permanence.
大慧菩萨问：惑乱，是如凡夫所见之“有”呢？还是象圣智所见之“无”呢? 佛告诉大慧菩萨：惑乱如幻，并非真实存在，不能用“有、无”等概念来分析它，来把捉它。	Mahāmati Bodhisattva asked: “Is confusion ‘existent,’ as ordinary beings see it, or ‘nonexistent,’ as noble wisdom sees it?” The Buddha told Mahāmati Bodhisattva: “Confusion is like an illusion. It does not truly exist and cannot be analyzed or apprehended through concepts such as ‘existence’ and ‘nonexistence.’”
如果惑乱可以分析可以把捉，那么，通过分析把捉而得来的“有无”等性，就不会泯灭。如果这样说缘起，就应该是象外道那样，认为另有一个不灭的主宰来生起诸法了。	If confusion could be analyzed and apprehended, then the natures such as “existence” and “nonexistence” obtained through such analysis and apprehension could not vanish. If dependent arising were explained in this way, it would be like the non-Buddhists’ view that there is another, imperishable ruler that gives rise to all dharmas.
【大慧白佛言：世尊，若惑乱如幻者，复当与余惑作因？佛告大慧：非幻惑因，不起过故。大慧，幻不起过，无有妄想。大慧，幻者，从他明处生，非自妄想、过、习气处生，是故不起过。大慧，此是愚夫心惑计著，非圣贤也。】	[Mahāmati said to the Buddha: “World-Honored One, if confusion is like an illusion, would it again become the cause of other confusions?” The Buddha told Mahāmati: “Illusion is not the cause of confusion, because it does not give rise to faults. Mahāmati, illusion does not give rise to faults and has no deluded thoughts. Mahāmati, illusions arise from the knowledge of others; they do not arise from one’s own deluded thoughts, faults, or habitual tendencies. Therefore they do not give rise to faults. Mahāmati, this is the confused and clinging conception of the minds of foolish ordinary beings, not that of the noble and wise.”]
先解释“从他明处生”，这里的“明”，是指“持明”，也就是持咒。古印度的咒术师，可以用持明的方法显现出幻境，这就是“从他明处生”。	Let us first explain “arise from the knowledge of others.” Here, “knowledge” refers to vidyā, that is, the use of mantras. In ancient India, practitioners of magical arts could manifest illusory realms through the use of vidyā. This is what is meant by “arise from the knowledge of others.”
佛刚说过惑乱如幻，大慧菩萨就问佛：如果惑乱如幻，会不会因如幻又产生新的惑乱？如无明生三细，境界长六粗之类。	The Buddha had just said that confusion is like an illusion, and Mahāmati Bodhisattva then asked: “If confusion is like an illusion, could the illusion give rise to new confusion?” This would be like ignorance giving rise to the three subtle characteristics, and the realm of objects giving rise to the six coarse characteristics.

佛回答说：并非“幻”是惑乱之因，因为它本身如幻，哪里会生起一切过患呢？大慧，“幻”不会生起过患，“幻”本身也无妄想可言。	The Buddha replied: “Illusion is not the cause of confusion. Since it is itself like an illusion, how could it give rise to all kinds of faults? Mahāmati, illusion does not give rise to faults, and illusion itself cannot be said to possess deluded thoughts.”
大慧，所谓“幻”，实际是用持明的方法显现出来的幻境，并非实有，并不是从“妄想、过、习气”处生，所以幻惑不会生起过患。大慧，认为幻惑又生新的幻惑，这是无智愚夫自心惑乱，计度执着，才会产生这样的观念，这不是证道圣贤的境界。	Mahāmati, what is called “illusion” is an illusory realm manifested through the methods of the vidyādharas. It is not truly existent, nor does it arise from “deluded thoughts, faults, and habitual tendencies”; therefore, delusion does not give rise to faults. Mahāmati, to think that delusion gives rise anew to further delusion is a notion produced only by the confusion, conceptual discrimination, and attachment of ignorant ordinary people. It is not the realm of realized sages.
【尔时世尊欲重宣此义而说偈言：】【圣不见惑乱　中间亦无实　中间若真实　惑乱即真实　舍离一切惑　若有相生者　是亦为惑乱　不净犹如翳】	[At that time, the World-Honored One, wishing to restate this meaning, spoke these verses:] [The sage does not see delusion; nor is there any reality in between. If that which lies in between were real, delusion itself would be real. Having abandoned all delusion, if one gives rise to any appearance, that too is delusion—an impurity like a cataract in the eye.]
圣不见惑乱——圣智者处于惑乱，也不见实有惑乱。也就是说，在惑乱中间见真常之道。中间亦无实——在惑乱中间的真常之道，也无真实可言，也不可得。	“The sage does not see delusion”—even amid delusion, one endowed with sage wisdom does not see delusion as truly existent. That is to say, amid delusion one sees the way of true permanence. “Nor is there any reality in between”—even the way of true permanence amid delusion cannot be called real; it too is unobtainable.
中间若真实，惑乱即真实——中间之真常，若有真实可取，那么，惑乱之相本身，即是此真实。舍离一切惑，若有相生者，是亦为惑乱，不净犹如翳——舍离一切惑乱，离妄显真。若再执取这个“真”，在这个“真”上着相，这也是惑乱。其不净就象眼中有翳，妄见空花。也就是说，真如法中，无有少法可得。	“If that which lies in between were real, delusion itself would be real”—if the true permanence within this midst had some reality that could be grasped, then the appearance of delusion itself would be that reality. “Having abandoned all delusion, if one gives rise to any appearance, that too is delusion—an impurity like a cataract in the eye”—having cast off all delusion, one leaves delusion and reveals truth. Yet if one again grasps at this “truth” and becomes attached to an appearance based on it, this too is delusion. Its impurity is like a cataract in the eye, falsely seeing flowers in empty space. That

	is to say, within the Dharma of suchness, not even the slightest dharma can be obtained.
【复次大慧，非幻无有相似，见一切法如幻。】	[Furthermore, Mahāmati, apart from illusion, there is no comparable analogy for seeing all dharmas as like an illusion.]
前面把一切法比喻为幻，为什么单独以幻为喻，而不使用别的比喻呢？佛告诉大慧菩萨，在这里除非以幻为喻，别的比喻没有相近似的，所以在这里说“见一切法如幻”。	Earlier, all dharmas were compared to an illusion. Why is illusion used alone as the analogy rather than some other analogy? The Buddha told Mahāmati Bodhisattva that, here, unless illusion is used as the analogy, no other analogy is sufficiently similar. Hence it is said here, “see all dharmas as like an illusion.”
【大慧白佛言：世尊，为种种幻相计著，言一切法如幻？为异相计著？若种种幻相计著，言一切性如幻者，世尊，有性不如幻者。所以者何？谓色种种相非因。世尊，无有因，色种种相现如幻？世尊，是故无种种幻相计著，相似性如幻。】	[Mahāmati said to the Buddha: “World-Honored One, is it because of attachment to the various appearances of illusion that you say all dharmas are like an illusion? Or is it because of attachment to different appearances? If, because of attachment to the various appearances of illusion, you say that all natures are like an illusion, World-Honored One, then there are natures that are not like an illusion. Why is this so? Because the various appearances of form are not the cause. World-Honored One, without a cause, can the various appearances of form appear like an illusion? Therefore, it is not attachment to the various appearances of illusion that makes their analogous nature like an illusion.”]
“世尊，为种种幻相计著，言一切法如幻？”——是因为众生计著种种幻相，世尊您才说一切法如幻么？“为异相计著？”——“相计著”就是众生计著种种幻相。“异相计著”，并不是因为众生计著种种幻相。	“World-Honored One, is it because of attachment to the various appearances of illusion that you say all dharmas are like an illusion?”—Is it because sentient beings are attached to the various appearances of illusion that you, World-Honored One, say that all dharmas are like an illusion? “Or is it because of attachment to different appearances?”—“Attachment to appearances” means that sentient beings are attached to the various appearances of illusion. “Attachment to different appearances” does not mean that this is because sentient beings are attached to the various appearances of illusion.

这句是说，并不因为众生计著才说如幻，而是本就如幻。无论他计著不计著，本就如幻化般并非实有么？“若种种幻相计著，言一切性如幻者，世尊，有性不如幻者。	This means that dharmas are not said to be like an illusion merely because sentient beings are attached to them; rather, they are inherently like an illusion. Whether beings are attached to them or not, are they not inherently unreal, like an illusory transformation? “If, because of attachment to the various appearances of illusion, you say that all natures are like an illusion, World-Honored One, then there are natures that are not like an illusion.”
”——如果是因为众生计著，才说一切法如幻，那么，若不考虑众生的计著，一切法就有实性、就不如幻了么！“所以者何？谓色种种相非因。”——为什么这么说呢？因为种种色相本身并不是如幻之因。	—If it is only because sentient beings are attached to them that all dharmas are said to be like an illusion, then, apart from sentient beings’ attachment, would all dharmas possess a real nature and cease to be like an illusion? “Why is this so? Because the various appearances of form are not the cause.”—Why say this? Because the various appearances of form are not themselves the cause of their being like an illusion.
“无有因，色种种相现如幻？”——没有如幻之因，怎么能说种种色相如幻化般不实呢？“是故无种种幻相计著，相似性如幻”——所以，并不是因为众生对种种相计著，才说诸相是相似假有，其性如幻。	“Without a cause, can the various appearances of form appear like an illusion?”—Without a cause for their being like an illusion, how can one say that the various appearances of form are unreal like illusory transformations? “Therefore, it is not attachment to the various appearances of illusion that makes their analogous nature like an illusion”—therefore, it is not because sentient beings are attached to the various appearances that all appearances are said to be provisionally existent and similar to an illusion in nature.
这段是说，是因为众生计著，才说如幻呢？还是说如幻，并不是因为众生计著？如果是前者，那就是说，它本身并不如幻。而世尊说它如幻，那就应该不是前者，不是因为众生计著才说如幻。	This passage asks: Are dharmas said to be like an illusion because sentient beings are attached to them, or are they said to be like an illusion independently of sentient beings’ attachment? If the former were the case, then they would not themselves be like an illusion. Since the World-Honored One says that they are like an illusion, it must not be the former case: they are not said to be like an illusion merely because sentient beings are attached to them.
【佛告大慧，非种种幻相计著，相似一切法如幻。大慧，然不实一切法，速灭如电，是则如幻。大慧，譬如电光，刹那顷现，现已即灭，非愚夫现。如是一切性，自妄想自共相。观察无性，非现色相计著。】	[The Buddha told Mahāmati: “It is not because of attachment to the various appearances of illusion that all dharmas are similarly said to be like an illusion. Mahāmati, all dharmas are unreal and

	perish swiftly like lightning; therefore, they are like an illusion. Mahāmati, it is like a flash of lightning: it appears for but an instant, and having appeared, immediately ceases. It is not as it appears to ignorant ordinary people. Thus all natures arise from one's own deluded thoughts and their individual and shared characteristics. Observe that they are without nature; do not become attached to manifested forms and appearances."]
佛告诉大慧菩萨，并不是因为众生计著，才说一切法是相似假有，其性如幻。你看那不实在的一切法，如同电光石火，速起速灭，所以说它如幻。	The Buddha told Mahāmati Bodhisattva that all dharmas are not said to be provisionally existent and like an illusion in nature because sentient beings are attached to them. Consider all unreal dharmas: they arise and perish as swiftly as a flash of lightning. Therefore, they are said to be like an illusion.
其实，虚妄不实的一切法，都像闪电一样，刹那间出现，瞬间即逝，并不像愚夫妄想的那样有什么实性，有什么自相共相。是观察到一切法无实性，故说一切法如幻。并不是因为众生计著才说如幻。	In fact, all false and unreal dharmas are like lightning: they appear in an instant and vanish at once. They do not possess any real nature or any individual or shared characteristics, as ignorant ordinary people falsely imagine. It is because one observes that all dharmas lack a real nature that they are said to be like an illusion. They are not said to be like an illusion because sentient beings are attached to them.
【尔时世尊欲重宣此义而说偈言：】【非幻无有譬　说法性如幻　不实速如电　是故说如幻】	[At that time, the World-Honored One, wishing to restate this meaning, spoke these verses:] [Without illusion there is no analogy for speaking of the nature of dharmas as like an illusion. They are unreal and swift as lightning; therefore they are said to be like an illusion.]
这时，佛为了重新宣讲这些道理，作了一首偈语说：一切诸法缘生不实，若非以幻为喻，则无有别的譬喻能令未得圣智之众生解了法性。我说一切法性如幻，即指其并非实有以及生灭迅速如电而言。是故说诸法如幻。	At that time, in order to restate these principles, the Buddha spoke a verse: All dharmas arise dependently and are unreal. Unless illusion is used as an analogy, there is no other analogy that can enable sentient beings who have not attained sage wisdom to understand the nature of dharmas. When I say that the nature of all dharmas is like an illusion, I mean that they are not truly existent and that their arising and ceasing are as swift as lightning. Therefore, all dharmas are said to be like an illusion.

【大慧复白佛言：如世尊所说，一切性无生，及如幻，将无世尊前后所说自相违耶？说无生性如幻。】	[Mahāmati again said to the Buddha: “As the World-Honored One has said, all natures are unborn and are like an illusion. Would this not mean that the World-Honored One’s earlier and later teachings contradict one another? You speak of the unborn nature as like an illusion.”]
大慧再提出疑难，对佛说：世尊说法性无生，又说法性如幻，法性如幻不是生么，这是不是前后说的互相违背呀？	Mahāmati again raised a difficulty and said to the Buddha: The World-Honored One says that the nature of dharmas is unborn, and also says that it is like an illusion. But does not being like an illusion involve arising? Are these earlier and later teachings not mutually contradictory?
【佛告大慧，非我说无生性如幻前后相违过。所以者何？谓生无生，觉自心现量。有非有，外性非性，无生现。大慧，非我前后说相违过。然坏外道因生故，我说一切性无生。大慧，外道痴聚，欲令有无有生，非自妄想种种计著缘。大慧，我非有无有生。是故，我以无生说而说。】	[The Buddha told Mahāmati: “There is no fault of contradiction between my earlier and later statements that the unborn nature is like an illusion. Why is this so? Arising is non-arising; realize the manifestation of one’s own mind. Existence is nonexistence; the nature of external objects is no nature; non-arising manifests. Mahāmati, there is no fault of contradiction in my earlier and later statements. Rather, because I destroy the non-Buddhists’ theory of arising from causes, I say that all natures are unborn. Mahāmati, assemblies of deluded non-Buddhists wish to make existence or nonexistence the source of arising, rather than the conditions of their own deluded thoughts and various attachments. Mahāmati, I do not hold that arising comes from existence or nonexistence. Therefore, I speak in terms of non-arising.”]
“生无生”——生即无生。“有非有”——有非实有。“外性非性”——外尘并无实性。“有无有生”——从“有”生起，或者从“无有”生起。	“Arising is non-arising”—arising itself is non-arising. “Existence is nonexistence”—existence is not truly existent. “The nature of external objects is no nature”—external objects have no real nature. “Arising from existence or nonexistence”—arising from “existence,” or arising from “nonexistence.”
佛告诉大慧菩萨：我说无生，又说如幻，并不前后相违。为什么呢？我说无生，是对“生”而说的，生即是无生。一切法虽现有生起之相，却无实性可得，犹如幻化，而众生却执为实有。	The Buddha told Mahāmati Bodhisattva: When I speak of non-arising and also of being like an illusion, there is no contradiction between my earlier and later teachings. Why? When I speak of non-arising, I do so in relation to “arising”: arising itself is non-arising. Although all dharmas manifest the appearance of arising, no real nature can be

	obtained in them. They are like illusory transformations, yet sentient beings cling to them as truly existent.
我说无生，是为了破众生的妄执，使众生觉悟到自心现量。虽似生起“有”相，而实无一物可得，外尘并无实性（外性非性）。所谓“生”，其实是“无生”现前（无生现），如幻就是无生。	I speak of non-arising in order to break sentient beings’ deluded attachments and enable them to awaken to the manifestation of their own minds. Although an appearance of “existence” seems to arise, in truth not a single thing can be obtained, and external objects have no real nature. What is called “arising” is in fact the manifestation of non-arising; to be like an illusion is to be unborn.
大慧呀，我前后所说并没有互相违背的过失。外道把“胜妙、士夫、自在”等杜撰为第一因，说“因生”论。为破外道的因生论，我说一切法性无生。	Mahāmati, there is no fault of mutual contradiction in what I have said before and after. Non-Buddhists fabricate such entities as a supreme principle, a person, and a sovereign self as a first cause, and propound a theory of arising from causes. To refute this theory of causal arising, I say that the nature of all dharmas is unborn.
种种愚痴外道聚集起来，有的说一切法从“有”生起，有的说一切法从“无有”生起，他们都说一切法并不是由种种妄想执著而虚幻地缘起。大慧呀，我不认同“有、无”之见，不认为一切法是从“有”或“无有”生起，所以我以无生之说，来说如幻。	Various deluded non-Buddhists gather together: some say that all dharmas arise from “existence,” while others say that all dharmas arise from “nonexistence.” They all maintain that all dharmas do not arise illusorily through the conditions of various deluded thoughts and attachments. Mahāmati, I do not accept the views of existence and nonexistence, nor do I hold that all dharmas arise from existence or nonexistence. Therefore, I use the teaching of non-arising to explain their being like an illusion.
【大慧，说性者，为摄受生死故，坏无见断见故，为我弟子摄受种种业受生处故，以性声说摄受生死。】	[Mahāmati, I speak of natures in order to embrace birth and death, to destroy the views of nonexistence and annihilation, and to enable my disciples to embrace the various places of rebirth determined by karma. By means of the sound of “nature,” I teach the embracing of birth and death.]
刚解释过诸法无生、诸法如幻，佛又对大慧菩萨解释为什么有时候也说诸法之性。	Having just explained that all dharmas are unborn and like an illusion, the Buddha further explained to Mahāmati Bodhisattva why he sometimes also speaks of the nature of all dharmas.
那么，佛为什么也说诸法之性呢？“为摄受生死故”——“生死”无生（也就是本无生死），“生死”如幻	Why, then, does the Buddha also speak of the nature of all dharmas? “In order to embrace birth and death”—birth and death are unborn, that is,

（生死不真，只是假象），那么，如何面对这本无的如幻的“生死”呢？这就是摄受生死。	there is fundamentally no birth and death; birth and death are like an illusion, not real but only an appearance. How, then, should one face this fundamentally nonexistent and illusory “birth and death”? This is what is meant by embracing birth and death.
这就须要讲说“生死”之性，生死之性就是随业受报，也就是三世因果。“坏无见断见故”——无见，就是认为无有因果；断见，就是认为人死了就断灭了，生前所做以后不会延续。这明显是拨无因果。	This requires teaching about the nature of “birth and death.” The nature of birth and death is undergoing retribution according to karma—that is, the cause and effect of the three times. “In order to destroy the views of nonexistence and annihilation”—the view of nonexistence is the belief that there is no karmic cause and effect; the annihilationist view is the belief that when a person dies, everything is extinguished and what was done during life does not continue afterward. This clearly denies karmic cause and effect.
为了破斥这拨无因果的“无见、断见”，所以要讲说生死之性。“为我弟子摄受种种业受生处故”——为令我弟子明了因果，了知随业受生，从而涉生死海，广修六度万行，以受生佛国净土。	In order to refute these views of nonexistence and annihilation that deny karmic cause and effect, one must speak of the nature of birth and death. “In order to enable my disciples to embrace the various places of rebirth determined by karma”—this is to enable my disciples to understand cause and effect and know that they are reborn according to karma, so that they may enter the ocean of birth and death, extensively cultivate the six perfections and myriad practices, and be reborn in the Buddha-lands and Pure Lands.
“性声”的“声”，是指“法音”。“性声”就是讲说诸法之性的法音。“以性声说摄受生死”——为了摄受生死，故而宣说诸法之性。相对于小乘圣者的厌离生死，这里所讲的“摄受生死”，应该是大乘菩萨的广博胸怀。	The “sound” in “the sound of nature” refers to the sound of the Dharma. “The sound of nature” is the Dharma sound that teaches the nature of all dharmas. “By means of the sound of nature, I teach the embracing of birth and death”—in order to embrace birth and death, the Buddha expounds the nature of all dharmas. In contrast to the aversion to birth and death of practitioners of the two vehicles, the “embracing of birth and death” discussed here should be understood as the broad-mindedness of Mahāyāna bodhisattvas.
正所谓：小乘圣者旧业已消、梵行已立、所作已办，住涅　城而不受后有；大乘菩萨深信不疑、切愿不退、力行不息，涉生死海以广度众生。	As it is said: practitioners of the two vehicles have exhausted their former karma, established the holy life, and completed what had to be done; they abide in the city of nirvāṇa and do not undergo

	further existence. Mahāyāna bodhisattvas have deep and unwavering faith, resolute vows that do not retreat, and ceaseless diligent practice; they enter the ocean of birth and death in order extensively to liberate sentient beings.
【大慧，说幻性自性相，为离性自性相故。堕愚夫恶见相希望，不知自心现量，坏因所作生，缘自性相计著。说幻梦自性相一切法，不令愚夫恶见希望，计著自及他一切法，如实处见作不正论。大慧，如实处见一切法者，谓超自心现量。】	[Mahāmati, I speak of the characteristics of the self-nature of illusion in order to free beings from the characteristics of self-nature. Those who fall into the evil views and expectations of ignorant ordinary people do not know the manifestation of their own minds; they destroy arising as produced by causes and become attached to the characteristics of self-nature based on conditions. I speak of the characteristics of self-nature in dreams and illusions, and of all dharmas, so that ignorant ordinary people will not entertain evil views and expectations, become attached to themselves and others and to all dharmas, or, on the basis of views of the realm as it truly is, formulate erroneous doctrines. Mahāmati, to see all dharmas in the realm as it truly is means to transcend the manifestation of one's own mind.]
又一次说到“性自性相”，第一个“性”字，可以理解为性质、概念。“自性相”就是这个概念自身的性质、自身的相貌。现在咱们不妨用一个实例来说明“性自性相”，比如，平面的概念。	Let us again consider the expression “nature, intrinsic nature, and appearance.” The first character, “nature,” may be understood as a property or a concept. “Intrinsic nature and appearance” refers to the property and appearance inherent in that concept itself. We may now use an example to illustrate “nature, intrinsic nature, and appearance”: the concept of a plane.
平面这个概念，其自身的是什么性质什么相貌呢？那就是，绝对的平。概念是自心起现的，这就说到了“自心现量”。这里的“自心现量”，是指自心起现的度量。“绝对的平”就是自心对平面这个概念的度量。	What property and appearance does the concept of a plane itself possess? It is absolute flatness. Concepts arise and manifest from one's own mind; this brings us to “the measure manifested by one's own mind.” Here, “the measure manifested by one's own mind” refers to the measure that arises and manifests from one's own mind. “Absolute flatness” is the mind's measure of the concept of a plane.
他不平，希望它平，希望他绝对的平。殊不知，这个希望却是恶见。“恶见”在这里是指不正确的见解。这就说到了“恶见希望”。	If it is not flat, one hopes that it will be flat—one hopes that it will be absolutely flat. Yet one does not realize that this hope is an erroneous view. Here, “erroneous view” means an incorrect

	understanding. This brings us to “the hopes of erroneous views.”
在解释这段经文之前，咱们先来追究一下，“绝对的平”不对么？为什么“绝对的平”是“恶见希望”呢？其实，并不存在“绝对的平”，物质不是由分子原子构成的么，原子不就是原子核和绕核电子么，哪会有一个绝对平的平	Before explaining this passage of the sūtra, let us investigate this point: Is “absolute flatness” not correct? Why is “absolute flatness” a “hope of erroneous view”? In fact, absolute flatness does not exist. Is matter not composed of molecules and atoms? Are atoms not atomic nuclei and electrons orbiting their nuclei? How could there be an absolutely flat plane?
面啊！平面的“性”——平面的概念，这个概念自身的性质、自身的相貌，不过是“恶见希望”，是自心虚幻攀缘而起的。所以“说幻性自性相”，这就回到了这段经文的开头。下面解释这段经文：	The “nature” of a plane—the concept of a plane—and the property and appearance inherent in that concept are no more than the hopes of erroneous views, arising from the mind’s illusory grasping and clinging. Thus, “speaking of the characteristic of the nature of illusion” returns us to the beginning of this passage. We will now explain the passage:
“大慧，说幻性自性相，为离性自性相故”——大慧呀，我说虚幻的“性自性相”，是为了令其离开“性自性相”，从而不受“性自性相”的束缚。	“Mahāmati, I speak of the characteristic of the nature of illusion in order that beings may depart from the characteristic of the nature of self-nature”—Mahāmati, I speak of the illusory “characteristic of the nature of self-nature” in order to enable beings to depart from it and thus not be bound by it.
“堕愚夫恶见相希望，不知自心现量，坏因所作生，缘自性相计著”——愚痴的凡夫，执著于相，堕入恶见希望，不知道“性自性相”只不过是自心起现的度量。由于这种度量不正确，太绝对，这就违背了因缘所生法。	“They fall into the hopes of the marks of foolish people’s erroneous views; not knowing the measure manifested by their own minds, they destroy what is produced through causes and become attached to the characteristics of self-nature dependent on conditions”—Foolish ordinary beings cling to appearances and fall into the hopes of erroneous views. They do not know that “the characteristic of the nature of self-nature” is merely a measure arising and manifesting from their own minds. Because this measure is incorrect and overly absolute, it violates dharmas arising from causes and conditions.
其实“性自性相”只不过是对“自性相”的攀缘计度执著而已。	In fact, “the characteristic of the nature of self-nature” is no more than grasping, conceptual measuring, and attachment to “the characteristic of self-nature.”

“说幻梦自性相一切法，不令愚夫恶见希望、计著自及他一切法、如实处见作不正论”——说一切法的自性相如梦如幻，是为了使愚夫不堕入恶见希望，不执取自生、他生等一切法，不把如实的实相法以为是不正确的理论。“大慧，如实处见一切法者，谓超自心现量”——如实处见一切法，就是亲见诸法实相，这是超越自心现量的证量。	“I speak of the self-nature characteristics of all dharmas as like illusions and dreams so that foolish people will not entertain the hopes of erroneous views, become attached to all dharmas as self-produced or other-produced, or regard the dharmas of reality as incorrect theories”—To say that the self-nature characteristics of all dharmas are like dreams and illusions is to prevent foolish people from falling into the hopes of erroneous views, from grasping all dharmas as arising from oneself, from another, and so forth, and from taking the true dharmas of reality to be incorrect theories. “Mahāmati, seeing all dharmas in the realm of reality means transcending the measure manifested by one’s own mind”—To see all dharmas in the realm of reality is to directly see the true characteristics of all dharmas; this is realization that transcends the measure manifested by one’s own mind.
那么，什么是诸法实相？《金刚经》云：是实相者即是非相，是故如来说名实相。	What, then, are the true characteristics of all dharmas? The Diamond Sūtra says: “What is called the true characteristic is precisely no characteristic; therefore the Tathāgata calls it the true characteristic.”
【尔时世尊欲重宣此义。而说偈言。】【无生作非性　有性摄生死　观察如幻等　于相不妄想】	[At that time, the World-Honored One, wishing to restate this meaning, spoke these verses:] [The unarisen is made non-nature; existing nature encompasses birth and death. Observe them as like illusions, and do not give rise to false thoughts regarding appearances.]
这时，佛为了重新精练地宣讲这些道理，作了一首偈语：“无生作非性”——我说无生，是为了破斥外道计邪因为能作能生者。因其所计之能生者，并无实性可得。	At that time, in order to restate these principles concisely, the Buddha composed a verse: “The unarisen is made non-nature”—I speak of the unborn in order to refute non-Buddhists’ mistaken view that an erroneous cause is an agent capable of producing birth. The producer of birth that they posit has no real nature that can be found.
“有性摄生死”——我说诸法有性，是为了鼓励大菩萨发广大心摄受生死，从而涉生死海广度众生。“观察如幻等　于相不妄想”——观察诸法如幻，于诸法相不起妄想分别。若离妄想，则顿超心量。	“Existing nature encompasses birth and death”—I say that all dharmas possess nature in order to encourage great bodhisattvas to arouse vast resolve, embrace birth and death, and thereby traverse the ocean of birth and death to liberate sentient beings extensively. “Observe them as like

	illusions; do not give rise to false thoughts regarding appearances”—Observe all dharmas as like illusions, and do not give rise to deluded thoughts and discriminations concerning the appearances of dharmas. If one departs from deluded thoughts, one immediately transcends the measure of mind.
【复次大慧，当说名、句、形身相。善观名、句、形身，菩萨摩诃萨，随入义句形身，疾得阿耨多罗三藐三菩提。如是觉已，觉一切众生。】	[Furthermore, Mahāmati, I shall explain the characteristics of name-bodies, sentence-bodies, and form-bodies. Great bodhisattvas who skillfully contemplate name-bodies, sentence-bodies, and form-bodies, and accordingly enter into the bodies of meaning, sentences, and forms, swiftly attain unsurpassed complete perfect awakening. Having awakened in this way, they awaken all sentient beings.]
佛又告诉大慧菩萨，我还应当给你说“名身”“句身”“形身”之相。大菩萨善能观察名、句、形三身，随之深入义句、领悟形身，从而迅速证得无上正等正觉。如是觉悟之后，再令一切众生都能这样觉悟。自觉：觉他，觉行圆满。	The Buddha again told Bodhisattva Mahāmati: “I should also explain to you the characteristics of ‘name-bodies,’ ‘sentence-bodies,’ and ‘form-bodies.’ Great bodhisattvas are able to contemplate name-, sentence-, and form-bodies well; accordingly, they penetrate the meanings of sentences and comprehend form-bodies, thereby swiftly realizing unsurpassed complete perfect awakening. Having awakened in this way, they then enable all sentient beings to awaken in the same way. Self-awakening, awakening others, and the perfection of awakened conduct.”
那么，什么是“名身”“句身”“形身”呢？请看下文。	What, then, are “name-bodies,” “sentence-bodies,” and “form-bodies”? Please read on.
【大慧，名身者，谓若依事立名，是名名身；句身者，谓句有义身自性，决定究竟，是名句身；形身者，谓显示名句，是名形身。又形身者，谓长短高下；又句身者，谓径迹，如象马人兽等所行径迹，得句身名。大慧，名及形者，谓以名说无色四阴故说名；自相现故说形。是名名、句、形身，说名、句、形身相分齐，应当修学。】	[Mahāmati, a name-body means that, when a name is established in dependence upon a thing, this is called a name-body. A sentence-body means that a sentence has the self-nature of a body of meaning, definite and ultimate; this is called a sentence-body. A form-body means that it displays names and sentences; this is called a form-body. Further, a form-body means length, shortness, height, and lowness. Further, a sentence-body means tracks, such as the tracks traveled by elephants, horses, humans, and beasts; for this reason it is called a sentence-body. Mahāmati, names and forms mean that names are spoken with reference to the four

	formless aggregates, and are therefore called names; forms are spoken of because their own characteristics appear. These are called name-, sentence-, and form-bodies. One should cultivate and study the distinctions among the characteristics of name-, sentence-, and form-bodies.]
首先，逐一讲述名、句、形三身：“名身者，谓若依事立名，是名名身”——依一个事物，立一个名。不同的事物，有不同的名。所立的名，就叫做名身。	First, let us explain the three bodies of names, sentences, and forms one by one: “A name-body means that, when a name is established in dependence upon a thing, this is called a name-body”—A name is established in dependence upon an object. Different objects have different names. The name so established is called a name-body.
“句身者，谓句有义身自性，决定究竟，是名句身”——表达一个具体意思的语句，这句子决定其具体意义，与别的意思究竟不相混滥。这样的语句就叫做句身。“形身者，谓显示名句，是名形身”——显示名词语句所表述的形相，这个形相就是该名句的形身。	“A sentence-body means that a sentence has the self-nature of a body of meaning, definite and ultimate; this is called a sentence-body”—A sentence that expresses a particular meaning determines that particular meaning and does not ultimately become confused with other meanings. Such a sentence is called a sentence-body. “A form-body means that it displays names and sentences; this is called a form-body”—The form displayed by what names and sentences express is the form-body of those names and sentences.
其次，以形身与句身的关系而讲述：“又形身者，谓长短高下”——象长、马短，人高、兽低，显示各种形象。该形象就叫做形身。	Second, this is explained through the relation between form-bodies and sentence-bodies: “Further, a form-body means length, shortness, height, and lowness”—Elephants are long, horses short; humans are tall, beasts low. These display various forms. Such forms are called form-bodies.
“又句身者，谓径迹，如象马人兽等所行径迹，得句身名”——句身就像路径踪迹，例如，沿着象、马、人、兽所行走的路径踪迹，可以寻找到象、马、人、兽的所在。缘语句所示的径迹，可寻得该语句所表达的意义，该语句便叫做句身。	“Further, a sentence-body means tracks, such as the tracks traveled by elephants, horses, humans, and beasts; for this reason it is called a sentence-body”—A sentence-body is like a path or track. For example, by following the paths and tracks traveled by elephants, horses, humans, and beasts, one can find where those elephants, horses, humans, and beasts are. Through the tracks indicated by a sentence, one can find the meaning expressed by that sentence; therefore, the sentence is called a sentence-body.

再其次，以名身与形身的关系来讲述：“名及形者，谓以名说无色四阴，故说名”——色受想行识五阴，去掉能显现形象的色阴，其他四阴没有形象，却有名。	Third, this is explained through the relation between name-bodies and form-bodies: “Names and forms mean that names are spoken with reference to the four formless aggregates, and are therefore called names”—Among the five aggregates of form, feeling, perception, formations, and consciousness, when the aggregate of form, which can manifest appearances, is removed, the other four aggregates have no appearance, yet they do have names.
那么，为什么说“名及形（既有名身又有形身）”呢？举一例来说明吧：例如，通过对“受阴”的解说，建立起关于受阴的概念，这概念不与“想、行、识”三阴混滥，这个概念就是形身。	Why, then, does it speak of “names and forms”—that is, both name-bodies and form-bodies? Let us illustrate this with an example. Through an explanation of the aggregate of feeling, a concept of the aggregate of feeling is established. This concept is not confused with the other three aggregates of perception, formations, and consciousness. This concept is a form-body.
“自相现故说形”——色阴能显现自身形象，既有名身，又有形身。从而得知，形身有两种：概念和形象。最后总结劝学：“是名名、句、形身，说名、句、形身相分齐，应当修学”——上面所说，就是名、句、形三身。大菩萨应当修学这方面的内容。	“Forms are spoken of because their own characteristics appear”—The aggregate of form can manifest its own appearance; it thus has both a name-body and a form-body. From this we know that there are two kinds of form-body: concepts and appearances. Finally, the passage summarizes and exhorts us to study: “These are called name-, sentence-, and form-bodies. One should cultivate and study the distinctions among the characteristics of name-, sentence-, and form-bodies”—What has just been explained is the three bodies of names, sentences, and forms. Great bodhisattvas should cultivate and study these matters.
简单扼要地说：佛法——名身。佛在世时说法的声音、佛灭度后佛经的文字——句身。领悟佛阐述的实义，与佛心相应——形身。	Put simply: the Buddhadharma is a name-body. The sound of the Buddha teaching the Dharma while he was alive, and the words of Buddhist sūtras after the Buddha’s parinirvāṇa, are sentence-bodies. Comprehending the true meaning explained by the Buddha and corresponding with the Buddha’s mind is a form-body.
【尔时世尊欲重宣此义。而说偈言。】【名身与句身及形身差别　凡愚夫计著　如象溺深泥】	[At that time, the World-Honored One, wishing to restate this meaning, spoke these verses:] [The distinctions among name-bodies, sentence-bodies,

	and form-bodies are what foolish ordinary people grasp, like elephants sinking into deep mud.]
这时，佛为了重新简明扼要地宣讲这些道理，作了一首偈语：“名身与句身，及形身差别。凡愚夫计著，如象溺深泥。	At that time, in order to restate these principles concisely, the Buddha composed a verse: “The distinctions among name-bodies, sentence-bodies, and form-bodies are what foolish ordinary people grasp, like elephants sinking into deep mud.”
”此偈告诫我们，刚刚讲过的名、句、形三身差别，也是语言文字，这本是无说之说，应离开语言文字，而领悟其中实义。若愚痴凡夫随文起见，计度执著这无说之说，就会陷入名相之中而不能自拔，就好比大象陷入深深的淤泥中一样。正如永嘉《证道歌》所说：“分别名相不知休，入海算沙徒自困”。	This verse warns us that the distinctions just explained among name-, sentence-, and form-bodies are also matters of language and writing. They are teachings without teaching; one should depart from language and writing and comprehend their true meaning. If foolish ordinary people form views according to the words and conceptually grasp this teaching without teaching, they will become trapped among names and appearances and be unable to free themselves, like an elephant sinking into deep mud. As Yongjia says in the Song of Enlightenment: “Discriminating names and appearances without knowing when to stop, one enters the sea to count sand and only exhausts oneself in vain.”
【复次大慧，未来世智者，以离“一、异、俱、不俱”见相。我所通义，问无智者，彼即答言，此非正问。	[Furthermore, Mahāmati, in the future, wise people, having departed from the marks of views of “one, different, both, and neither,” will ask the unwise about the meaning I have penetrated. They will reply, “This is not a proper question.”]
谓色等常无常？为异不异？如是涅　诸行、相所相、求那所求那、造所造、见所见、尘及微尘、修与修者，如是比展转相。如是等问而言，佛说无记止论，非彼痴人之所能知，谓闻慧不具故。如来应供等正觉，令彼离恐怖句故，说言无记，不为记说。又止外道见论故，而不为说。】	[Are form and the like permanent or impermanent? Are they different or not different? Likewise, regarding nirvāṇa, conditioned activities, characteristics and that which possesses characteristics, guṇa and that which possesses guṇa, maker and that which is made, seer and that which is seen, dust motes and minute dust motes, cultivation and the cultivator—such questions extend one into another. Concerning questions such as these, it is said that the Buddha taught indeterminate matters and suspended discussion; foolish people are incapable of knowing them, because they lack the wisdom acquired through hearing. The Tathāgata, Worthy One, Completely Perfectly Awakened One, calls them indeterminate in order to free such people from fearful

	statements; he does not teach them as determinate assertions. Moreover, he does not explain them in order to halt non-Buddhist views and disputations.]
“求那”这个词，在前面出现过，曾简单地说为“德性、特性”。“求那”有“原质、原作者”的意思，依之能作就是德性。这段经文里的“求那、所求那”，可以简单地理解为能作、所作，或者能依、所依。	The term “guṇa” appeared earlier and was briefly explained as “virtue” or “characteristic.” Guṇa can mean “primordial substance” or “primordial agent”; that upon which one depends in order to act is a virtue or characteristic. In this passage, “guṇa and that which possesses guṇa” may be understood simply as agent and product, or as that which depends and that upon which it depends.
再解释“佛说无记止论”。对于提问者，佛有四种回答方法，四答又称四记：①一向记——有固定的答案，一向都是那么说，一定会回答。②分别记——同样一个问题，依问者不同的根性分别给予不同的回答。	Let us further explain “the Buddha taught indeterminate matters and suspended discussion.” The Buddha has four methods of answering questioners; the four answers are also called the four determinations: (1) a definitive answer—there is a fixed answer, always given in the same way, and one certainly answers; (2) an analytical answer—the same question is answered differently according to the differing capacities of the questioner.
③反诘记——就是反问，反问就是回答。④舍置记——又称无记，就是不回答，不回答就是回答。这段经文里的“无记止论”，意思是用无记（不回答）的方法回应他，以阻止他那无益的没完没了的妄论。	3. Counter-questioning record—this means answering with a counter-question; a counter-question is itself an answer. 4. Setting-aside record—also called an indeterminate record—means not answering; not answering is itself an answer. In this passage, “indeterminate discussion set aside” means responding by means of an indeterminate record—that is, by not answering—in order to stop his endless and fruitless speculative discourse.
“复次大慧，未来世智者，以离“一、异、俱、不俱”见相。我所通义，问无智者，彼即答言，此非正问”——佛又告诉大慧，于未来世中，如果有智者，以离于“一、异、俱（亦一亦异）、不俱（非一非异）”等四句恶见之相，以我所通达之第一义趣，而问于无智慧的人，欲破其执，令其悟入离句绝非之境。他们会回答：这不是正问。	“Furthermore, Mahāmati, in the future, wise persons who are free from the views of ‘oneness, difference, both, and neither’ may question those without wisdom on the ultimate meaning that I have realized. They will then reply, ‘This is not a proper question.’” The Buddha further told Mahāmati that, in future times, if wise persons, free from the marks of the four erroneous views of “oneness, difference, both [both one and different], and neither [neither one nor different],” question those without wisdom on the ultimate meaning that I have realized, wishing to break their

	attachments and enable them to enter the realm beyond propositions and negations, those people will reply: “This is not a proper question.”
“谓色等常无常？为异不异？如是涅　诸行、相所相、求那所求那、造所造、见所见、尘及微尘、修与修者，如是比展转相”——他们会疑问“色、受、想、行、识”等，是常，还是无常？是异，还是不异？（包括亦常亦无常、非常非无常，亦异亦不异、非异非不异。	“Are form and the like permanent or impermanent? Are they different or not different? Likewise, nirvāṇa and conditioned activities, marks and that which bears marks, guṇa and that which possesses guṇa, the maker and that which is made, seeing and that which is seen, particles and atoms, cultivation and the cultivator—thus they compare one thing with another.” They will ask whether form, feeling, perception, formations, and consciousness are permanent or impermanent, different or not different. This includes both permanent and impermanent, neither permanent nor impermanent; both different and not different, neither different nor not different.
）　说到其他命题，他们也是这样提出疑问，列与下：无为之涅　与有为之诸行，是常，还是无常？是异，还是不异？能见相者与所见之相，是常，还是无常？是异，还是不异？能依之作者“求那”，与所依所作之“所求那”，	Turning to other propositions, they raise questions in the same way, as follows: Are unconditioned nirvāṇa and conditioned activities permanent or impermanent? Are they different or not different? Are the one who apprehends marks and the marks apprehended permanent or impermanent? Are they different or not different? Are the dependent maker, called “guṇa,” and that which is depended upon and made, called “that which possesses guṇa,”
是常，还是无常？是异，还是不异？能造之四大，与所造之四尘，是常，还是无常？是异，还是不异？能见之六根，及所见之六尘；是常，还是无常？是异，还是不异？能解析之尘，及所解析之微尘，是常，还是无常？是异，还是不异？所修之法与能修之行者，是常，还是无常？是异，还是不异？他们就是这样没完没了地比对，展转不息。	permanent or impermanent? Are they different or not different? Are the four great elements that create and the four sense-objects that are created permanent or impermanent? Are they different or not different? Are the six sense faculties that perceive, together with the six sense-objects perceived, permanent or impermanent? Are they different or not different? Are the particles that are analyzed and the atoms into which they are analyzed permanent or impermanent? Are they different or not different? Are the dharma to be cultivated and the practitioner who cultivates permanent or impermanent? Are they different or not different? In this way, they compare and contrast without end, passing from one thing to another without cease.

这就是“如是比展转相”。	This is what is meant by “thus they compare one thing with another.”
“如是等问而言，佛说无记止论。非彼痴人之所能知，谓闻慧不具故。如来应供等正觉，令彼离恐怖句故，说言无记，不为记说。又止外道见论故，而不为说。”——对这样的无益妄论，佛不回答，以止其妄论。	“When such questions are asked, the Buddha says that they are to be set aside as indeterminate, thereby stopping the discussion. Such matters are not within the understanding of those foolish people, for they lack the wisdom gained through hearing. The Tathāgata, Arhat, Fully Awakened One says they are indeterminate in order to free them from fearful propositions; He does not give them a determinate answer. Moreover, He does not explain them in order to stop the argumentative views of non-Buddhists.” For such fruitless speculative discussions, the Buddha does not answer, thereby bringing their deluded argumentation to a halt.
佛表达的深义，非他们愚痴的人所能知，因为他们不具有闻法的智慧，说重了会吓着他们。如来不为他们说，不令他们闻法而生恐怖心，所以用“无记”回应，而不回答他们。还有，为了止息外道那喋喋不休的妄论，而不为他们说。	The Buddha’s profound meaning cannot be understood by such foolish people, because they lack the wisdom gained through hearing the Dharma; if it is explained too deeply, it may frighten them. The Tathāgata does not explain it to them, lest hearing the Dharma give rise to fear in their minds. Thus, He responds by setting the matter aside as indeterminate rather than answering them. Furthermore, He does not explain it in order to stop the endless speculative discourse of non-Buddhists.
【大慧，外道作如是说，谓命即是身，如是等无记论。大慧，彼诸外道愚痴，于因作无记论，非我所说。大慧，我所说者，离摄所摄，妄想不生。云何止彼？大慧，若摄所摄计著者，不知自心现量，故止彼。】	[Mahāmati, non-Buddhists say thus: life is precisely the body, and so forth. These are indeterminate discussions. Mahāmati, those non-Buddhists, in their folly, make indeterminate assertions concerning causes; this is not what I teach. Mahāmati, what I teach is freedom from grasping and what is grasped, so that deluded thoughts do not arise. Why do I stop them? Mahāmati, I stop those who cling to grasping and what is grasped because they do not know that these are manifestations of their own mind.]
对于“色受想行识”五阴之身，外道计度即阴是我？还是离阴是我？身与命是一呢？还是异？认为生命就是身体，身体死了，生命也就结束了，诸如此类的种种言论，都属于无记论。	With regard to the body composed of the five aggregates—form, feeling, perception, formations, and consciousness—non-Buddhists speculate: Is the self identical with the aggregates, or separate from them? Are body and life one, or different?

	They maintain that life is simply the body, and that when the body dies, life also ends. Statements of this kind all belong to indeterminate discussions.
他们愚痴无智，计度为无因而生，所以说他们的言论是无记论，这当然不是我所说的。我所说的，远离能生所生、能摄所摄，远离妄想分别的能所，不生妄想。	They are foolish and without wisdom, speculating that things arise without causes; therefore their assertions are called indeterminate discussions. This is certainly not what I teach. What I teach is freedom from producer and produced, grasper and grasped; it is freedom from the duality of subject and object created by deluded discrimination, so that deluded thoughts do not arise.
我为什么不向他们讲述，而是对他们止而不答呢？因为他们计度执着能摄受和所摄受之相，始终不肯放下，不知道一切诸法都是自心现量，所以对他们提出的诸如此类的问题，我一概止而不答。	Why do I not explain this to them, but instead stop them without answering? Because they speculate about and cling to the marks of what grasps and what is grasped, never willing to let them go. They do not know that all dharmas are manifestations of their own mind. Therefore, when they raise questions of this kind, I stop them all without answering.
【大慧，如来应供等正觉，以四种记论，为众生说法。大慧，止记论者，我时时说。为根未熟，不为熟者。】	[Mahāmati, the Tathāgata, Arhat, Fully Awakened One teaches sentient beings by means of four kinds of determinate response. Mahāmati, I continually teach the response of setting matters aside. It is for those whose faculties are not yet mature, not for those whose faculties are mature.]
四种记论，如后面的偈文，止记论是其之中一。	The four kinds of determinate response are explained in the verses below. The response of setting matters aside is one of them.
如来应供等正觉，以四种记论为众生说法。我经常说止记论。说止记论，不但是止彼外道，也是为根基未熟的人说，不是为根基成熟的菩萨说。	The Tathāgata, Arhat, Fully Awakened One teaches sentient beings by means of four kinds of determinate response. I often teach the response of setting matters aside. This is not only to stop those non-Buddhists; it is also taught for those whose faculties are not yet mature, not for bodhisattvas whose faculties are mature.
【复次大慧，一切法离所作、因缘，不生。无作者故，一切法不生。】	[Mahāmati, all dharmas are unborn, being free from what is made and from causes and conditions. Because there is no maker, all dharmas are unborn.]
一切法离能作、所作，离因离缘，本自不生。因为本无作者，所以我说“一切法不生”。	All dharmas are free from maker and made, free from causes and conditions; originally, they are

	unborn. Since there is fundamentally no maker, I say that “all dharmas are unborn.”
【大慧，何故一切性离自性？以自觉观时，自共性相不可得，故说一切法不生。】	[Mahāmati, why are all entities free from self-nature? Because, when observed through self-realization, their individual and common characteristics cannot be found; therefore, it is said that all dharmas are unborn.]
为什么说一切法都没有自性呢？因为以内证之自觉圣智观察时，见一切诸法的自相及共相，其性相都了不可得，所以我说“一切法不生”。	Why is it said that all dharmas have no self-nature? Because when they are observed through the inner realization of noble wisdom, the individual and common characteristics of all dharmas—their nature and marks—cannot be found at all. Therefore, I say that “all dharmas are unborn.”
【何故一切法不可持来、不可持去？以自共相欲持来无所来，欲持去无所去，是故一切法离持来去。】	[Why can no dharma be brought here or taken away? Because, with respect to individual and common characteristics, when one wishes to bring them here, there is nothing that comes; when one wishes to take them away, there is nothing that goes. Therefore, all dharmas are free from being brought and taken away.]
为什么说一切法不可持来不可持去？因为自共相不可得，一切法无所谓来去，不可能把它从什么地方拿来，也不可能把它拿到什么地方去，所以我说“一切法不可持来，不可持去”。	Why is it said that no dharma can be brought here or taken away? Because individual and common characteristics cannot be found, all dharmas cannot truly be said to come or go. They cannot be brought from anywhere, nor can they be taken anywhere. Therefore, I say that “no dharma can be brought here or taken away.”
【大慧，何故一切诸法不灭？谓性自性相无故，一切法不可得故，一切法不灭。】	[Mahāmati, why do all dharmas not cease? Because the marks of their nature and self-nature are absent, and because all dharmas are unobtainable, all dharmas do not cease.]
为什么说一切法不灭？因为一切法本无性相，谈不上灭。一切法都不可得，本自无生，无生则无有灭。所以说“一切法不灭”。	Why is it said that all dharmas do not cease? Because all dharmas fundamentally have no nature or marks, there can be no question of their ceasing. All dharmas are unobtainable and are originally unborn; where there is no birth, there is no cessation. Therefore, it is said that “all dharmas do not cease.”

【大慧，何故一切法无常？谓相起无常性，是故说一切法无常。】	[Mahāmati, why are all dharmas impermanent? Because the arising of marks is characterized by impermanence; therefore, it is said that all dharmas are impermanent.]
为什么说一切法无常？若从情上见，则见相相迁流，不曾久住，即生即灭，其逝如电，谓之“相起无常性”，所以说“一切法无常”。	Why is it said that all dharmas are impermanent? From the standpoint of phenomena, one sees marks constantly changing, never abiding for long: arising and ceasing at every moment, passing like lightning. This is called “the arising of marks is characterized by impermanence”; therefore, it is said that “all dharmas are impermanent.”
【大慧，何故一切法常？谓相起无生性，无常常，故说一切法常。】	[Mahāmati, why are all dharmas permanent? Because the arising of marks is characterized by non-arising. Since impermanence is permanent, it is said that all dharmas are permanent.]
为什么说一切法常？若从理上说，诸相生起时，当体即是无生，谓之“相起无生性”。无生常，故无常也常。所以说“一切法常”。也就是说，无常即常。	Why is it said that all dharmas are permanent? From the standpoint of principle, when all marks arise, their very substance is unborn. This is called “the arising of marks is characterized by non-arising.” Since non-arising is permanent, impermanence too is permanent. Therefore, it is said that “all dharmas are permanent.” In other words, impermanence is itself permanence.
【尔时世尊欲重宣此义而说偈言。】【记论有四种　一向反诘问　分别及止论　以制诸外道】	[At that time, the World-Honored One, wishing to restate this meaning, spoke these verses:] [There are four kinds of determinate response: direct affirmation, counter-questioning, analytical distinction, and setting matters aside; by these He restrains all non-Buddhists.]
有四种记论：①一向记。②反诘记（或称反问记）。③分别记。④止记（舍置记）。这在前面已经讲过了。此四种记论不但用来教化佛弟子，而且用来制伏诸外道。	There are four kinds of determinate response: (1) direct affirmation; (2) counter-questioning, also called counter-interrogation; (3) analytical distinction; and (4) setting matters aside, also called setting aside. These have already been explained above. These four kinds of determinate response are used not only to teach the Buddha’s disciples, but also to subdue non-Buddhists.
【有及非有生　僧　毗舍师　一切悉无记　彼如是显示】	[Arising from existence and nonexistence—the Sāṃkhya and Vaiśeṣika teachers—all are set aside as indeterminate; thus they set forth their views.]

妄计诸法从“有”而生的“僧　”师，和妄计诸法从“无（非有）”而生的“毗舍”师，若拿他们所说的法义问佛，佛一概不回答。因为这些外道的学说，都离不开用“有、无”两种妄计来显示其法义。	When the teachings propounded by the Sāṃkhya teachers, who falsely maintain that all dharmas arise from “existence,” and by the Vaiśeṣika teachers, who falsely maintain that all dharmas arise from “nonexistence,” are put to the Buddha, He does not answer them at all. This is because the doctrines of these non-Buddhists cannot depart from falsely construing “existence” and “nonexistence” in order to expound their teachings.
“僧　”，译为数。僧　师，就是数论师。数论师立二十五谛，计之为常，属于执有者。“毗舍”，译为胜。毗舍师，就是胜论师。胜论师立“无”说：①未生无，②已灭无，③更互无，④不会无，⑤毕竟无。属于执无者。	“Sāṃkhya” means “enumeration.” Sāṃkhya teachers are teachers of the Sāṃkhya school. They establish twenty-five principles and regard them as permanent; they belong to those who cling to existence. “Vaiśeṣika” means “distinction” or “excellence.” Vaiśeṣika teachers are teachers of the Vaiśeṣika school. They propound five kinds of “nonexistence”: (1) nonexistence before arising, (2) nonexistence after cessation, (3) mutual nonexistence, (4) nonexistence through nonrelation, and (5) ultimate nonexistence. They belong to those who cling to nonexistence.
【正觉所分别　自性不可得　以离于言说　故说离自性】	[What the Fully Awakened One distinguishes has no self-nature that can be found. Because it is free from speech, it is said to be free from self-nature.]
从佛菩萨正觉的眼光来观察，从佛菩萨的正智来分别，则一切诸法之自身实性都了不可得，也就是说，万法皆无实性。僧　师所说的“有”和毗舍师所说的“无”，都不是诸法的实有自性。以一切诸法都离于言说相，是故如来说，一切法“离自性”。	When viewed through the perfect awakening of Buddhas and bodhisattvas, and distinguished through their correct wisdom, the inherent reality of all dharmas cannot be found at all. That is to say, the myriad dharmas have no real self-nature. The “existence” taught by the Sāṃkhya teachers and the “nonexistence” taught by the Vaiśeṣika teachers are neither the truly existent self-nature of dharmas. Because all dharmas are free from the marks of speech, the Tathāgata says that all dharmas are “free from self-nature.”
本门概要：	Summary of This Section:
大慧菩萨问佛为什么说真常，佛的回答是——依幻说真常，这就是“常声依幻”。处于如幻的惑乱境界之中，凡夫执为实有，生颠倒想，圣者虽然也同样见到惑乱，但不会被惑乱的幻相所颠倒。	Mahāmati Bodhisattva asked the Buddha why He spoke of true permanence. The Buddha’s answer was that true permanence is explained in reliance on illusion; this is “the word ‘permanence’ based on illusion.” Amid the illusory realm of delusion and confusion, ordinary beings take things to be truly

	existent and give rise to inverted perceptions. Although sages likewise see the confusion, they are not inverted by its illusory appearances.
《金刚经》云：“一切贤圣，皆以无为法，而有差别”，圣者对于惑乱的幻相也有不同的对待，即声闻乘、缘觉乘、佛乘三种种姓。	The Diamond Sūtra says: “All sages and saints are distinguished by means of the unconditioned Dharma.” Sages also differ in how they respond to the illusory appearances of confusion: the three lineages of the śrāvaka vehicle, the pratyekabuddha vehicle, and the Buddha vehicle.
本门还说了“名身、句身、形身”，以启发菩萨领悟佛语的真实义。本门还说了“一向记、反诘记、分别记、止记”四种记论，向菩萨展示佛说法的妙用和旨趣。	This section also discusses “collections of names, collections of sentences, and collections of syllables” in order to inspire bodhisattvas to realize the true meaning of the Buddha’s words. It also discusses the four kinds of determinate response—direct affirmation, counter-questioning, analytical distinction, and setting matters aside—showing bodhisattvas the wondrous function and intent of the Buddha’s teaching.

一六、四果差别

16. Differences Among the Four Fruits

【尔时，大慧菩萨摩诃萨复白佛言，世尊，惟愿为说诸须陀洹、须陀洹趣，差别通相。	[At that time, the Mahāsattva Bodhisattva Mahāmati again addressed the Buddha: “World-Honored One, I pray that you will explain the general and distinguishing characteristics of the various srotāpannas and those progressing toward srotāpannahood.”
若菩萨摩诃萨善解须陀洹趣差别通相，及斯陀含、阿那含、阿罗汉方便相，分别知已，如是如是为众生说法，谓二无我相，及二障净，度诸地相，究竟通达，得诸如来不思议究竟境界。如众色摩尼，善能饶益一切众生。以一切法境界，无尽身财，摄养一切。】	“If a Mahāsattva Bodhisattva thoroughly understands the general and distinguishing characteristics of progress toward srotāpannahood, as well as the expedient characteristics of sakadāgāmins, anāgāmins, and arhats, then, having discerned them, he can teach sentient beings accordingly: the characteristics of the twofold non-self, the purification of the two obscurations, and the characteristics of passing through the various stages. He will thoroughly comprehend them and attain the inconceivable ultimate realm of all Tathāgatas. Like a many-colored maṇi jewel, he will be able skillfully to benefit all sentient beings. With the realms of all

	dharmas and inexhaustible bodies and wealth, he will embrace and nurture all.”]
小乘四果：初果须陀洹、二果斯陀含、三果阿那含、四果阿罗汉。阿罗汉是小乘最高果位。四个果位前头都有因位。四个因位和四个果位合称“四向四果”。须陀洹趣，又称须陀洹向，是小乘初果的因位。	The four fruits of the Lesser Vehicle are: the first fruit, srotāpanna; the second fruit, sakadāgāmin; the third fruit, anāgāmin; and the fourth fruit, arhat. Arhatship is the highest fruition of the Lesser Vehicle. Each of the four fruits is preceded by a causal stage. The four causal stages and four fruits together are called the “four paths and four fruits.” Progress toward srotāpannahood, also called the path toward srotāpannahood, is the causal stage leading to the first fruit of the Lesser Vehicle.
大慧菩萨请佛开示“四向四果”的差别通相。什么是差别通相呢？差别就是不同，通就是相同。差别通相，就是不同点和共同点。	Bodhisattva Mahāmati asks the Buddha to explain the general and distinguishing characteristics of the “four paths and four fruits.” What are general and distinguishing characteristics? Distinguishing means different, while general means the same. Thus, general and distinguishing characteristics are their differences and common features.
大慧菩萨是大乘菩萨，为什么请佛开示小乘的因位果位呢？是因为“若菩萨摩诃萨善解须陀洹趣差别通相，及斯陀含、阿那含、阿罗汉方便相，分别知已，如是如是为众生说法，谓二无我相，及二障净，度诸地相，究竟通达，得诸如来不思议究竟境界。	Mahāmati is a Mahāyāna bodhisattva. Why, then, does he ask the Buddha to explain the causal stages and fruits of the Lesser Vehicle? It is because “if a Mahāsattva Bodhisattva thoroughly understands the general and distinguishing characteristics of progress toward srotāpannahood, as well as the expedient characteristics of sakadāgāmins, anāgāmins, and arhats, then, having discerned them, he can teach sentient beings accordingly: the characteristics of the twofold non-self, the purification of the two obscurations, and the characteristics of passing through the various stages. He will thoroughly comprehend them and attain the inconceivable ultimate realm of all Tathāgatas.”
”二无我，就是人无我和法无我。二障，就是烦恼障和所知障。“度诸地相”就是过度到大乘诸地。	The twofold non-self means the non-self of persons and the non-self of dharmas. The two obscurations are the obscuration of afflictions and the obscuration of knowledge. “Passing through the various stages” means advancing through the various Mahāyāna bhūmis.
大乘菩萨自行化他，自行的方向是直接趣向大乘极果，化他就须要大小乘法普遍通达，对不同根性的人说不同的法，即所谓“法贵当机”。“如是如是为众生说法”	Mahāyāna bodhisattvas cultivate themselves and transform others. In self-cultivation, they proceed directly toward the ultimate fruition of the

——就这样为众生说法。令当机众生证二无我、断二障，然后过度到大乘，直至究竟通达，趣向佛位，从而证得诸如来不可思议的究竟境界。

Mahāyāna; in transforming others, they must broadly understand the teachings of both the Greater and Lesser Vehicles, teaching different dharmas to people of different capacities. This is what is meant by “the Dharma is precious when suited to the recipient.” “He can teach sentient beings accordingly” means teaching sentient beings in this way: enabling those who are suited to the teaching to realize the twofold non-self, eliminate the two obscurations, and then advance into the Mahāyāna, until they attain ultimate comprehension and proceed toward Buddhahood, thereby realizing the inconceivable ultimate realm of all Tathāgatas.

“如众色摩尼，善能饶益一切众生。以一切法境界，无尽身财，摄养一切。”就像摩尼宝珠能映照种种色相一样，大乘菩萨能善巧地利益一切众生。大乘菩萨须通达一切法的修行境界，就像有无尽的身相和财物一样，能摄受滋养一切众生。由于上述原因，所以身为大乘的大慧菩萨请佛开示小乘的“四向四果”之法。

“Like a many-colored maṇi jewel, he will be able skillfully to benefit all sentient beings. With the realms of all dharmas and inexhaustible bodies and wealth, he will embrace and nurture all.” Just as a maṇi jewel can reflect all manner of forms and colors, a Mahāyāna bodhisattva can skillfully benefit all sentient beings. A Mahāyāna bodhisattva must comprehend all realms of Dharma practice and, as though possessing inexhaustible bodily forms and wealth, be able to embrace and nurture all sentient beings. For these reasons, Mahāmati, though a Mahāyāna bodhisattva, asks the Buddha to explain the teaching of the Lesser Vehicle’s “four paths and four fruits.”

【佛告大慧，谛听谛听，善思念之，今为汝说。大慧白佛言，善哉世尊，唯然听受。佛告大慧，有三种须陀洹、须陀洹果差别。云何为三？谓下、中、上。下者，极七有生。中者，三五有生而般涅　。上者，即彼生而般涅　。】

[The Buddha said to Mahāmati: “Listen carefully, listen carefully, and ponder this well. I shall now explain it to you.” Mahāmati said to the Buddha: “Excellent, World-Honored One. Yes, I shall listen and receive it.” The Buddha said to Mahāmati: “There are three distinctions among srotāpannas and the fruit of srotāpannahood. What are these three? They are inferior, middling, and superior. Those of inferior capacity undergo at most seven births. Those of middling capacity enter parinirvāṇa after three or five births. Those of superior capacity enter parinirvāṇa in that very birth.”]

“佛告大慧，谛听谛听，善思念之，今为汝说。大慧白佛言，善哉世尊，唯然听受。”这段经文，都能看懂，不用解释。“佛告大慧，有三种须陀洹、须陀洹果差别。

“The Buddha said to Mahāmati: ‘Listen carefully, listen carefully, and ponder this well. I shall now explain it to you.’ Mahāmati said to the Buddha: ‘Excellent, World-Honored One. Yes, I shall listen

	and receive it.’” This passage is readily understood and needs no explanation. “The Buddha said to Mahāmati: ‘There are three distinctions among srotāpannas and the fruit of srotāpannahood.’”
云何为三？”佛告诉大慧菩萨，须陀洹向须陀洹果有三种差别，哪三种呢？“谓下、中、上。”有下、中、上三种根性的不同。“下者，极七有生。	“What are these three?” The Buddha tells Bodhisattva Mahāmati that there are three distinctions among those on the path toward srotāpannahood and those who have attained its fruit. What are these three? “They are inferior, middling, and superior.” There are three differences of capacity: inferior, middling, and superior. “Those of inferior capacity undergo at most seven births.”
”下根人，须经七番生死，生生修行，才能越过须陀洹，上上升进到后三个果位，即所谓“七返人天”。“中者，三五有生而般涅　。”中根人，或三生或五生，就能上上升进到后三个果位。“上者，即彼生而般涅　。”上根人，得初果之后，即于当生超至四果，急速证入真空涅　。	Those of inferior capacity must pass through seven rounds of birth and death, cultivating practice in life after life, before they can pass beyond srotāpannahood and advance successively to the remaining three fruits; this is what is called “seven returns among humans and devas.” “Those of middling capacity enter parinirvāṇa after three or five births.” Those of middling capacity can advance successively to the remaining three fruits after either three or five births. “Those of superior capacity enter parinirvāṇa in that very birth.” Those of superior capacity, having attained the first fruit, advance to the fourth fruit within that same life and swiftly realize true-emptiness nirvāṇa.
【此三种有三结：下、中、上。云何三结？谓身见、疑、戒取。是三结差别，上上升进，得阿罗汉。】	[“Mahāmati, these three kinds have three fetters: inferior, middling, and superior. What are the three fetters? They are the view of a body, doubt, and attachment to precepts and observances. Through the successive advancement of these three fetters, one attains arhatship.”]
结，是烦恼的异名，可以直白地理解为“心结”。下、中、上三种根性，都要解开这三个心结。哪三个心结呀？就是“身见、疑、戒取”。因为根性有“下、中、上”之不同，所以这三结也有“下、中、上”之差别。通过修行，解开三结，证须陀洹果。再上上升进，直至证得阿罗汉果。	A fetter is another name for affliction and may be understood plainly as a “knot in the mind.” Those of inferior, middling, and superior capacities must all untie these three knots in the mind. What are these three knots? They are “the view of a body, doubt, and attachment to precepts and observances.” Because capacities differ as inferior, middling, and superior, these three fetters likewise have inferior, middling, and superior distinctions. Through cultivation, one unties the three fetters and realizes

	the fruit of srotāpannahood. One then advances successively until attaining the fruit of arhatship.
【大慧，身见有二种，谓俱生及妄想，如缘起妄想、自性妄想。譬如依缘起、自性，种种妄想自性计著生。】	[“Mahāmati, there are two kinds of view of a body: co-arisen and imagined, just as there are imagined dependent arising and imagined self-nature. For example, based on dependent arising and self-nature, attachment to the self-nature of various imaginings arises.”]
身见有两种——俱生身见、妄想身见，就像那缘起妄想、自性妄想一样。缘起妄想在《楞严经》里叫做“因缘性”，自性妄想在《楞严经》里叫做“自然性”。	There are two kinds of view of a body: co-arisen view of a body and imagined view of a body, just as there are imagined dependent arising and imagined self-nature. In the Śūraṅgama Sūtra, imagined dependent arising is called “causal nature,” while imagined self-nature is called “spontaneous nature.”
依这两种妄想会生起什么呢？“依缘起、自性，种种妄想自性计著生。”依这两种妄想，会生起种种妄想自性计著。	What arises based on these two kinds of imagining? “Based on dependent arising and self-nature, attachment to the self-nature of various imaginings arises.” Based on these two kinds of imagining, attachment to the self-nature of various imaginings arises.
我们已经知道，妄想自性又称“遍计所执性”，那么，“妄想自性计著”，这里的“计著”，不正是“所执”的意思么。“种种妄想自性计著”，这遍计所执性还分好多种么？是的，在讲完“身见、疑、戒取”之后，稍后就讲了十二种妄想自性。现在回到两种身见的内容上，请看下文。	We already know that the self-nature of imagining is also called “the nature of pervasive discrimination and attachment.” Thus, in “attachment to the self-nature of imagining,” does not “attachment” mean precisely what is meant by “that which is grasped”? Does the nature of pervasive discrimination and attachment comprise many kinds? Yes. After explaining “the view of a body, doubt, and attachment to precepts and observances,” the text later discusses twelve kinds of imagined self-nature. Let us now return to the two kinds of view of a body. Please read on.
【以彼非有非无，非有无，无实妄想相。故愚夫妄想，种种妄想自性相计著。如热时焰，鹿渴水想，是须陀洹妄想身见。彼以人无我摄受无性，断除久远无知计著。】	[“Since they are neither existent nor nonexistent, neither existent-and-nonexistent, they are unreal characteristics of imagination. Therefore, foolish ordinary people imagine and become attached to the characteristics of the self-nature of various imaginings. Like shimmering heat or a thirsty deer imagining water, this is the imagined view of a body of a srotāpanna. By embracing the insubstantiality of the non-self of persons, he eliminates the

	attachments of ignorance accumulated over a long time.”]
这段经文说的是妄想身见。妄想身见就是执著色身是“我”。其实，色身既非实有，也非实无，他不在有无里，他不存在“实有”或“实无”，他是无实的妄想相。	This passage discusses the imagined view of a body. The imagined view of a body is attachment to the physical body as “self.” Yet the physical body is neither truly existent nor truly nonexistent. It does not fall within existence and nonexistence; it does not possess either “true existence” or “true nonexistence.” It is an unreal characteristic of imagination.
“故愚夫妄想，种种妄想自性相计著”，刚才已经解释了“种种妄想自性相计著”。执著色身是“我”，这样的身见是“遍计所执性”造成的，是愚痴凡夫的妄想，所以叫做“妄想身见”。“如热时焰，鹿渴水想。	“Therefore, foolish ordinary people imagine and become attached to the characteristics of the self-nature of various imaginings.” We have just explained “attachment to the characteristics of the self-nature of various imaginings.” Attachment to the physical body as “self” is a view of a body produced by the nature of pervasive discrimination and attachment. It is the imagining of deluded ordinary people and is therefore called the imagined view of a body. “Like shimmering heat or a thirsty deer imagining water.”
是须陀洹妄想身见，彼以人无我摄受无性，断除久远无知计著。”前边已经讲到过“渴鹿驰焰”，这里不再多说。妄想身见，就像“渴鹿驰焰”一样，其实是认假作真。须陀洹修学“人无我”，了知色身无实性，从而断除那久远劫来无知计著之习气。	“This is the imagined view of a body of a srotāpanna. By embracing the insubstantiality of the non-self of persons, he eliminates the attachments of ignorance accumulated over a long time.” We have already discussed the image of a thirsty deer chasing a mirage, so there is no need to say more here. The imagined view of a body is like a thirsty deer chasing a mirage: it mistakes the false for the real. A srotāpanna cultivates the non-self of persons and knows that the physical body lacks any real nature, thereby eliminating the habitual tendencies of ignorant attachment accumulated over countless eons.
【大慧，俱生者，须陀洹身见。自他身等四阴，无色相故。色生造及所造故，展转相因相故，大种及色不集故。须陀洹观有无品不现，身见则断。如是身见断，贪则不生，是名身见相。】	[“Mahāmati, the co-arisen [view of a body] is the view of a body of a srotāpanna. The four aggregates of oneself and others’ bodies lack material characteristics. Material form is produced and is that which is produced; they arise successively as mutual causes and characteristics, and the great elements and material form do not gather together. When a srotāpanna observes that the categories of existence and nonexistence do

	not appear, the view of a body is eliminated. When this view of a body is eliminated, craving does not arise. This is called the characteristic of the view of a body.”]
这段经文说的是俱生身见。色身是色阴，五阴除去色阴，还剩“受、想、行、识”四阴。“自他身等四阴”，自己和他人都有这四阴。这四阴并没有色相，不能称为“身”。这四阴是跟色身同时生起的，故称“生”。	This passage discusses the co-arisen view of a body. The physical body is the aggregate of form. Of the five aggregates, after excluding the aggregate of form, there remain the four aggregates of feeling, perception, formations, and consciousness. “The four aggregates of oneself and others’ bodies” means that both oneself and others possess these four aggregates. These four aggregates have no material characteristics and cannot be called a “body.” They arise simultaneously with the physical body and are therefore called “co-arisen.”
那么，色身呢？“色生造及所造故，展转相因相故，大种及色不集故”——色身的生起，地水火风四大种是“能造化”，色身是“所造化”。四大种辗转凝聚、互相作用，以此为因，造化色身。	What, then, of the physical body? “Material form is produced and is that which is produced; they arise successively as mutual causes and characteristics, and the great elements and material form do not gather together.” In the arising of the physical body, the four great elements of earth, water, fire, and wind are what can produce, while the physical body is what is produced. The four great elements gather and interact in mutual succession, and on this basis they produce the physical body.
四大种以及色身都不是以固定的形态集聚不变的，而是刹那刹那在变，暂时凝聚，终归变灭。五阴就是五种聚集，上文是说，这五种聚集都不可得。应该注意到上文中的三个“故”，故，就是缘故。	Neither the four great elements nor the physical body gathers in a fixed and unchanging form. Rather, they change moment by moment, gathering temporarily and ultimately disintegrating. The five aggregates are simply five kinds of gathering. The preceding passage says that none of these five kinds of gathering can be obtained. We should note the three instances of “therefore” in the preceding passage: “therefore” indicates a reason.
以五阴都不可得的缘故，须陀洹对此是何知何见哪？“须陀洹观有无品不现，身见则断。如是身见断，贪则不生，是名身见相。”——“色、受、想、行、识”五种聚集都不可得，都表现出既非“实有”也非“实无”。	Since none of the five aggregates can be obtained, what is the srotāpanna’s understanding and view of this? “When a srotāpanna observes that the categories of existence and nonexistence do not appear, the view of a body is eliminated. When this view of a body is eliminated, craving does not arise. This is called the characteristic of the view of a

	body.” The five kinds of gathering—form, feeling, perception, formations, and consciousness—cannot be obtained; all manifest as neither “truly existent” nor “truly nonexistent.”
“有、无”两品都没有表现，这就是“有无品不现”。须陀洹由此观察，既不执有，也不著无，从而断除俱生身见，于色身不生贪求之念。这就是须陀洹在“身见”方面的情形——“是名身见相”。	Neither of the two categories, existence and nonexistence, appears; this is what is meant by “the categories of existence and nonexistence do not appear.” Through this observation, the srotāpanna neither clings to existence nor attaches to nonexistence, thereby eliminating the co-arisen view of a body and no longer giving rise to craving for the physical body. This is the srotāpanna’s condition with respect to the view of a body: “This is called the characteristic of the view of a body.”
前边说过：“云何三结？谓身见、疑、戒取。”现在“身见”讲完了，该讲“疑、戒取”了。请看下文。	Earlier it was said: “What are the three fetters? They are the view of a body, doubt, and attachment to precepts and observances.” Now that the view of a body has been explained, doubt and attachment to precepts and observances should be explained next. Please read on.
【大慧，疑相者，谓得法善见相故，及先二种身见妄想断故，疑法不生，不于余处起大师见，为净不净。是名疑相须陀洹断。】	[“Mahāmati, the characteristic of doubt is this: because one has attained the Dharma and correctly seen its characteristics, and because the imaginings of the first two kinds of view of a body have been eliminated, doubt concerning the Dharma does not arise. One does not form the view that any other teacher is a great master, whether [their teaching is] pure or impure. This is called the elimination of the characteristic of doubt by a srotāpanna.”]
所谓疑相是什么呢？那就是，已得到了佛法的正确见解，对“俱生、妄想”两种身见已经断除，则疑法之心永断不生。明了邪正，不再于其余外道生起大师想，不再被外道邪论所误。不再怀疑佛所说的法是净还是不净。这三种疑虑既断，疑相即断。这就是须陀洹断除疑相的情形——“是名疑相须陀洹断”。	What is meant by the characteristic of doubt? It is that, having attained a correct understanding of the Buddhadharma and eliminated the two kinds of view of a body—co-arisen and imagined—doubt concerning the Dharma is permanently eliminated and does not arise again. One understands what is deviant and what is correct, no longer regarding teachers of other non-Buddhist paths as great masters or being misled by their erroneous theories. One no longer doubts whether the Dharma taught by the Buddha is pure or impure. Once these three doubts are eliminated, the characteristic of doubt is eliminated. This is how a

	srotāpanna eliminates the characteristic of doubt: “This is called the elimination of the characteristic of doubt by a srotāpanna.”
【大慧，戒取者，云何须陀洹不取戒？谓善见受生处苦相故，是故不取。大慧，取者，谓愚夫决定受习苦行，为众具乐，故求受生。彼则不取，除回向自觉胜，离妄想，无漏法相行方便，受持戒支。是名须陀洹取戒相断。】	[Mahāmati, what is meant by clinging to precepts? Why does a srotāpanna not cling to precepts? Because he clearly sees the suffering inherent in the places of rebirth; therefore, he does not cling to them. Mahāmati, clinging means that foolish ordinary people, determined to undertake and cultivate ascetic practices for the sake of the pleasures enjoyed by the multitudes, seek rebirth. A srotāpanna does not cling to such practices, except when, dedicating them to supreme self-realization and free from deluded thought, he upholds branches of discipline as skillful means for practicing the characteristics of undefiled dharmas. This is called the cessation, in a srotāpanna, of the characteristic of clinging to precepts.]
所谓戒取是什么呢？是指“戒禁取”，就是不受种种邪戒，不受无益之苦行。外道制定鸡戒、狗戒、聋戒、盲戒等种种苦行，以此作为来世生天之因，说什么今世诸苦受尽，来世纯是受乐。	What is meant by clinging to precepts? It refers to “clinging to rules and prohibitions”: not undertaking various false precepts or useless ascetic practices. Non-Buddhist paths prescribe such ascetic practices as chicken precepts, dog precepts, deaf precepts, and blind precepts, taking them as causes for rebirth in heaven in a future life. They say that once all the sufferings of this life have been exhausted, one will enjoy nothing but happiness in future lives.
为什么须陀洹不执取种种邪戒呢？因为须陀洹善于明见种种苦相，这些苦相并不是来世受乐之因，此乐也不是涅　乐，所以不执取这些邪戒。	Why does a srotāpanna not cling to the various false precepts? Because a srotāpanna clearly sees the various aspects of suffering. These sufferings are not causes of happiness in future lives, and such happiness is not the bliss of nirvāṇa. Therefore, he does not cling to these false precepts.
愚痴的凡夫盲目信仰这些邪说，为求来世的欲乐，决定受持这无益的苦行，以为这些苦行是生天之因。须陀洹不执取无益的苦行，除非是回向给如来自觉胜智，为了断妄想，作为无漏法的方便法，而受持某些苦行。上述就是须陀洹断除戒取的情形——“是名须陀洹取戒相断”。	Deluded ordinary people blindly believe these false teachings. Seeking sensual pleasures in future lives, they resolutely undertake and uphold these useless ascetic practices, believing them to be causes of rebirth in heaven. A srotāpanna does not cling to useless ascetic practices, unless they are dedicated to the Tathāgata’s supreme wisdom of self-realization, undertaken to eliminate deluded

	thoughts, and used as skillful means for undefiled dharmas. This is the situation meant by a srotāpanna's cessation of clinging to precepts: "This is called the cessation, in a srotāpanna, of the characteristic of clinging to precepts."
【须陀洹断三结，贪痴不生。若须陀洹作是念，此诸结我不成就者，应有二过，堕身见及诸结不断。】	[A srotāpanna severs the three fetters, and greed and delusion do not arise. If a srotāpanna were to think, "These fetters are no longer present in me," there would be two faults: he would fall into the view of a body-self, and the various fetters would remain unsevered.]
须陀洹断了"身见、疑、戒取"三结，则不生贪痴之心。如果须陀洹自负地以为，我没有身见等三结，无须再断除三结。这种想法有两种错误。一、这种想法没有发现身见，其实已经堕入身见了。二、身见是根本，诸结是支末。根本未除，支末怎会断。	When a srotāpanna has severed the three fetters of "view of a body-self, doubt, and clinging to precepts," thoughts of greed and delusion do not arise. If a srotāpanna complacently thinks, "I no longer have the three fetters, such as the view of a body-self; there is no need to sever them further," this thought contains two errors. First, it fails to recognize the view of a body-self and has in fact already fallen into it. Second, the view of a body-self is the root, while the other fetters are branches. If the root has not been removed, how can the branches be severed?
【大慧白佛言，世尊，世尊说众多贪欲，彼何者贪断？佛告大慧，爱乐女人，缠绵贪著，种种方便，身口恶业，受现在乐，种未来苦。彼则不生，所以者何？得三昧正受乐故，是故彼断，非趣涅　贪断。】	[Mahāmati said to the Buddha, "World-Honored One, you have spoken of many kinds of craving. Which craving is severed by a srotāpanna?" The Buddha said to Mahāmati, "Delighting in women, becoming entangled in and attached to them, resorting to various means, committing evil deeds of body and speech, enjoying pleasure in the present and receiving suffering in the future—these do not arise in him. Why? Because he has attained the bliss of proper absorption in samādhi. Thus these are severed in him, but not the craving that inclines toward nirvāṇa."]
大慧菩萨说：世尊，您曾说过众多贪欲，须陀洹断的是哪种贪欲呢？佛告诉大慧菩萨：就象"爱乐女人，缠绵贪著"等种种欲乐方便，造下身口恶业，受现在乐，种未来苦。须陀洹则不生起这些欲乐，为什么呢？因为须陀洹已得三昧正受之乐。所以，须陀洹断的是欲乐之贪，却未断趣向涅　之贪。	Mahāmati Bodhisattva said, "World-Honored One, you have spoken of many kinds of craving. Which kind of craving does a srotāpanna sever?" The Buddha told Mahāmati Bodhisattva: It is like delighting in women, becoming entangled in and attached to them, and pursuing various means of sensual pleasure, thereby committing evil deeds of body and speech, enjoying pleasure in the present,

	and receiving suffering in the future. Such sensual pleasures do not arise in a srotāpanna. Why? Because a srotāpanna has attained the bliss of proper absorption in samādhi. Thus, a srotāpanna severs craving for sensual pleasure but has not severed craving that inclines toward nirvāṇa.
上面的经文讲述了初果须陀洹，下面开始讲二果斯陀含、三果阿那含、四果阿罗汉。	The preceding sūtra passage discussed the first fruition, that of the srotāpanna. It now begins to discuss the second fruition, the sakadāgāmin; the third fruition, the anāgāmin; and the fourth fruition, the arhat.
【大慧，云何斯陀含相？谓顿照色相妄想，生相见相不生，善见禅趣相故。顿来此世，尽苦际，得涅　。是故名斯陀含。】	[Mahāmati, what are the characteristics of a sakadāgāmin? They are the sudden illumination of deluded thoughts regarding the appearances of form; the non-arising of the characteristics of arising and views; and clear discernment of the characteristics of the destination of dhyāna. He returns suddenly to this world, reaches the end of suffering, and attains nirvāṇa. Therefore, he is called a sakadāgāmin.]
先解词：“色相妄想”——色相，指色等五阴之相。五阴，为妄想所生，本无自体。“生相见相”——生相，即前述“身见”等诸结。见相，即种种邪见妄想。再看两个“顿”字——顿照、顿来。顿照，即顿时就能明白。	Let us first explain the terms. “Deluded thoughts regarding the appearances of form”: appearances of form refer to the appearances of the five aggregates, beginning with form. The five aggregates arise from deluded thought and originally have no inherent substance. “The characteristics of arising and views”: the characteristic of arising refers to the various fetters mentioned above, such as the view of a body-self. The characteristic of views refers to the various deluded thoughts of false views. Now consider the two instances of “sudden”: sudden illumination and sudden return. Sudden illumination means being able to understand immediately.
顿来，即顿时就来，来之能尽。这比须陀洹快多了，须陀洹“极七有生”，斯陀含“一往来”即得涅　。（《金刚经》云：斯陀含名一往来……）	Sudden return means returning immediately, and being able to bring this return to an end. This is much quicker than for a srotāpanna: a srotāpanna undergoes at most seven rebirths, whereas a sakadāgāmin attains nirvāṇa after “one return.” (The Diamond Sūtra says: “A sakadāgāmin is called a once-returner . . .”)
斯陀含是什么样的？是这样的：顿时照了妄想本空五阴非有，从而不起诸结不生邪见，善能明见禅定归趣之	What is a sakadāgāmin like? It is thus: one immediately realizes that deluded thoughts are

相。顿时再来此世，即此一往来，就能断尽苦际，证得涅　。这就是斯陀含。	originally empty and that the five aggregates are not truly existent. Consequently, the various fetters do not arise, false views do not arise, and one clearly discerns the characteristics of the destination of meditative absorption. Returning once more to this world, in this single return one can bring suffering to its end and attain nirvāṇa. This is a sakadāgāmin.
【大慧，云何阿那含？谓过去、未来、现在色相，性非性，生、见过患，使妄想不生故，及结断故。名阿那含。】	[Mahāmati, what is an anāgāmin? It is one for whom the appearances of form in the past, future, and present, their nature and non-nature, and the faults of arising and views cause deluded thoughts not to arise and the fetters to be severed. This is called an anāgāmin.]
“色相，性非性”——又一次看到“性非性”，也就是说，色受想行识五蕴之相，既不是有、也不是无，只是妄想堆积而已。对应上段经文的“顿照色相妄想”。“生、见过患”——正好对应上段经文的“生相见相不生”。“使妄想不生故，及结断”——对应上段经文的“善见禅趣相”。	“The appearances of form, their nature and non-nature”: here again we encounter “nature and non-nature.” That is to say, the appearances of the five aggregates—form, feeling, perception, formations, and consciousness—are neither existent nor nonexistent; they are merely accumulations of deluded thought. This corresponds to “the sudden illumination of deluded thoughts regarding the appearances of form” in the preceding passage. “The faults of arising and views” corresponds precisely to “the non-arising of the characteristics of arising and views” in the preceding passage. “Causing deluded thoughts not to arise and the fetters to be severed” corresponds to “clear discernment of the characteristics of the destination of dhyāna” in the preceding passage.
阿那含是什么样的？是这样的：如上述斯陀含，还须一往来，而阿那含顿断“过去、现在、未来”三际。既断未来际，就无须再来此世，即能断尽苦际，证得涅　。这就是阿那含。	What is an anāgāmin like? As stated above, a sakadāgāmin still requires one return, whereas an anāgāmin immediately severs the three divisions of time—past, present, and future. Having severed the future division of time, one need not return to this world again, but can bring suffering to its end and attain nirvāṇa. This is an anāgāmin.
【大慧，阿罗汉者，谓诸禅、三昧、解脱、力、明。烦恼、苦、妄想，非性。故名阿罗汉。】	[Mahāmati, an arhat is one who possesses the various dhyānas, samādhis, liberations, powers, and insights, and for whom afflictions, suffering, and deluded thoughts are without inherent nature. Therefore, he is called an arhat.]

先解词：“诸禅、三昧”——这里的“诸禅”指有出有入的世间禅定，如四禅八定等。这里的“三昧”指无出无入的出世间无漏禅定。“解脱”——对于解脱，有很多种解释。这里可以简单地理解为“慧解脱”。	Let us first explain the terms. “The various dhyānas and samādhis”: here, “the various dhyānas” refers to worldly meditative absorptions, which one enters and emerges from, such as the four dhyānas and eight meditative attainments. Here, “samādhi” refers to supramundane undefiled meditative absorption, in which there is neither entering nor emerging. “Liberation” has many interpretations. Here, it may simply be understood as “liberation through wisdom.”
慧解脱，正是阿罗汉所具有的。“力、明”——力有五力、十力，名有五明、十明，等诸多解释。这里可以简单地理解为三明六通。以上是褒义的，还有贬义的“烦恼、苦、妄想”，就不多解释了。	Liberation through wisdom is precisely what an arhat possesses. “Powers and insights”: powers have many explanations, including the five powers and ten powers; insights have many explanations, including the five insights and ten insights. Here, they may simply be understood as the three insights and six supernormal powers. These are favorable terms. There are also the unfavorable terms “afflictions, suffering, and deluded thoughts,” which need no further explanation.
具有上述褒义，而对上述贬义断尽无余，就叫做阿罗汉。	One who possesses the favorable qualities described above and has completely eliminated the unfavorable qualities described above is called an arhat.
【大慧白佛言，世尊，世尊说三种阿罗汉，此说何等阿罗汉？世尊，为说寂静一乘道？为菩萨摩诃萨方便示现阿罗汉？为佛化化？】	[Mahāmati said to the Buddha, “World-Honored One, you have spoken of three kinds of arhats. Which kind of arhat is meant here? World-Honored One, does this refer to the arhat of the tranquil path of the One Vehicle? To an arhat manifested by bodhisattva mahāsattvas as a skillful means? Or to an arhat transformed by the Buddha?”]
大慧菩萨问：世尊曾说过三种阿罗汉，上面说的是哪一种阿罗汉啊？是“寂静一乘道”阿罗汉呢？还是“菩萨摩诃萨方便示现”阿罗汉呢？还是“佛化化”阿罗汉？	Mahāmati Bodhisattva asked, “The World-Honored One has spoken of three kinds of arhats. Which kind of arhat is being discussed above? Is it the arhat of the ‘tranquil path of the One Vehicle’? Or the arhat whom bodhisattva mahāsattvas manifest as a skillful means? Or the arhat transformed by the Buddha?”
这里，“寂静一乘道”之“一乘”，是指“声闻、缘觉、菩萨”三乘的第一乘——声闻乘。	Here, the “One Vehicle” in “the tranquil path of the One Vehicle” refers to the first of the three vehicles—śrāvakas, pratyekabuddhas, and bodhisattvas—namely, the Śrāvaka Vehicle.

【佛告大慧，得寂静一乘道声闻，非余。余者，行菩萨行，及佛化化。巧方便本愿故，于大众中示现受生，为庄严佛眷属故。大慧，于妄想处，种种说法。谓得果、得禅、禅者入禅，故。示现得自心现量得果相，说名得果。】	[The Buddha said to Mahāmati, “It refers to the śrāvaka who has attained the tranquil path of the One Vehicle, not to the others. The others practice the bodhisattva conduct or are transformed by the Buddha. Through skillful means and the power of their original vows, they manifest rebirth among the multitudes in order to adorn the Buddha’s retinue. Mahāmati, in the realm of deluded thought they teach various dharmas, speaking of attaining fruition, attaining dhyāna, and meditators entering dhyāna. Thus they manifest the characteristics of attaining fruition through the directly realized measure of their own mind, and this is called attaining fruition.”]
佛告诉大慧菩萨：上面是说“寂静一乘道”阿罗汉，而不是后两种。后两种是菩萨方便示现，或者是佛所化。	The Buddha told Mahāmati Bodhisattva: The preceding passage refers to the arhat of the “tranquil path of the One Vehicle,” not to the latter two kinds. The latter two are manifestations by bodhisattvas as skillful means, or those transformed by the Buddha.
后两种并不住于寂静一乘，而是不住涅　、不厌生死，依佛菩萨的本愿力，于大众中，示现受生，为佛的眷属增光添彩。增什么光添什么彩呀？“于妄想处，种种说法”。于妄想处说什么法呀？“谓得果、得禅、禅者入禅”。	The latter two do not abide in the tranquil One Vehicle. Rather, without abiding in nirvāṇa and without becoming weary of birth and death, they rely on the power of the original vows of Buddhas and bodhisattvas to manifest rebirth among the multitudes, thereby adorning the Buddha’s retinue. How do they adorn it? “In the realm of deluded thought, they teach various dharmas.” What dharmas do they teach in the realm of deluded thought? “They speak of attaining fruition, attaining dhyāna, and meditators entering dhyāna.”
原来是说得了什么果位（刚说过四果），悟得什么禅。这些未离“妄想处”，所以说“悉远离”。远离有得有证，也不碍方便示现，示现得自心现量之相，示现得果相，如前述褒义，说成是得证阿罗汉果。	They speak of attaining particular fruitions—just as the four fruitions were discussed—and realizing particular dhyānas. These have not departed from “the realm of deluded thought,” and so it is said that they are “all far removed.” Though far removed from attainment and realization, this does not hinder skillful manifestations. They manifest the characteristics of attaining fruition through the directly realized measure of their own mind, manifest the characteristics of attaining fruition, and, in the favorable sense explained above, speak of attaining and realizing arhatship.

那么，既然有得有证，都是依于妄想而说，那还要示现这些作什么？《金刚经》云“一合相者，即是不可 ，但凡夫之人，贪著其事。”因为他贪著其事，便借此事方便引导，所以须要方便示现。先以欲钩牵，后令入佛智。	Then, if attainment and realization are all spoken of in reliance on deluded thought, why manifest them at all? The Diamond Sūtra says, “What is called a composite appearance is in fact inexpressible, but ordinary people are attached to such things.” Because they are attached to such things, one uses them as skillful means to guide them. Therefore, such skillful manifestations are necessary. First entice them with the hook of desire; afterward, lead them into the Buddha’s wisdom.
【复次大慧，欲超禅、无量无色界者，当离自心现量相。】	[Furthermore, Mahāmati, those who wish to transcend dhyāna and the immeasurable and formless realms should depart from the appearances of the directly realized measure of their own mind.]
先解词：“禅”——初禅、二禅、三禅、四禅。“无量无色”——无量，是指空无边处、识无边处。无色，是指无所有处、非想非非想处。	Let us first explain the terms. “Dhyāna” refers to the first, second, third, and fourth dhyānas. “The immeasurable and formless” refers to the immeasurable realms of infinite space and infinite consciousness, and the formless realms of nothingness and neither perception nor non-perception.
欲要超越天界，实证解脱者，应当离开自心现量相。因为心也不可得。	Those who wish to transcend the heavenly realms and directly realize liberation should depart from the appearances of the directly realized measure of their own mind, because even mind cannot be obtained.
【大慧，受、想、正受，超自心现量者，不然。何以故？有心量故。】	[Mahāmati, feeling, thought, and proper absorption are not transcendence of the directly realized measure of one’s own mind. Why not? Because there is still the measure of mind.]
先解词：“受”——感受。想——思虑。正受——禅定。还有感受、思虑、禅定在，便认为是超自心现量，不是啊！为什么不是呢？因为感受、思虑、禅定都没有离开心，还有心量在，还没有超越自心现量。	Let us first explain the terms. “Feeling” means sensation. “Thought” means reflection. “Proper absorption” means meditative absorption. So long as feeling, reflection, and meditative absorption remain, one may think that one has transcended the directly realized measure of one’s own mind—but this is not so. Why not? Because feeling, reflection, and meditative absorption have not departed from mind. The measure of mind still remains, and one has not yet transcended the directly realized measure of one’s own mind.

【尔时世尊欲重宣此义，而说偈言：】【诸禅四无量　无色三摩提　一切受想灭　心量彼无有】	[At that time, the World-Honored One, wishing to restate this meaning, spoke these verses:] [The various dhyānas, the four immeasurables, and the formless samādhis; when all feeling and thought cease, the measure of mind is not found there.]
“诸禅四无量”——指色界四禅定：离生喜乐地（初禅）、定生喜乐地（二禅）、离喜妙乐地（三禅）、舍念清净地（四禅）。“无色三摩提”——指无色界四禅定：空无边、识无边、无所有、非想非非想。“一切受想灭”——指灭尽定（灭受想定）。“心量彼无有”——上述九次第定，皆是取著自心现量，而于彼中实无一法可得。	“The various dhyānas and the four immeasurables” refers to the four meditative absorptions of the form realm: the stage of joy and bliss born of seclusion, the stage of joy and bliss born of concentration, the stage of sublime bliss free from joy, and the stage of purity of equanimity and mindfulness. “The formless samādhis” refers to the four meditative absorptions of the formless realm: infinite space, infinite consciousness, nothingness, and neither perception nor non-perception. “All feeling and thought cease” refers to the cessation of feeling and perception. “The measure of mind is not found there” means that the nine successive meditative attainments described above all involve grasping at the directly realized measure of one’s own mind, yet in them there is truly not a single dharma to be obtained.
【须陀　那果　往来及不还　及与阿罗汉　斯等心惑乱】	[The fruition of the srotāpanna, the once-returner and the non-returner, and also the arhat—these are confusions of the mind.]
“须陀　那果”——即初果须陀洹。“往来及不还”——“往来”，一往来，即二果斯陀含。“不还”，不还果，即三果阿那含。“及与阿罗汉”——即四果阿罗汉。“斯等心惑乱”——上述四果，皆是心性迷惑痴乱，取涅　相，未离计著，不知生死涅　皆是自心所现、皆如梦幻空花，而妄取涅　为实。	“The fruit of srotāpanna”—that is, the first fruit, srotāpanna. “The once-returner and the non-returner”—“once-returner” means one return, namely the second fruit, sakadāgāmin. “Non-returner,” the fruit of non-returning, is the third fruit, anāgāmin. “And the arhat”—that is, the fourth fruit, arhat. “Their minds are confused by delusion”—the above four fruits all arise from deluded and confused minds that grasp at the appearance of nirvāṇa. They have not left behind conceptual attachment and do not know that birth and death and nirvāṇa are both manifestations of one’s own mind, like dreams, illusions, and flowers in empty space; instead, they mistakenly take nirvāṇa to be real.
【禅者禅及缘　断知见真谛　此则妄想量　若觉得解脱】	The meditator, meditation, and its conditions; severing knowledge and views of the true truth—

	these are measures of deluded thought. If one awakens to this, one attains liberation.
“禅者禅及缘”——修禅定者，和所修之禅定，以及于禅定中所缘之定相。“断知见真谛”——“断”是断集。“知”是知苦。“见真谛”是指明见“灭、道”之真谛。这句是指小乘所修的“苦、集、灭、道”四谛观行。	“The meditator, meditation, and its conditions”—the practitioner of meditative absorption, the meditative absorption being cultivated, and the meditative objects apprehended within that absorption. “Severing knowledge and views of the true truth”—“severing” means eliminating the origin of suffering. “Knowing” means knowing suffering. “Seeing the true truth” means clearly seeing the truths of cessation and the path. This line refers to the contemplation of the four noble truths—suffering, origin, cessation, and path—cultivated in the Lesser Vehicle.
“此则妄想量”——上述小乘所修的四谛观行，是自心妄想分别所现之量，了无实性可得。“若觉得解脱”——若能觉知小乘四谛未离妄想，无实性可得，才能证得究竟解脱。正如《心经》所说——无苦集灭道。	“These are measures of deluded thought”—the contemplation of the four truths cultivated in the Lesser Vehicle, as described above, is a measure manifested by the discriminations of one’s own deluded mind; it has no real nature that can be obtained. “If one awakens to this, one attains liberation”—only if one realizes that the Lesser Vehicle’s four truths have not departed from deluded thought and possess no real nature that can be obtained can one realize ultimate liberation. As the Heart Sūtra says: no suffering, origin, cessation, or path.
【复次大慧，有二种觉，谓观察觉，及妄想相摄受计著建立觉。】	Furthermore, Mahāmati, there are two kinds of awakening: awakening through observation, and awakening through the establishment of grasping and attachment to appearances of deluded thought.
上面说“若觉得解脱”。“觉”有两种，一种是“观察觉”，另一种是“妄想相摄受计著建立觉”。	Above it says, “If one awakens to this, one attains liberation.” There are two kinds of “awakening”: one is “awakening through observation,” and the other is “awakening through the establishment of grasping and attachment to appearances of deluded thought.”
【大慧，观察觉者，谓若觉性自性相，选择离四句，不可得，是名观察觉。大慧，彼四句者，谓离一、异、俱、不俱，有、无、非有非无，常、无常，是名四句。大慧，此四句离，是名一切法。大慧，此四句观察一切法，应当修学。】	Mahāmati, what is awakening through observation? If one awakens to the characteristics of the intrinsic nature of awareness, discerns their freedom from the four propositions, and finds them unobtainable, this is called awakening through observation. Mahāmati, those four

	propositions are freedom from one, different, both, and neither; existent, nonexistent, neither existent nor nonexistent; permanent and impermanent. These are called the four propositions. Mahāmati, freedom from these four propositions is called all dharmas. Mahāmati, one should cultivate the observation of all dharmas as free from these four propositions.
什么是“观察觉”呢？觉破性自性相，选择离开四句，明确了不可得，这样观察，就叫做观察觉。又一次出现“性自性”这个词，不用重复解释了吧。	What is “awakening through observation”? It is to awaken through the characteristics of nature and intrinsic nature, discern freedom from the four propositions, and clearly realize their unobtainability. Such observation is called awakening through observation. The term “nature and intrinsic nature” appears again; there is no need to explain it repeatedly.
“四句”是什么呢？罗列于下：①一、异、亦一亦异、非一非异；②俱、不俱、亦俱亦不俱、非俱非不俱；③有、无、亦有亦无、非有非无；④常、无常、亦常亦无常、非常非无常。离开以上四句的束缚，以智慧观察，就叫做“一切法”。这样的离四句观察，这样的一切法，应当修学。	What are the “four propositions”? They are listed below: (1) one, different, both one and different, neither one nor different; (2) both, not both, both both and not both, neither both nor not both; (3) existent, nonexistent, both existent and nonexistent, neither existent nor nonexistent; (4) permanent, impermanent, both permanent and impermanent, neither permanent nor impermanent. To be free from the bondage of these four propositions and observe with wisdom is called “all dharmas.” This observation free from the four propositions, this all dharmas, should be cultivated.
【大慧，云何妄想相摄受计著建立觉？谓妄想相摄受计著坚湿暖动不实妄想相，四大种，宗、因相、譬喻计著，不实建立而建立，是名妄想相摄受计著建立觉。是名二种觉相。】	Mahāmati, what is awakening through the establishment of grasping and attachment to appearances of deluded thought? It is grasping and attachment to the unreal appearances of deluded thought concerning solidity, moisture, warmth, and movement; to the four great elements; and to tenets, causal characteristics, and analogies—establishing as real what cannot truly be established. This is called awakening through the establishment of grasping and attachment to appearances of deluded thought. These are called the characteristics of the two kinds of awakening.
什么是“妄想相摄受计著建立觉”呢？是指以自心妄想所现之相去摄取、妄计。摄取妄计什么呢？摄取妄计柔	What is “awakening through the establishment of grasping and attachment to appearances of

软与坚硬、干燥与潮湿、温暖与寒冷、动与静等不实妄想相，以为实有这些形态。	deluded thought”? It refers to grasping and falsely imputing appearances manifested by one’s own deluded mind. What does one grasp and falsely impute? One grasps and falsely imputes unreal appearances of deluded thought, such as softness and hardness, dryness and moisture, warmth and coldness, movement and stillness, taking these forms to be truly existent.
摄取妄计地水火风四大物种，以为实有这些色相。摄取妄计“宗、因、喻”等思辨，以为实有这些心相。这些并非实有，不能建立，而强行建立，这就叫做妄想相摄受计著建立觉。简单地说，也就是认假作真。明了这是假，不再认作真，也称为“觉”。	One grasps and falsely imputes the four material elements of earth, water, fire, and wind, taking these material appearances to be truly existent. One grasps and falsely imputes such modes of reasoning as tenets, causes, and analogies, taking these mental appearances to be truly existent. These are not truly existent and cannot be established, yet they are forcibly established. This is called awakening through the establishment of grasping and attachment to appearances of deluded thought. Simply put, it means taking the false for the real. To understand that these are false and no longer take them for real is also called “awakening.”
上述两种，就叫做两种觉相。	These two described above are called the characteristics of the two kinds of awakening.
【若菩萨摩诃萨成就此二觉相，人法无我相，究竟善知方便无所有觉。观察行地，得初地，入百三昧，得差别三昧，见百佛及百菩萨，知前后际各百劫事，光照百刹土。】	If a bodhisattva mahāsattva accomplishes these two characteristics of awakening and the characteristics of the selflessness of persons and dharmas, and ultimately knows well the awakening that all skillful means are without inherent existence, then, through observing the stages of practice, they attain the first bhūmi, enter a hundred samādhis, attain differentiated samādhis, see a hundred Buddhas and a hundred bodhisattvas, know the events of a hundred kalpas in each of the past and future, and illuminate a hundred Buddha-lands with their light.
如果大菩萨成就了这两种觉相，亲证人无我、法无我，就能究竟了知一切方便都归于无所有，善能如此了知，是为正觉。以此正觉之智观察菩萨所行之地，从而证入初地欢喜地，证入百三昧，得差别三昧。初地菩萨以三昧力能见百佛及百菩萨，能知前后际各百劫之事，其光明能照耀百佛刹土。	If a great bodhisattva accomplishes these two characteristics of awakening and directly realizes the selflessness of persons and dharmas, they can ultimately understand that all skillful means return to nonexistence. To be able to understand this well is right awakening. With the wisdom of this right awakening, they observe the stages practiced by

	bodhisattvas and thereby enter the first bhūmi, the Joyful Ground; enter a hundred samādhis; and attain differentiated samādhis. By the power of samādhi, a first-bhūmi bodhisattva can see a hundred Buddhas and a hundred bodhisattvas, know the events of a hundred kalpas in each of the past and future, and illuminate a hundred Buddha-lands with their light.
《摄大乘论》云：菩萨入初地时，证十百明门：一、于一刹那顷，证百三摩地。二、以净天眼，见百佛国。三、以神通力，能动百佛世界。四、能往百佛世界，教化众生。五、能以一身化百类身形，令有情见。	The Mahāyānasaṃgraha says: When a bodhisattva enters the first bhūmi, they realize ten gates of a hundredfold illumination: first, in the space of a single instant, they realize a hundred samādhis. Second, with the pure divine eye, they see a hundred Buddha-lands. Third, through the power of spiritual powers, they can shake a hundred Buddha-worlds. Fourth, they can travel to a hundred Buddha-worlds and teach sentient beings. Fifth, they can transform one body into a hundred kinds of bodily forms for sentient beings to see.
六、能成就百类所化有情。七、若为利益，能留身住世百劫。八、能知前后际百劫事。九、能以智慧入百法明门，洞达晓了。十、能以身观百类眷属。	Sixth, they can bring a hundred kinds of sentient beings to maturity. Seventh, when beneficial, they can retain their body in the world for a hundred kalpas. Eighth, they can know the events of a hundred kalpas in the past and future. Ninth, they can enter a hundred gates of Dharma illumination with wisdom, penetrating and comprehending them. Tenth, they can contemplate a hundred kinds of retinues with their body.
【知上上地相，大愿殊胜，神力自在，法云灌顶，当得如来自觉地。善系心十无尽句，成熟众生，种种变化，光明庄严，得自觉圣乐三昧正受。】	They know the characteristics of ever higher stages; their great vows are extraordinary; they possess mastery of spiritual powers; they receive the Dharma-cloud empowerment; and they will attain the Tathāgata's ground of self-awakening. They skillfully keep the mind on the ten inexhaustible statements, mature sentient beings, manifest various transformations and luminous adornments, and attain the samādhi of the bliss of noble self-awakening.
初地菩萨知晓向上诸地的境界，大愿殊胜，神力自在，乃至证入十地法云地，诸佛灌顶，进而证入如来自觉地，究竟成佛。大菩萨善能心系十无尽句，心系救度众生之事，种种变化，光明庄严，证入如来自觉圣智之乐，得此正定正受。	A first-bhūmi bodhisattva knows the states of the higher grounds. Their great vows are extraordinary and they possess mastery of spiritual powers. They eventually enter the Dharma-cloud Ground of the tenth bhūmi, receive empowerment from the

	Buddhas, and then enter the Tathāgata's ground of self-awakening, ultimately attaining Buddhahood. Great bodhisattvas skillfully keep their minds on the ten inexhaustible statements and on the work of liberating sentient beings. Through various transformations and luminous adornments, they enter the bliss of the Tathāgata's noble wisdom and attain this right meditative absorption and experience.
关于“十无尽句”，《华严经·十地品》中说，菩萨于初欢喜地时，即发十种广大行愿，称为十愿门。而此十大愿门，是以十无尽句而发。此十无尽句，是依十尽句而来，是这么说的：“若此十句有尽，我愿乃尽。	Regarding the “ten inexhaustible statements,” the “Ten Grounds” chapter of the Avataṃsaka Sūtra says that, upon the first Joyful Ground, bodhisattvas make ten kinds of vast vows of practice, called the ten gates of vows. These ten great vow-gates are made on the basis of the ten inexhaustible statements. These ten inexhaustible statements derive from the ten statements of exhaustion, expressed as follows: “If these ten statements were exhausted, then my vows would be exhausted.”
而此十句不可尽，故我愿无有穷尽”。十尽句为：一、众生界尽。二、世界尽。三。虚空界尽。四、法界尽。五、涅　界尽。六、佛出现界尽。七、如来智界尽。八、心所缘界尽。九、佛智所入境界尽，十、世间转、法转、智转界尽。	“But because these ten statements cannot be exhausted, my vows have no end.” The ten statements of exhaustion are: first, the exhaustion of the realm of sentient beings; second, the exhaustion of worlds; third, the exhaustion of the realm of space; fourth, the exhaustion of the dharma realm; fifth, the exhaustion of the realm of nirvāṇa; sixth, the exhaustion of the realm of the appearance of Buddhas; seventh, the exhaustion of the realm of Tathāgata wisdom; eighth, the exhaustion of the realm of objects apprehended by mind; ninth, the exhaustion of the realm entered by Buddha-wisdom; and tenth, the exhaustion of the realm of the transformations of the world, Dharma, and wisdom.
【复次大慧，菩萨摩诃萨当善四大造色。云何菩萨善四大造色？大慧，菩萨摩诃萨作是觉：彼真谛者，四大不生。于彼四大不生，作如是观察。观察已，觉名相妄想分齐，自心现分齐，外性非性，是名心现妄想分齐，谓三界。观彼四大造色，性离四句，通净，离我我所，如实相，自相分段住，无生自相成。】	Furthermore, Mahāmati, bodhisattva mahāsattvas should thoroughly understand material form produced by the four great elements. How do bodhisattvas thoroughly understand material form produced by the four great elements? Mahāmati, bodhisattva mahāsattvas awaken as follows: in ultimate truth, the four great elements do not arise. They observe the non-arising of those four great elements in this way. Having observed thus, they

	awaken to the limits of discriminating thought concerning names and appearances, the limits of manifestations of their own mind, and the nonexistence of external natures. This is called the limits of deluded thought manifested by mind—the three realms. Observing material form produced by the four great elements, they see that its nature is free from the four propositions, penetrative and pure, free from self and what belongs to self; it abides in the divisions of its own characteristics in accordance with reality, and its non-arisen intrinsic characteristics are established.
佛又对大慧菩萨说：大菩萨应当善于觉知“四大造色”。什么是觉知四大造色呢？是这样的觉知：应该这样观察四大的真谛：四大无相，了不可得，并非因生而有，所以说“四大不生”。	The Buddha again said to Bodhisattva Mahāmati: Great bodhisattvas should thoroughly understand “material form produced by the four great elements.” What does it mean to understand material form produced by the four great elements? It is this understanding: one should observe the ultimate truth of the four great elements in this way. The four great elements are without characteristics and utterly unobtainable; they do not exist as something produced by causes. Thus it is said that “the four great elements do not arise.”
观察到这个真谛之后，便可觉知一切名、相、妄想的分别，都是自心所幻现的分别，都没有真实性，这叫做“心现妄想分齐”，这就是所谓的“三界”——欲界、色界、无色界。也就是说，三界都是自心所幻现的分别。	After observing this ultimate truth, one can awaken to the fact that all distinctions of names, appearances, and deluded thought are distinctions illusorily manifested by one’s own mind and have no reality. This is called “the limits of deluded thought manifested by mind,” namely the so-called three realms—the desire realm, form realm, and formless realm. That is, the three realms are all distinctions illusorily manifested by one’s own mind.
这就是“四大造色”。（“分齐”，有分别、界限、范围等意思。）如上观察“四大造色”，其真实性是远离“有、无，断、常”等四句的，其真实性通达而清净，不著不染。	This is “material form produced by the four great elements.” (“Limits” carries such meanings as distinctions, boundaries, and ranges.) When one observes material form produced by the four great elements as described above, its reality is free from the four propositions of existence and nonexistence, annihilation and permanence. Its reality is penetrating and pure, without attachment or defilement.

其真实性远离“我、我所”等等虚妄的相对，如如不动，真实不虚，实相无相，无相而无不相。种种差别之自相各自分段而住，都是幻现，本自无生。无生之自相（三界）就这样形成了。	Its reality is free from such false dualities as self and what belongs to self. It is thusness, unmoving; real and not false. The true characteristic is without characteristics, yet without no characteristics. The intrinsic characteristics of the various distinctions each abide within their own divisions; all are illusory manifestations and are originally unborn. Thus the intrinsic characteristics of non-arising—the three realms—are formed.
【大慧，彼四大种，云何生造色？谓津润妄想大种，生内外水界；堪能妄想大种，生内外火界；飘动妄想大种，生内外风界；断截色妄想大种，生内外地界，色及虚空俱。计著邪谛，五阴集聚，四大造色生。】	Mahāmati, how do those four great elements produce material form? The great element of deluded thought as moistening produces the inner and outer water element; the great element of deluded thought as capable produces the inner and outer fire element; the great element of deluded thought as drifting and moving produces the inner and outer wind element; and the great element of deluded thought as material form that divides and cuts produces the inner and outer earth element, together with material form and space. Through attachment to false truths, the five aggregates assemble, and material form produced by the four great elements arises.
有必要先说说“四大种”了。“地、水、火、风”四大种，是指种性、性质，而不是有相的形态及有形的物质。种，喻意“种子”。由此种子，引发妄动（或者说妄想）。“四大种”就是四个妄想大种。	It is necessary first to explain the “four great elements.” The four great elements—earth, water, fire, and wind—refer to dispositions and qualities, rather than visible forms or tangible matter. The word “element” is figuratively likened to a “seed.” From these seeds, deluded movement—or, in other words, deluded thought—is aroused. The four great elements are the four great elements of deluded thought.
水大，是津润妄想大种；火大，是堪能妄想大种；风大，是飘动妄想大种；地大，是断截色妄想大种。简单直白地说，水大就是浸润的性质，火大就是能量的性质，风大就是运动的性质，地大就是幻现物质的性质。	The water element is the great element of deluded thought as moistening; the fire element is the great element of deluded thought as capable; the wind element is the great element of deluded thought as drifting and moving; and the earth element is the great element of deluded thought as material form that divides and cuts. Simply put, the water element is the quality of moistening, the fire element the quality of energy, the wind element the quality of movement, and the earth element the quality of illusorily manifested matter.

那么，这四个妄想大种，是怎样产生“造色”之幻相的呢？津润妄想大种（水大），产生内外水界的幻相；堪能妄想大种（火大），产生内外火界的幻相；飘动妄想大种，产生内外风界的幻相；断截色妄想大种，产生内外地界的幻相。	How, then, do these four great elements of deluded thought produce the illusory appearance of “produced material form”? The great element of deluded thought as moistening—the water element—produces the illusory appearance of the inner and outer water element. The great element of deluded thought as capable—the fire element—produces the illusory appearance of the inner and outer fire element. The great element of deluded thought as drifting and moving produces the illusory appearance of the inner and outer wind element. The great element of deluded thought as material form that divides and cuts produces the illusory appearance of the inner and outer earth element.
色，就是物质。是物质，就有物质之内、物质之外。一种物质之外可能是另一种物质，也可能是虚空，所以说“色及虚空俱”。这个“　”，是说物质与虚空，都是地大所幻现，就不用把“虚空”另列为一大（空大）了。	Material form means matter. Where there is matter, there is an inside and an outside of matter. Beyond one kind of matter there may be another kind of matter, or there may be space; hence, “material form and space are together.” This “together” means that both matter and space are illusorily manifested by the earth element, so there is no need to list space separately as a great element—the space element.
然而，有时候也把空大另列，而说“地、水、火、风、空”五大。不仅如此，有时候也说“七大”——地、水、火、风、空、见、识。显而易见，“七大”的前五属于物质世界（色之分齐），后二属于精神世界（心之分齐）。	Yet sometimes the element of space is listed separately, yielding the five great elements: earth, water, fire, wind, and space. Moreover, the “seven great elements” are sometimes spoken of: earth, water, fire, wind, space, seeing, and consciousness. Clearly, the first five of the seven belong to the material world (the domain of form), while the latter two belong to the mental world (the domain of mind).
无论产生多少幻相，全是虚幻，全是什么实物都没有产生，全是无生，全是假的，全都不是真谛。然而，由于无明邪见，妄想执著，认假作真，这就是经文里说的“计著邪谛”。	No matter how many illusory appearances arise, they are all unreal. No actual thing has arisen; all are unborn, all are false, and none is ultimate truth. Yet, because of ignorant and erroneous views, deluded thoughts, and attachment, one takes the false for true. This is what the sūtra calls “attachment to false truth.”
计著邪谛会怎么样啊？就会“五阴集聚”，此邪见凝聚“色、受、想、行、识”五阴。	What happens when one attaches to false truth? Then “the five aggregates gather together”: this erroneous view coalesces into the five aggregates

	of form, feeling, perception, formations, and consciousness.
色，会死掉的色身；受，痛苦的感受；想，妄想色身不灭；行，色身却在不可阻挡地逐渐变灭；识，业力种子库，轮回的根本，随业再生新的色身而受报。于是，就依因果律幻现出一个六道轮回的大苦海。色身没有离开四大造色的范畴，四大造色本来无生，由于计著邪谛，从而色身生生不息苦海无边，而沦为色身有生——“四大造色生”。	Form is the physical body that will die; feeling is painful sensation; perception is the deluded thought that the physical body does not perish; formations are the physical body’s unstoppable gradual alteration and dissolution; consciousness is the storehouse of karmic seeds, the root of saṃsāra, which follows karma in being reborn in a new physical body to undergo retribution. Thus, in accordance with the law of cause and effect, the vast sea of suffering of rebirth in the six realms is illusorily manifested. The physical body does not depart from the category of form produced by the four great elements. Form produced by the four great elements is originally unborn, but because of attachment to false truth, physical bodies arise without cease and the sea of suffering is boundless; thus one falls into the view that physical bodies arise—“form produced by the four great elements arises.”
【大慧，识者，因乐种种迹境界故，余趣相续。】	Mahāmati, because consciousness delights in the various realms of traces, there is continuous succession through the other destinies.
四大本不生，造色如幻影，似有踪迹，并无实物，故称“迹境界”。八识乐着种种迹境界，眼识乐色，耳识乐声，鼻识乐香，舌识乐味，身识乐触，六识乐法尘，七识乐自我，八识乐轮回。因为乐着种种迹境界，所以于余趣（六趣、六道）中生死不息，相续不断。	The four great elements are originally unborn. Form produced from them is like an illusion or a shadow: it seems to leave traces, yet no actual thing exists; thus it is called a “realm of traces.” The eight consciousnesses delight in various realms of traces: eye consciousness delights in forms, ear consciousness in sounds, nose consciousness in odors, tongue consciousness in flavors, body consciousness in tactile objects, the sixth consciousness in dharma objects, the seventh consciousness in the self, and the eighth consciousness in saṃsāra. Because they delight in the various realms of traces, birth and death continue unceasingly and without interruption in the other destinies—the six destinies or six realms.
【大慧，地等四大及造色等，有四大缘，非彼四大缘。所以者何？谓性、形相、处所、作方便，无性，大种不生。大慧，性、形相、处所、作方便和合生，非无形，是故四大造色相。外道妄想，非我。】	Mahāmati, the four great elements, such as earth, and the forms produced from them have the conditions of the four great elements; they are not conditions of those four great elements. Why is this

	so? Because without nature, form, location, and means of activity, the great elements do not arise. Mahāmati, nature, form, location, and means of activity arise through combination; they are not formless. Therefore, this is the appearance of form produced by the four great elements. This is the deluded thinking of non-Buddhists, not mine.
《金刚经》多有“所谓、即非、是名”三层句式，今用这三层句式来诠释这段经文的“四大造色、四大缘、和合生”。“地等四大及造色等”——所谓四大造色。“有四大缘”——即非四大造色。	The Diamond Sūtra often employs a threefold formula: “what is called,” “is not,” and “is called.” We shall now use this threefold formula to explain the passage’s “form produced by the four great elements,” “conditions of the four great elements,” and “arising through combination.” “The four great elements, such as earth, and the forms produced from them”—this is what is called form produced by the four great elements. “Have the conditions of the four great elements”—this is not form produced by the four great elements.
（四大本不生，因有四大缘，才幻现造色。故“即非四大造色”。）“非彼四大缘”——是名四大造色。“所以者何”——为什么这么说呢？为什么把“非彼四大缘”说成“是名四大造色”呢？请看下文：	(The four great elements are originally unborn; only because there are conditions of the four great elements is produced form illusorily manifested. Hence, “is not form produced by the four great elements.”) “They are not conditions of those four great elements”—this is called form produced by the four great elements. “Why is this so?”—why is this said? Why is “not conditions of those four great elements” called “form produced by the four great elements”? Please consider what follows:
“谓性、形相、处所、作方便”——所谓“性、形相、处所、作方便”四大缘。“无性”——即非四大缘。（四大缘都无实性可得，故曰“即非”。） 这里的“无性”，即前文的“非彼四大缘”。四缘无性，四大本真，那就是“是名四大造色”了。“大种不生”——是名四大缘。（大种本不生，仗缘才幻现，故曰“是名”。）	“Nature, form, location, and means of activity”—these are what are called the four conditions of the great elements. “Without nature”—this is not the conditions of the four great elements. (The four conditions have no substantial nature to be found; hence, “is not.”) Here, “without nature” is precisely the preceding phrase, “not conditions of those four great elements.” The four conditions are without nature, while the four great elements are originally real; this is then called form produced by the four great elements. “The great elements do not arise”—this is called the conditions of the four great elements. (The great elements are originally unborn and are only illusorily manifested in reliance on conditions; hence, “is called.”)

“性、形相、处所、作方便和合生”——所谓四大缘和合生。“非无形”——即非和合生。（这里的“形”是略称，指“性、形相、处所、作方便”四大缘。）四缘和合后便无四缘，而今“非无形”——并非没有四缘，那就是“即非和合生”了。“是故四大造色相”——是名和合生。（四大本不生，和合而幻现，故曰“是名和合生”。）	“Nature, form, location, and means of activity arise through combination”—this is what is called the arising through combination of the conditions of the four great elements. “They are not formless”—this is not arising through combination. (Here, “form” is an abbreviated expression referring to the four conditions of nature, form, location, and means of activity.) Once the four conditions combine, there are no longer four conditions; yet now it says, “they are not formless”—they are not without the four conditions. Thus, this is not arising through combination. “Therefore, this is the appearance of form produced by the four great elements”—this is called arising through combination. (The four great elements are originally unborn; through combination they are illusorily manifested, hence “is called arising through combination.”)
“外道妄想，非我”——外道妄想执著，认假作真，认虚幻为实有，虽然他们也说四大、也说四缘、也说和合，但却并非如我所说。	“This is the deluded thinking of non-Buddhists, not mine”—non-Buddhists think deluded thoughts and cling to them, taking the false for true and the illusory for truly existent. Although they too speak of the four great elements, the four conditions, and combination, this is not what I have taught.
【复次大慧，当说诸阴自性相。云何诸阴自性相？谓五阴。云何五？谓色受想行识。彼四阴非色，谓受想行识。大慧，色者，四大及造色，各各异相。大慧，非无色有四数，如虚空。譬如虚空过数相，离于数，而妄想言一虚空。大慧，如是阴过数相，离于数，离性非性，离四句。数相者，愚夫言说，非圣贤也。】	Again, Mahāmati, I shall explain the characteristics of the intrinsic nature of the aggregates. What are the characteristics of the intrinsic nature of the aggregates? They are the five aggregates. What are the five? Form, feeling, perception, formations, and consciousness. Of these, the four aggregates other than form are feeling, perception, formations, and consciousness. Mahāmati, form consists of the four great elements and the forms produced from them, each having distinct characteristics. Mahāmati, it is not that the formless possesses a count of four, like empty space. For example, empty space transcends the characteristics of number and is apart from number, yet deluded thought says that there is one empty space. Mahāmati, in the same way, the aggregates transcend the characteristics of number and are apart from number, apart from nature and non-nature, and apart from the four propositions.

	Characteristics of number are the speech of foolish ordinary people, not of sages.
这段经文是说诸阴自性相。什么是诸阴自性相呢？是说五阴。哪五阴啊？色、受、想、行、识。五阴中有四阴没有“色”相，那就是“受、想、行、识”，称为无色四阴。所谓色阴，包括四大及其所造色。	This passage explains the characteristics of the intrinsic nature of the aggregates. What are they? It speaks of the five aggregates. Which five? Form, feeling, perception, formations, and consciousness. Among the five aggregates, four do not possess the characteristic of form: feeling, perception, formations, and consciousness. These are called the four formless aggregates. The aggregate of form includes the four great elements and the forms produced from them.
四大各有各相，所造的色相，各各不同，无量无边，无法用数量表达。“受、想、行、识”无色四阴，也不是用数量上的“四个”能说清楚的，其性质有如虚空，虚空是超越了数量的，非一非异，不可用数量分别来诠释虚空。	Each of the four great elements has its own characteristics. The characteristics of the forms they produce are each different, immeasurable and boundless, and cannot be expressed in numerical terms. The four formless aggregates of feeling, perception, formations, and consciousness likewise cannot be adequately explained merely as a numerical set of “four.” Their nature is like empty space. Empty space transcends number; it is neither one nor different, and cannot be explained through numerical distinctions.
然而愚夫妄想分别，说虚空是一。如同虚空超越数相，五阴同样超越了数相，远离数相，远离性非性，远离四句。五阴的数相，是愚夫的言说（或者说，是对愚夫言说），并非圣贤的言说（或者说，并非对圣贤言说）。	Yet foolish ordinary people engage in deluded discrimination and say that empty space is one. Just as empty space transcends the characteristics of number, so too do the five aggregates transcend them: they are apart from the characteristics of number, apart from nature and non-nature, and apart from the four propositions. The numerical characteristics of the five aggregates are the speech of foolish ordinary people—or, one may say, speech addressed to foolish ordinary people—not the speech of sages, or speech addressed to sages.
【大慧，圣者如幻种种色像，离异不异施设。又如梦影士夫身，离异不异故。大慧，圣智趣，同阴妄想现，是名诸阴自性相，汝当除灭。灭已，说寂静法，断一切佛刹诸外道见。大慧，说寂静时，法无我见净，及入不动地。	Mahāmati, sages regard the various forms and appearances as like illusions, apart from designations of difference and non-difference. They are also like the illusory body of a person appearing in a dream, apart from difference and non-difference. Mahāmati, the orientation of noble wisdom, like the illusory manifestation of the aggregates through deluded thought, is called the

	characteristics of the intrinsic nature of the aggregates. You should eliminate them. Having eliminated them, teach the Dharma of quiescence and cut off all non-Buddhist views in every Buddha-land. Mahāmati, when teaching quiescence, the view of the non-self of dharmas is purified, and one enters the immovable bhūmi.
入不动地已，无量三昧自在，及得意生身，得如幻三昧。通达究竟力、明自在，救摄饶益一切众生。犹如大地，载育众生，菩萨摩诃萨普济众生，亦复如是。】	Having entered the immovable bhūmi, one attains mastery and unobstructed freedom in immeasurable samādhis, attains the mind-born body and the samādhi like illusion, fully comprehends ultimate power, and gains mastery of luminosity, thereby rescuing, gathering in, and benefiting all sentient beings. Just as the great earth bears and nourishes sentient beings, so too do great bodhisattvas universally liberate sentient beings.
报身的光明相，报土的庄严相，圣者显现的这些种种色像，也是如幻显现，非一非异，不可用数量分别来诠释。就像梦中显现的士夫身幻影，不存在“一个、多个”之概念。	The luminous appearances of the sambhogakāya, the majestic appearances of its Buddha-land, and the various forms manifested by sages are likewise illusory manifestations. They are neither one nor different and cannot be explained through numerical distinctions. They are like the illusory body of a person appearing in a dream, where the concepts of “one” and “many” do not exist.
圣智之趣向，大愿所感招，清净、光明、庄严，然而，这也同于前述五阴虚妄幻现，同于前述“诸阴自性相”，你们不可妄执此类相，应当除灭这样的妄执。	The orientation of noble wisdom, evoked by great vows, is pure, luminous, and majestic. Yet it is likewise no different from the foregoing unreal and illusory manifestation of the five aggregates, and from the foregoing “characteristics of the intrinsic nature of the aggregates.” You must not mistakenly cling to such appearances; you should eliminate such deluded attachment.
除灭对于清净、光明、庄严种种色像的妄执之后，宣说不生不灭的寂静之法，生灭灭已，寂灭现前，进而断除一切佛刹之中的诸多外道邪见。说寂静法时，法无我之正见清净圆满，从而证入不动地（八地）。	After eliminating deluded attachment to the various pure, luminous, and majestic appearances, one teaches the quiescent Dharma of neither arising nor ceasing. Once arising and ceasing have ceased, quiescence manifests; one then further cuts off all the many erroneous non-Buddhist views in every Buddha-land. When teaching the Dharma of quiescence, the right view of the non-self of dharmas becomes pure and complete, and one

	thereby realizes the immovable bhūmi, the eighth bhūmi.
入不动地之后，证成无量三昧自在无碍，得意生身，并得如幻三昧，通达究竟力、明自在，从而能救拔、摄受、饶益一切众生。大地厚德载物，能够承载养育一切众生。大菩萨普遍济度一切众生，也像广博恢弘的大地一样。	After entering the immovable bhūmi, one realizes free and unobstructed mastery in immeasurable samādhis, attains the mind-born body and the samādhi like illusion, fully comprehends ultimate power, and gains mastery of luminosity. One can therefore rescue, embrace, and benefit all sentient beings. The great earth, in its deep virtue, bears and nourishes all beings. Great bodhisattvas universally liberate all sentient beings in the same way, like the vast and majestic earth.
【复次大慧，诸外道有四种涅　。云何为四？谓性自性非性涅　、种种相性非性涅　、自相自性非性觉涅　、诸阴自共相相续流注断涅　，是名诸外道四种涅　，非我所说法。大慧，我所说者，妄想识灭，名为涅　。】	Again, Mahāmati, non-Buddhists have four kinds of nirvāṇa. What are the four? They are nirvāṇa based on the non-nature of nature and intrinsic nature; nirvāṇa based on the non-nature of the nature of various characteristics; nirvāṇa of awareness of the non-nature of the intrinsic nature of particular characteristics; and nirvāṇa based on the cessation of the continuous flow of arising and ceasing of the particular and common characteristics of the aggregates. These are the four kinds of nirvāṇa of non-Buddhists, not the Dharma I teach. Mahāmati, what I teach is the cessation of deluded consciousness; this is called nirvāṇa.
诸外道有四种涅　。有哪四种啊？简单地列于下：一、性自性非性涅　。简单地看，这是说性。二、种种相性非性涅　。这是说相。三、自相自性非性觉涅　。既说性，又说相。四、诸阴自共相相续流注断涅　。	Non-Buddhists have four kinds of nirvāṇa. What are these four? They may be listed briefly as follows. First, nirvāṇa based on the non-nature of nature and intrinsic nature. Put simply, this concerns nature. Second, nirvāṇa based on the non-nature of the nature of various characteristics. This concerns characteristics. Third, nirvāṇa of awareness of the non-nature of the intrinsic nature of particular characteristics. This speaks of both nature and characteristics. Fourth, nirvāṇa based on the cessation of the continuous flow of arising and ceasing of the particular and common characteristics of the aggregates.
第一种：“性自性”——性质的自身特性。“非性”——没有实性。性质的自身特性没有实性，不外乎因缘所生。能够觉知到，性质的自身特性没有实性，就是涅　。第二种：“种种相”——各种各样的事物形象。	The first kind: “nature and intrinsic nature” means the inherent characteristics of a nature. “Non-nature” means having no substantial nature. The inherent characteristics of a nature have no

	substantial nature; they are nothing more than dependently arisen. To be aware that the inherent characteristics of a nature have no substantial nature is nirvāṇa. The second kind: “various characteristics” means the appearances of all kinds of things.
“性非性”——也有实性，也没有实性，都不外乎因缘所生。能够觉知到，形象本身亦有亦无，就是涅　。第三种是说，种种事物，其自身的形象及其性质，都没有实性，都不外乎因缘所生。	“Nature and non-nature” means that they both have substantial nature and lack substantial nature; in either case, they are nothing more than dependently arisen. To be aware that appearances themselves both exist and do not exist is nirvāṇa. The third kind says that the appearances and natures of all kinds of things have no substantial nature and are nothing more than dependently arisen.
觉知到相及性都没有实性，这种觉知就是涅　。（其实，有这个觉知在，恰是妄想。）这三种不外乎说性说相，尽管各自言之凿凿，也都不外乎说因说缘。他们说的是“因缘性”。再看第四种。“诸阴”，是指五阴。	To be aware that both characteristics and nature have no substantial nature—this awareness is nirvāṇa. (In fact, the presence of such awareness is precisely deluded thought.) These first three kinds do no more than speak of nature and characteristics. Though each makes seemingly conclusive claims, they all do no more than speak of causes and conditions. What they speak of is “the nature of causes and conditions.” Now consider the fourth kind. “The aggregates” refers to the five aggregates.
“自共相”，自相、共相，即同相、别相。“诸阴自共相”，即五阴的自相与共相。如色阴、受阴，各有其自相。如四阴合成心法之相，五阴共同合成一个活生生的身体之相，就是共相。	“Particular and common characteristics” means particular characteristics and common characteristics—that is, shared characteristics and distinct characteristics. “The particular and common characteristics of the aggregates” means the particular and common characteristics of the five aggregates. For example, the aggregate of form and the aggregate of feeling each have their own particular characteristics. The four aggregates together constitute the characteristics of mental dharmas, while the five aggregates together constitute the characteristics of a living body; these are common characteristics.
“相续流注”，即生灭相续迁流不息，新陈代谢，头出头没，也就是勃勃生机。“相续流注断”，就是生机断灭了。生机断灭，也就是死了。头出头没断灭，是说死了就完了，这是典型的断灭论。	“Continuous flow” means the unceasing flow and succession of arising and ceasing: metabolism, emerging and disappearing in turn—in other words, vigorous vitality. “The cessation of

	continuous flow” means that vitality is extinguished. When vitality is extinguished, this is death. The cessation of emerging and disappearing in turn means that death is the end. This is a typical annihilationist view.
死了就完了么？不会的，还要随业受报，再入轮回。第四种——死了就是涅　。该外道认为，生于自然，死了就回归自然，这种回归，就是涅　，他说的是“自然性”。外道的四种涅　，不出“因缘性、自然性”的范畴。《楞严经》反复强调“非因缘性、非自然性”，是对外道邪见的反复破斥。	Does death mean that everything is finished? No. One must still undergo karmic retribution according to one’s karma and enter saṃsāra again. The fourth kind is that death itself is nirvāṇa. This non-Buddhist path holds that one is born from nature and, upon death, returns to nature; this return is nirvāṇa. What it speaks of is “natural nature.” The four kinds of nirvāṇa taught by non-Buddhist paths do not go beyond the categories of “causal nature” and “natural nature.” The Śūraṅgama Sūtra repeatedly emphasizes “neither causal nature nor natural nature,” repeatedly refuting the erroneous views of non-Buddhist paths.
上述四种涅　，是诸外道所说，不是我所说。我所说的涅　是——“妄想识灭”，名为涅　。外道四种涅　，都不是涅　，都是妄想的认识。熄灭此等种种妄想识，才可名为涅　。	The four kinds of nirvāṇa discussed above are taught by various non-Buddhist paths; they are not what I teach. The nirvāṇa that I teach is called nirvāṇa when “the consciousness of deluded thought ceases.” The four kinds of nirvāṇa of non-Buddhist paths are not nirvāṇa at all; they are all deluded conceptions. Only when these various consciousnesses of deluded thought are extinguished can it be called nirvāṇa.
这里“灭”非为断灭，而是彻底转变之意，是彻底断除妄想分别，一切分别识灭，真如智慧则生，是为“妄想识灭”。“妄想识”是指什么呢？从五法的（名、相、分别、正智、如如）角度，是指五法的第三。从三性（遍计所执、依他起、圆成实）的角度，是指三性的第一。从八识的角度，是指第六识。	Here, “cessation” does not mean annihilation. It means complete transformation: the thorough elimination of deluded discriminatory thought. When all discriminating consciousnesses cease, the wisdom of suchness arises; this is called “the cessation of the consciousness of deluded thought.” What does “the consciousness of deluded thought” refer to? From the perspective of the five dharmas—name, appearance, discrimination, right wisdom, and suchness—it refers to the third. From the perspective of the three natures—pervasive discrimination and attachment, dependence on others, and absolute reality and perfection—it refers to the first. From the perspective of the eight consciousnesses, it refers to the sixth consciousness.

这一段，佛说涅　，只说了第六识熄灭，那么，是不是八识也熄灭呢？接下来大慧菩萨正是从这个角度发问的，请看下文。	In this passage, when the Buddha speaks of nirvāṇa, he mentions only the cessation of the sixth consciousness. Does this mean that the eight consciousnesses also cease? Mahāmatī Bodhisattva next asks precisely from this perspective. Please read on.
【大慧白佛言：世尊，不建立八识邪？佛言：建立。大慧白佛言：若建立者，云何离意识，非七识？佛告大慧：彼因及彼攀缘故，七识不生。意识者，境界分段计著生。习气长养藏识，意俱，我、我所计著思惟，因缘生。	[Mahāmatī addressed the Buddha: “World-Honored One, do you not establish the eight consciousnesses?” The Buddha said: “I do establish them.” Mahāmatī addressed the Buddha: “If you establish them, why do you speak of being free from the mental consciousness, but not from the other seven consciousnesses?” The Buddha told Mahāmatī: “Because of that cause and its object of grasping, the seven consciousnesses do not arise. Mental consciousness arises through discriminative attachment to differentiated objects. Habitual tendencies nurture the storehouse consciousness; together with manas, thoughts of attachment to self and what belongs to self arise through causes and conditions.”
不坏身相藏识因，攀缘自心现境界，计著心聚生，展转相因。譬如海浪，自心现境界风吹，若生若灭，亦如是。是故，意识灭，七识亦灭。】	“The storehouse consciousness, the cause that does not destroy bodily appearances, arises through grasping at objects manifested by one’s own mind; the accumulation of attachment-based consciousness arises, each becoming the cause of the next. It is like the waves of the sea: when the wind of objects manifested by one’s own mind blows, they arise and cease. It is likewise. Therefore, when mental consciousness ceases, the seven consciousnesses also cease.”]
大慧问：世尊，您不是对我们说，有八个识么？佛说：是的，我的确说有八个识存在。大慧接着问：如果有八个识存在，那么为什么您只说离第六识即为涅　，而不说离其余七个识呢？应是诸识灭尽方为涅　呀！	Mahāmatī asked: “World-Honored One, did you not tell us that there are eight consciousnesses?” The Buddha said: “Yes, I did indeed say that the eight consciousnesses exist.” Mahāmatī then asked: “If the eight consciousnesses exist, why do you say only that freedom from the sixth consciousness is nirvāṇa, rather than freedom from the other seven consciousnesses? Surely nirvāṇa requires the complete cessation of all consciousnesses!”
佛回答大慧菩萨说：“彼因及彼攀缘故，七识不生”——因为第六识是妄想分别，是其他识之因；第六意识又会攀缘其他识而致识想相续不断。识想相续不断，则	The Buddha replied to Mahāmatī Bodhisattva: “Because of that cause and its object of grasping, the seven consciousnesses do not arise.” The sixth

轮回不止，苦海不熄。所以，假若第六意识熄灭荡尽，则意味着其余诸识都无从得生了。	consciousness is deluded discrimination and is the cause of the other consciousnesses. Moreover, the sixth mental consciousness grasps at the other consciousnesses, causing consciousness and thought to continue without interruption. So long as consciousness and thought continue unceasingly, saṃsāra does not end and the sea of suffering is not stilled. Thus, if the sixth mental consciousness is extinguished and completely cleared away, the other consciousnesses have no means of arising.
“意识者，境界分段计著生。习气长养藏识，意俱，我、我所计著思惟，因缘生”——第六意识，就是对种种境界而生的分别计著。此分别计著又成习气，而返熏藏识，即，现行复熏种子。	“Mental consciousness arises through discriminative attachment to differentiated objects. Habitual tendencies nurture the storehouse consciousness; together with manas, thoughts of attachment to self and what belongs to self arise through causes and conditions.” The sixth mental consciousness is the discriminative attachment that arises in response to various objects. This discriminative attachment becomes habitual tendencies and in turn perfuses the storehouse consciousness—that is, present manifestations again perfuse the seeds.
第七末那识则　审牢执第八识的见分为我，第六意识依于第七末那识，也就是两者相依，共起作用，从而生起我及我所妄见，生起种种计著分别，七识之身就以此因缘，而辗转得生了。	The seventh, manas consciousness, constantly and thoroughly clings to the perceiving aspect of the eighth consciousness as self. The sixth mental consciousness depends on the seventh, manas consciousness; that is, the two rely on one another and function together. Thus arise the false views of self and what belongs to self, along with all manner of attachment and discrimination. Through these causes and conditions, the body of the seven consciousnesses successively arises.
“不坏身相藏识因，攀缘自心现境界，计著心聚生，展转相因譬如海浪，自心现境界风吹，若生若灭，亦如是”——藏识则不生不灭。	“The storehouse consciousness, the cause that does not destroy bodily appearances, arises through grasping at objects manifested by one’s own mind; the accumulation of attachment-based consciousness arises, each becoming the cause of the next. It is like the waves of the sea: when the wind of objects manifested by one’s own mind blows, they arise and cease. It is likewise.” The storehouse consciousness neither arises nor ceases.

所谓的妄想分别，是以藏识为根本因，对自心所现之种种境界攀缘计著，妄想分别之心便此集聚得生。所以，第八阿赖耶识与前七识，尤其与第六意识之间，展转相因，就如风吹大海而起波浪一样，如此而八识之间互为关联，相生不息。	What is called deluded discrimination takes the storehouse consciousness as its fundamental cause. Grasping and attaching to the various objects manifested by one's own mind, the mind of deluded discrimination gathers and arises. Thus, the eighth ālaya consciousness and the preceding seven consciousnesses—especially the sixth mental consciousness—are mutually causal in successive turn. They are like waves arising when wind blows across the great ocean. In this way, the eight consciousnesses are mutually connected, giving rise to one another without cease.
“是故，意识灭，七识亦灭”——由于他们之间互为关联，而其中第六意识的妄想分别又是最能攀缘之识。所以说，第六识灭，其余诸识遂灭。	“Therefore, when mental consciousness ceases, the seven consciousnesses also cease.” Because they are mutually connected, and because the deluded discrimination of the sixth mental consciousness is the consciousness most prone to grasping, it is said that when the sixth consciousness ceases, the remaining consciousnesses consequently cease as well.
所以，修行之关键，在于去除妄想分别。僧璨大师曾说：至道无难，唯嫌拣择。但莫憎爱，洞然明白。真正修证，必然要打破一切妄想思维。	Therefore, the key to practice lies in eliminating deluded discrimination. Master Sengcan once said: “The supreme Way is not difficult; it only dislikes choosing and rejecting. Do not hate or love, and it will be clear and open.” Genuine realization through practice necessarily breaks through all deluded thoughts and conceptual thinking.
心中心法就是这样：不在第六意识上作文章，而是通过咒语秘密作用于第八识，从而彻底打破妄想分别，以证本来涅　。其他法门亦复如是，通过必要的闻思后，无不需要行起解绝，才能够彻底掀翻窠臼，就路归家。	The Heart-of-Heart Dharma is like this: it does not work upon the sixth mental consciousness, but through the mantra secretly acts upon the eighth consciousness, thereby thoroughly breaking through deluded discrimination and realizing original nirvāṇa. Other dharma gates are likewise so: after the necessary hearing and contemplation, one must put understanding into practice and bring conceptual understanding to an end. Only then can one thoroughly overturn old patterns and return home by the direct road.
又，一旦打破妄想，就会了知，本无妄想可破，一切本来是幻，本来涅　。八识之所以可以熄灭，就是因为八识本不曾生，一切心识，本就了不可得，此生彼灭，俱是戏论。	Moreover, once deluded thought has been broken through, one knows that there was originally no deluded thought to break through. Everything is originally illusory and originally nirvāṇa. The eight consciousnesses can cease precisely because they

	have never arisen. All mental consciousnesses are fundamentally unobtainable; this arising and that ceasing are all mere empty theorizing.
接下来世尊又用偈颂的形式把上面的意思再次表达出来：	The World-Honored One next expresses the preceding meaning once more in verse:
【我不涅　性　所作及与相　妄想尔焰识　此灭我涅　】	[My nirvāṇa is not nature, activity, or characteristics; when the consciousness of deluded thought and objectification ceases, this is my nirvāṇa.]
为了便于理解，先把这四句偈子调整一下顺序：“我涅　，不性、所作及与相；妄想尔焰识灭，此我涅　。”前二句指的是外道的涅　，后二句是佛所说的涅　。这四句是说：我所说的涅　不是外道说性、说相，不是因缘、自然性所造作的涅　；依妄想而建立的所知障之识，即第六识灭却，才是我所说的涅　。	For ease of understanding, let us first rearrange these four lines: “My nirvāṇa is not nature, activity, or characteristics. When the consciousness of deluded thought and objectification ceases, this is my nirvāṇa.” The first two lines refer to the nirvāṇa of non-Buddhist paths; the latter two are the nirvāṇa taught by the Buddha. These four lines mean: the nirvāṇa I teach is not the nirvāṇa of which non-Buddhist paths speak in terms of nature or characteristics; it is not a nirvāṇa produced by causal or natural nature. Only when the consciousness of the cognitive hindrance established through deluded thought—that is, the sixth consciousness—ceases is there the nirvāṇa I teach.
【彼因彼攀缘　意趣等成身　与因者是心　为识之所依】	[That cause and that grasping bring about the body of mental consciousness and the rest; the mind that accords with the cause is the basis upon which consciousness depends.]
“意”指意根。“身”指七识身，即误认前七识为我，误认第八识相分为我所。	“Manas” refers to the mind faculty. “Body” refers to the body of the seven consciousnesses: mistakenly taking the first seven consciousnesses as self and mistakenly taking the object aspect of the eighth consciousness as what belongs to self.
这句是说，第六意识是其他识之因，第六识又最善攀缘而致妄想相续，轮回不止；又有意根，也就是第七末那识，牢执著第八识的见分为我而成错误认知，此错知亦依靠第六识而得以体现；第六意识与第七末那识就是这样共生作用，而成七识之身。	This line means that the sixth mental consciousness is the cause of the other consciousnesses, and that the sixth consciousness is especially adept at grasping, causing deluded thought to continue and saṃsāra not to end. There is also the mind faculty, namely the seventh, manas consciousness, which firmly clings to the perceiving aspect of the eighth consciousness as self, thus forming erroneous cognition. This mistaken

	cognition also depends upon the sixth consciousness for its expression. The sixth mental consciousness and the seventh, manas consciousness thus arise and function together, forming the body of the seven consciousnesses.
而这一切的主因就是心，即“藏识”。一切都不出此藏识之心，此心乃一切诸识之所依。若悟，则知此心便是大圆觉海，广涵一切而无能出其外；若迷，便覆尘为阿赖耶识，遍藏一切无明习气种子，遇缘就会现行而轮回不息。	The primary cause of all this is mind, namely the “storehouse consciousness.” Nothing lies outside the mind of this storehouse consciousness; this mind is the basis upon which all consciousnesses depend. If one awakens, one knows that this mind is the great ocean of perfect enlightenment, vast enough to contain all things, with nothing outside it. If one is deluded, it is covered by dust and becomes the ālaya consciousness, storing all the seeds of ignorant habitual tendencies; when conditions are encountered, they manifest, and saṃsāra continues without end.
【如水大流尽　波浪则不起　如是意识灭　种种识不生】	[When the great flow of water is exhausted, waves do not arise. Likewise, when mental consciousness ceases, the various consciousnesses do not arise.]
然而此心亦不可得。就像大海，水流若尽，波浪也就不会升起了。我所说之涅　也是这样：若了证本来无我及我所，一切了不可得，毕竟无心，也就是“水大流尽”，毕竟了不可得，还有什么可攀缘呢？这样而永离妄想执着之攀缘。不攀缘计著，就是第六意识真正灭尽。那么种种妄识也就无以为生了，这就是涅　。	Yet this mind, too, is unobtainable. It is like the great ocean: if the flow of water is exhausted, waves will not rise. The nirvāṇa I teach is likewise. If one directly realizes that there is originally no self or what belongs to self, that everything is utterly unobtainable, and that ultimately there is no mind —this is “the great flow of water being exhausted” —then, since all is ultimately unobtainable, what remains to grasp at? One thereby remains forever free from the grasping of deluded attachment. Not grasping or attaching is the true complete cessation of the sixth mental consciousness. Then the various deluded consciousnesses have no means of arising. This is nirvāṇa.
那么这妄想执着具体有哪些？世尊接着又进一步深入说明了“妄想自性”。	What, then, specifically are these deluded attachments? The World-Honored One next further explains in depth the “natures of deluded thought.”
首先我们先要明白“妄想自性”与“妄想”的差别，我用一个比喻为说明这个差别，就比如水果是妄想，那么苹果、西瓜、桃子、梨等等就是各种各样的妄想差别；而妄想自性就好比是水果的属性，比如甜性、苦性、涩性等等就是各种各样的妄想自性的差别。	First, we must understand the difference between “the nature of deluded thought” and “deluded thought.” I will use an analogy to explain this difference. If fruit represents deluded thought, then apples, watermelons, peaches, pears, and so forth represent the various distinctions among deluded

	thoughts. The nature of deluded thought is like the properties of fruit: sweetness, bitterness, astringency, and so forth represent the various distinctions among the natures of deluded thought.
接下来，我们来讲讲什么是妄想，什么是妄想自性，五遍行心所意触受想思，想是其中之一，它也是心的一个功能属性，但它前面有了一个定语叫妄，就成了坏东西了，什么是妄呢？妄就是对缘境的妄计执著，因为这个妄计执著而产生的想像就叫做妄想。	Next, let us discuss what deluded thought is and what the nature of deluded thought is. Among the five universal mental factors—contact, feeling, perception, volition, and so forth—perception is one of them. It is also a functional attribute of mind. But once it is qualified by the word “deluded,” it becomes something harmful. What is delusion? Delusion is mistaken conceptual attachment to objects encountered through conditions. The imaginings produced by such mistaken conceptual attachment are called deluded thoughts.
没有这个“妄”“想”当下就成了妙用，所以说：不需求真，只须息妄。由于所缘的尘境不同，妄想就有千千万万种，我们凡夫每时每刻都没停止过，为什么呢，就是因为我们有“妄”这个前提，并已变成了习性，虽然妄想千万种，但可以归为下文所说的十二类。	Without this “deluded,” “perception” immediately becomes wondrous functioning. Thus it is said: “Do not seek the true; simply cease the deluded.” Because the objects encountered differ, deluded thoughts occur in countless varieties. We ordinary beings never cease producing them from moment to moment. Why? Because we have this premise of “delusion,” which has already become habitual. Although deluded thoughts are innumerable, they may be classified into the twelve categories discussed below.
好了，把这个说明白了以后，我们来看下面的经文：	Now that this has been clarified, let us examine the following sūtra passage:
【复次大慧，今当说妄想自性分别通相。若妄想自性分别通相，善分别，汝及余菩萨摩诃萨，离妄想，到自觉圣，外道通趣善见，觉摄所摄妄想，断缘起种种相、妄想自性行，不复妄想。】	[Furthermore, Mahāmatī, I shall now explain the general characteristics of the distinctions among the natures of deluded thought. If you skillfully distinguish the general characteristics of the distinctions among the natures of deluded thought, you and the other great bodhisattvas will be free from deluded thought, reach the noble state of self-realization, clearly perceive the paths of penetration of non-Buddhist traditions, recognize the deluded thoughts of what apprehends and what is apprehended, cut off the various characteristics of dependent arising and the activities of the natures of deluded thought, and no longer give rise to deluded thought.]

“今当说妄想自性分别通相”——“今当说”就是“现在应该为你说说”。“妄想自性”是说“种种妄想的各自的性相”。“分别”是“不同”，“通相”是“相同”。这句的意思就是：“我再向你说说种种妄想的不同与相同之处”。	“I shall now explain the general characteristics of the distinctions among the natures of deluded thought.” “I shall now explain” means, “I should now explain this to you.” “The natures of deluded thought” means “the respective natures and characteristics of the various deluded thoughts.” “Distinctions” means differences, while “general characteristics” means what they share in common. The sentence means: “I shall further explain to you the differences and common features among the various deluded thoughts.”
“若妄想自性分别通相，善分别”——如果能够善于分辨种种妄想的相同与不同性相。	“If you skillfully distinguish the general characteristics of the distinctions among the natures of deluded thought” means: if one can skillfully discern the common and differing natures and characteristics of the various deluded thoughts.
“汝及余菩萨摩诃萨，离妄想，到自觉圣，外道通趣善见，觉摄所摄妄想，断缘起种种相、妄想自性行，不复妄想”——那么你跟其它的大菩萨就能够远离妄想，圆证自觉圣智及趣，就能善见外道通趣，也就是说能够一眼看透外道的性相，觉悟能摄所摄皆是妄想，断除种种妄想自性因缘和合所现行的幻相，不再妄想分别。	“You and the other bodhisattva mahāsattvas will leave behind deluded thoughts, attain the noble wisdom of self-realization, clearly perceive the paths common to non-Buddhists, realize that both what apprehends and what is apprehended are deluded thoughts, sever the various appearances of dependent arising and the activity of the self-nature of deluded thought, and no longer entertain deluded thoughts.” In other words, you and the other great bodhisattvas will be able to leave behind deluded thoughts, perfectly realize the noble wisdom and realm of self-realization, and clearly see the paths common to non-Buddhists. That is, you will be able at a glance to see through the nature and characteristics posited by non-Buddhists, awaken to the fact that both apprehender and apprehended are deluded thoughts, cut off the illusory appearances manifested through the coming together of the causes and conditions of the self-nature of various deluded thoughts, and no longer engage in deluded discrimination.
接下来开始讲解什么是妄想自性分别通相：	Next, we begin to explain the common characteristics of distinctions based on the self-nature of deluded thought:

【大慧，云何妄想自性分别通相？谓言说妄想、所说事妄想、相妄想、利妄想、自性妄想、因妄想、见妄想、成妄想、生妄想、不生妄想、相续妄想、缚不缚妄想，是名妄想自性分别通相。】	[Mahāmati, what are the common characteristics of distinctions based on the self-nature of deluded thought? They are deluded thought concerning speech, deluded thought concerning what is spoken of, deluded thought concerning characteristics, deluded thought concerning gain, deluded thought concerning self-nature, deluded thought concerning causes, deluded thought concerning views, deluded thought concerning establishment, deluded thought concerning arising, deluded thought concerning non-arising, deluded thought concerning continuity, and deluded thought concerning bondage and non-bondage. These are called the common characteristics of distinctions based on the self-nature of deluded thought.]
佛告诉大慧菩萨，妄想自性一共有十二种，它们是：说妄想、所说事妄想、相妄想、利妄想、自性妄想、因妄想、见妄想、成妄想、生妄想、不生妄想、相续妄想、缚不缚妄想，这些就是所谓妄想自性的同与不同之外。别相我们知道有十二种了，那通相是什么呢？其实它们都是妄想，本不可得，这就是它们的通相。下面开始逐一解说：	The Buddha tells Bodhisattva Mahāmati that there are twelve distinct kinds of the self-nature of deluded thought: deluded thought concerning speech, what is spoken of, characteristics, gain, self-nature, causes, views, establishment, arising, non-arising, continuity, and bondage and non-bondage. These are what are called the common and distinct characteristics of the self-nature of deluded thought. We already know that there are twelve distinct characteristics, but what are their common characteristics? In fact, they are all deluded thoughts and are inherently unobtainable. This is their common characteristic. We shall now explain them one by one.
【大慧，云何言说妄想？谓种种妙音、歌咏之声，美乐计著，是名言说妄想。】	[Mahāmati, what is deluded thought concerning speech? It is attachment to various exquisite sounds, singing, and pleasant music. This is called deluded thought concerning speech.]
所谓的言说妄想就是对种种美妙的声音、歌咏和优美的音乐等等，妄计为有实性可得并执著不舍，而产生贪爱的虚妄想像，是为言说妄想。	Deluded thought concerning speech means falsely imagining that various beautiful sounds, singing, melodious music, and the like have a real nature that can be obtained, clinging to them without letting go, and thereby giving rise to a deluded imagination of craving and attachment. This is deluded thought concerning speech.
【大慧，云何所说事妄想？谓有所说事自性圣智所知，依彼而生言说妄想，是名所说事妄想。】	[Mahāmati, what is deluded thought concerning what is spoken of? It is the deluded thought of

	speech that arises in dependence on the self-nature of what is spoken of, which is known by the noble wisdom of self-realization. This is called deluded thought concerning what is spoken of.]
所说事妄想就是：认为如同言说所说的，实有圣人之智慧所证的诸多事相，即认为实有圣人所证，依这种妄计执著并产生虚妄的言说，这是所说事妄想。	Deluded thought concerning what is spoken of means believing that, just as speech describes them, there truly exist the many phenomena realized by the wisdom of sages. In other words, one believes that what sages realize truly exists, and on the basis of this false conception and attachment gives rise to deluded speech. This is deluded thought concerning what is spoken of.
【大慧，云何相妄想？谓即彼所说事，如鹿渴想，种种计著而计著，谓坚湿暖动相，一切性妄想，是名相妄想。】	[Mahāmati, what is deluded thought concerning characteristics? It is attachment upon attachment to what is spoken of, like a thirsty deer imagining a mirage to be water: one imagines the characteristics of solidity, moisture, warmth, and movement, and falsely imagines that all things have self-nature. This is called deluded thought concerning characteristics.]
相妄想就是：如渴鹿看见阳焰就会妄计为水一样，对于圣人所说之种种事境，遍计而执，认为实有地水火风之四大种，并执着分别，认为四大种实有坚湿暖动的实性，而产生一切诸法皆有实性的妄想，是名相妄想。	Deluded thought concerning characteristics is like a thirsty deer that sees a mirage and falsely imagines it to be water. With respect to the various objects and circumstances spoken of by sages, one discriminates and clings everywhere, believing that the four great elements of earth, water, fire, and wind truly exist. One clings and discriminates, believing that the four great elements truly possess the natures of solidity, moisture, warmth, and movement, and thus gives rise to the deluded thought that all dharmas possess real self-nature. This is called deluded thought concerning characteristics.
【大慧，云何利妄想？谓乐种种金银珍宝，是名利妄想。】	[Mahāmati, what is deluded thought concerning gain? It is delight in various gold, silver, and precious treasures. This is called deluded thought concerning gain.]

利妄想，就是认为种种金银珍宝实有可得，实有利可得而贪求不舍，是为利妄想。	Deluded thought concerning gain means believing that gold, silver, and various precious treasures truly exist and can be obtained, that there are real gains to be had, and greedily pursuing them without letting go. This is deluded thought concerning gain.
【大慧，云何自性妄想？谓自性持此，如是不异恶见妄想，是名自性妄想。】	[Mahāmati, what is deluded thought concerning self-nature? It is the erroneous view that maintains self-nature in this way and does not differ from the deluded thought of pernicious views. This is called deluded thought concerning self-nature.]
什么是自性妄想？妄计诸法各有自性特点，如牛有牛之特性，与马截然不同。如此而牢执诸法各自不同，横生分别计著而不舍。这样的见解无异于外道的恶见妄想，是为自性妄想。	What is deluded thought concerning self-nature? It is falsely imagining that each dharma has its own distinctive self-nature—for example, that cattle have the characteristics of cattle and are entirely different from horses. One thus stubbornly maintains that dharmas are each distinct, arbitrarily gives rise to discrimination and attachment, and refuses to let them go. Such a view is no different from the deluded thought of pernicious views held by non-Buddhists. This is deluded thought concerning self-nature.
【大慧，云何因妄想？谓若因若缘，有无分别，因相生，是名因妄想。】	[Mahāmati, what is deluded thought concerning causes? It is discrimination between existence and nonexistence with regard to causes and conditions, and the arising of causes and characteristics. This is called deluded thought concerning causes.]
因妄想，就是对于因缘所生之法，产生有无的妄计执著，并虚妄认为万法实有诸因而得生，是为因妄想。	Deluded thought concerning causes means giving rise to false conceptions and attachments of existence or nonexistence with respect to dharmas produced through causes and conditions, and falsely believing that the myriad dharmas truly arise from various causes. This is deluded thought concerning causes.
【大慧，云何见妄想？谓有、无、一、异、俱、不俱，恶见，外道妄想计著妄想，是名见妄想。】	[Mahāmati, what is deluded thought concerning views? It is the pernicious views of existence, nonexistence, oneness, difference, both, and neither—deluded thoughts and attachments fabricated by non-Buddhists. This is called deluded thought concerning views.]
见妄想，就是有无、一异、俱不俱这些二边恶见结论，这些实则是外道横生出来的妄想计著所立的妄论，是为	Deluded thought concerning views consists of the pernicious, dualistic conclusions of existence and

见妄想。	nonexistence, oneness and difference, both and neither. These are in fact false doctrines established through the arbitrary deluded thoughts and attachments of non-Buddhists. This is deluded thought concerning views.
【大慧，云何成妄想？谓我我所想，成决定论，是名成妄想。】	[Mahāmati, what is deluded thought concerning establishment? It is the conception of self and what belongs to self, established as a definitive doctrine. This is called deluded thought concerning establishment.]
成妄想，就是妄计我及我所为最究竟的理论并执著不舍，是为成妄想。	Deluded thought concerning establishment means falsely conceiving self and what belongs to self as the ultimate doctrine and clinging to it without letting go. This is deluded thought concerning establishment.
【大慧，云何生妄想？谓缘有、无性生计著，是名生妄想。】	[Mahāmati, what is deluded thought concerning arising? It is attachment to the arising of existence or nonexistence through conditions. This is called deluded thought concerning arising.]
生妄想，就是妄计一切法不是缘自有得生、就是缘自无而得生，妄执实有诸法得生，这就是生妄想。	Deluded thought concerning arising means falsely imagining that all dharmas either arise from existence by way of conditions or arise from nonexistence by way of conditions, and stubbornly maintaining that dharmas truly arise. This is deluded thought concerning arising.
【大慧，云何不生妄想？谓一切性本无生，无种因缘生无因身，是名不生妄想。】	[Mahāmati, what is deluded thought concerning non-arising? It is the view that all things are originally unborn, that without the seeds of causes and conditions they arise from a causeless body. This is called deluded thought concerning non-arising.]
不生妄想就是：认为一切法本质是无生，是自然存在的，不存在因与缘生的问题，这是不生妄想。	Deluded thought concerning non-arising means believing that all dharmas are unborn in their essential nature, exist naturally, and do not involve arising from causes and conditions. This is deluded thought concerning non-arising.
【大慧，云何相续妄想？谓彼俱相续如金缕，是名相续妄想。】	[Mahāmati, what is deluded thought concerning continuity? It is the continuity of those together, like threads of gold. This is called deluded thought concerning continuity.]

相续妄想，就是妄计万法都互为因缘而生，彼此相生相续，没完没了，就像金线织布，丝缕相连不断，对此执著不舍，是相续妄想。	Deluded thought concerning continuity means falsely imagining that all dharmas arise through mutually conditioning one another, giving rise to and continuing from one another without end, like gold threads woven into cloth, with strands continuously linked together. To cling to this without letting go is deluded thought concerning continuity.
【大慧，云何缚、不缚妄想？谓缚不缚因缘计著，如士夫方便若缚若解，是名缚、不缚妄想。】	[Mahāmati, what is deluded thought concerning bondage and non-bondage? It is attachment to the causes and conditions of bondage and non-bondage, as when a person uses expedient means to be bound or released. This is called deluded thought concerning bondage and non-bondage.]
缚、不缚妄想，就是妄计实有烦恼系缚，实有出系缚、实有得解脱，如人可受绳索束缚，也可使用方法解脱所缚。是为缚、不缚妄想。	Deluded thought concerning bondage and non-bondage means falsely imagining that afflictions truly bind, that there truly is liberation from bondage, and that liberation is truly attained, just as a person may be bound by ropes and may also use a method to free himself from those bonds. This is deluded thought concerning bondage and non-bondage.
十二种别相说完了，前面说“妄想”就是它们的通相，接下来又对这个分别通相做进一步的总结说明：	Having finished explaining the twelve distinct characteristics, we said earlier that “deluded thought” is their common characteristic. The text next provides a further summary of these distinct and common characteristics:
【于此妄想自性分别通相，一切愚夫计著有无，大慧，计著缘起而计著者，种种妄想计著自性。】	[With regard to these common characteristics of distinctions based on the self-nature of deluded thought, all foolish ordinary people are attached to existence and nonexistence. Mahāmati, those who are attached to dependent arising are attached to the self-nature of various deluded thoughts.]
妄想有二层含义，“妄”是妄计执著，对什么妄计执著呢，就是对有或无妄计为有实性，并牢牢执著，“想”是在“妄”的基础上进行的更深一层的虚妄想像，如果说“妄”只是错误的认知的话，那“想”就是具体的错误行为了。	Deluded thought has two layers of meaning. “Deluded” means false conception and attachment. To what does one falsely conceive and become attached? One falsely conceives existence or nonexistence as possessing real self-nature and clings tightly to it. “Thought” is a still deeper layer of deluded imagining based on this “delusion.” If “delusion” is merely erroneous cognition, then “thought” is its specific erroneous activity.

所以佛在这里总结说：对于这些妄想的种种性相，无非都是：愚痴凡夫妄计执著缘起而生的尘境为实有或者实无，而生种种妄想分别。	Therefore, the Buddha here summarizes the matter as follows: regarding the various natures and characteristics of these deluded thoughts, foolish ordinary people do no more than falsely conceive and cling to the sensory objects arising through dependent origination as truly existent or truly nonexistent, thereby giving rise to various deluded discriminations.
下面是对总结的比喻说明：	What follows is an analogy explaining this summary:
【如幻示现种种之身，凡夫妄想，见种种异幻。大慧，幻与种种，非异非不异：若异者，幻非种种因；若不异者，幻与种种无差别；而见差别，是故非异非不异。是故大慧，汝及余菩萨摩诃萨，如幻缘起妄想自性，异不异，有无，莫计著。】	[For example, an illusion manifests various bodies, and ordinary people, through deluded thought, see various different illusory forms. Mahāmati, illusion and the various forms are neither different nor not different. If they were different, illusion would not be the cause of the various forms. If they were not different, there would be no distinction between illusion and the various forms; yet distinctions are seen. Therefore, they are neither different nor not different. Therefore, Mahāmati, you and the other bodhisattva mahāsattvas should not become attached to the self-nature of deluded thought regarding illusory dependent arising as different or not different, existent or nonexistent.]
比如用幻术示现种种幻化之相，凡夫妄计执著，虚妄想像所见的种种幻相都不是幻化而是实有的。大慧，幻化与种种幻相其实是非异非不异的：如果两者为异，那么幻化便不是种种幻相的成因了。	For example, when magic is used to manifest various illusory appearances, ordinary people falsely conceive and cling to them, imagining that the various illusory forms they see are not illusory but truly existent. Mahāmati, illusion and the various illusory forms are in fact neither different nor not different. If they were different, illusion would not be the cause of the various illusory forms.
如果两者不异，那么幻化和现前的种种幻相，便应该无差别了，可是我们所见，如幻之境是千差万别的。所以我说它们“非异非不异”。因此大慧你和其余菩萨，一定不要妄计如幻缘起的诸法自性为有为无、为异为不异。	If they were not different, then illusion and the various illusory forms presently appearing should be without distinction. Yet the illusory realms we see differ in countless ways. Therefore, I say that they are “neither different nor not different.” Thus, Mahāmati, you and the other bodhisattvas must not falsely conceive the self-nature of dharmas arising dependently like illusions to be existent or nonexistent, different or not different.

【尔时世尊欲重宣此义，而说偈言：】	[At that time, the World-Honored One, wishing to restate this meaning, spoke these verses:]
【心缚于境界　觉想智随转　无所有及胜　平等智慧生】	[The mind is bound by objects; / awareness, thought, and wisdom turn accordingly. / When there is nothing at all, / wisdom of equality arises.]
心被六尘境界所系缚，正智随之迷转，才成为妄觉妄想。其实本没有六尘境界，也没有被境界所束缚的心，更没有系缚与解脱，三自性也是方便说。一切本不生灭，本无垢净，本不增减。证到这无所有处，万法不立，则妄想本来就是清净，境界即是寂灭，凡圣无别，智愚不二。这种心态与见地，就是“平等智慧生”。	When the mind is bound by the objects of the six sense faculties, correct wisdom turns with them in delusion and becomes deluded awareness and deluded thought. In truth, there are no objects of the six sense faculties, no mind bound by those objects, and still less any bondage or liberation. The three self-natures, too, are expedient teachings. Nothing inherently arises or ceases; there is originally neither defilement nor purity, neither increase nor decrease. When one realizes this state of nothing whatever, in which no dharmas are established, deluded thoughts are originally pure, circumstances are themselves quiescent, ordinary beings and sages are not different, and wisdom and ignorance are nondual. Such a state of mind and view is what is meant by “wisdom of equality arises.”
【妄想自性有　于缘起则无　妄想或摄受　缘起非妄想】	[Deluded self-nature exists; / in dependent arising it does not. / Deluded thought may apprehend and appropriate, / but dependent arising is not deluded thought.]
这四句是正显实理，意思就是：愚痴外道依于遍计所执，而妄想诸法实有自性。然而若从依他起性观察，则缘起性空，诸法本无自性可得。是因为众生颠倒妄想，所以才妄认实有能所取舍。若了缘起性空，一切诸法皆为幻现，而本质无所有，便不再颠倒妄想。	These four lines directly reveal the true principle. They mean that ignorant non-Buddhists, relying on the nature of pervasive discrimination and attachment, falsely imagine that dharmas truly possess self-nature. Yet when observed from the perspective of the nature of dependence on others, dependent arising is empty in nature, and dharmas are originally without any self-nature that can be obtained. It is because sentient beings are inverted in deluded thought that they mistakenly take apprehender and apprehended to be truly existent. If one realizes the emptiness of dependent arising, all dharmas are seen as illusory manifestations and, in essence, as nothing whatsoever; then one no longer entertains inverted deluded thoughts.

【种种支分生　如幻则不成　彼相有种种　妄想则不成】	[The various parts arise; / if they are like illusions, they are not established. / Those characteristics are various; / if they are deluded thoughts, they are not established.]
这四句偈是比喻，意思就是：	These four verse lines are an analogy, meaning:
见诸法种种支分差异，若了知这些无不是幻，则种种差异之诸法便不成立。见种种外境尘相，若了知这些都是妄想，实相无相，则种种事相亦非真实成立。这样就不会再随境攀缘流转而颠倒妄想丛生。	When one sees the various differences among the parts of dharmas and understands that none of them is other than illusion, then the dharmas of those various differences are not established. When one sees the various sensory appearances of external objects and understands that they are all deluded thoughts, that true reality is without characteristics, then the various phenomena likewise are not truly established. In this way, one will no longer follow circumstances, pursue conditions, and drift in cyclic existence while proliferating inverted deluded thoughts.
【彼相则是过　皆从心缚生　妄想无所知　于缘起妄想】	[Those characteristics are errors; / all arise from the mind’s bondage. / Deluded thoughts know nothing; / they entertain deluded thoughts about dependent arising.]
如果认为实有诸相，这是错误知见，是从心而生起之束缚。缘起之诸法，不出自心，本来是幻。愚痴凡夫则不知觉，认诸缘起为实有，因此，遇诸幻境，更增妄想分别。	To regard all appearances as truly existent is an erroneous view; it is a bondage arising from the mind. Dharmas of dependent arising do not come forth from the mind; they are originally illusory. Deluded ordinary beings are unaware of this and take all dependently arisen things to be truly existent. Therefore, when they encounter all manner of illusory circumstances, they further increase their deluded thoughts and discriminations.
【此诸妄想性　即是彼缘起　妄想有种种　于缘起妄想】	[These natures of deluded thought are precisely those of dependent arising. Deluded thoughts are various; they are deluded thoughts concerning dependent arising.]
所以此妄想计著，也是因缘和合而生，也是缘起之法。因此，遍计所执与依他缘起本来不二。然而愚痴凡夫，见诸缘起之法，又攀缘而相续产生生种种妄想分别。所以，遍计所执与依他缘起又是非一。	Thus, this attachment of deluded thought also arises through the coming together of causes and conditions; it too is a dharma of dependent arising. Therefore, the nature of pervasive discrimination and attachment and the dependent nature are originally nondual. Yet deluded ordinary beings, on seeing dharmas of dependent arising, again cling to

	conditions and continuously produce all kinds of deluded thoughts and discriminations. Thus, the nature of pervasive discrimination and attachment and the dependent nature are also not one.
【世谛第一义　第三无因生　妄想说世谛　断则圣境界】	[Conventional truth and ultimate truth: the third is arising without causes. Deluded thought speaks of conventional truth; when it is cut off, there is the realm of the noble ones.]
对于诸法真相，有愚痴凡夫之世俗谛见和圣智境界之第一义谛。诸佛说法，是用第一义谛来破除愚痴凡夫之世俗谛见。若世俗恶见已破，则圣谛亦不须立。这是佛法的可贵之处。	With respect to the true nature of all dharmas, there is the conventional-truth view of deluded ordinary beings and the ultimate truth of the realm of noble wisdom. When all Buddhas teach the Dharma, they use ultimate truth to dispel the conventional-truth views of deluded ordinary beings. If the erroneous conventional view has been destroyed, there is no need even to posit noble truth. This is what is valuable about the Buddhadharma.
第三种见是外道之无因论邪见，他们自诩与世俗谛、圣谛义都不同，实则拨无因果，落入断灭，与世俗谛并无不同。	The third kind of view is the heterodox doctrine that things arise without causes. Its adherents claim that it differs from both conventional truth and the meaning of noble truth, but in fact it negates cause and effect, falls into annihilationism, and is no different from conventional truth.
愚痴凡夫和外道，皆因颠倒妄想而落恶见边见。一切之根源无非是妄想分别。	Deluded ordinary beings and followers of non-Buddhist paths alike fall into erroneous and extreme views because of inverted deluded thoughts. The root of it all is nothing but deluded thought and discrimination.
若能断除妄想分别，便证不垢不净，无凡无圣，这是真正的第一义谛，也就是断妄即真。	If one can cut off deluded thought and discrimination, one realizes neither defiled nor pure, neither ordinary nor noble. This is true ultimate truth: when delusion is ended, the real is revealed.
下面世尊又用四个比喻来说明妄想与缘起非一非异的关系：	Below, the World-Honored One again uses four analogies to explain the relationship between deluded thought and dependent arising: neither one nor different.

【譬如修行事　于一种种现　于彼无种种　妄想相如是】	[It is like the practices of cultivation: within one, many things appear; yet within it there are no many things. The appearances of deluded thought are likewise.]
就好比是修行之事（这里“修行”泛指一切禅定等事行），需先制心一处而入禅定，然后在禅定中起观而现种种观相，实则现实中并没有发生这种种所观之相。	It is like the practices of cultivation (here, “cultivation” broadly refers to all practices such as dhyāna and meditative absorption). One must first restrain the mind to one point and enter meditative absorption; then, in absorption, one contemplates and various contemplative appearances arise. Yet in actuality, none of these contemplated appearances has occurred.
妄想相也是如此，愚痴凡夫因为颠倒妄想而见实有种种法相，实则妄想和所妄想之相都是无，这一切无非幻化所现。	The appearances of deluded thought are the same. Because of inverted deluded thoughts, ordinary beings see various dharma appearances as truly existent. Yet both deluded thought and the appearances that are deludedly imagined are nonexistent; all this is merely manifested illusion.
【譬如种种翳　妄想众色现　翳无色非色　缘起不觉然】	[It is like various eye ailments, through which deluded thoughts make manifold colors appear. The eye ailment has no color and is not color; dependent arising is likewise, though it is not realized.]
就好比是：由于眼病而看到种种的色相，因而错认这种种的色相都是实有；若眼病痊愈，那么这些错认的色相也会消失。愚痴凡夫之妄想也是这样。由于不觉，所以才认缘起诸法为实有。如果颠倒妄想病痊愈，就会了知诸法本空，一切是幻。	It is like this: because of an eye disease, one sees all kinds of visible appearances and mistakenly takes them all to be truly existent. If the eye disease is cured, these mistakenly perceived appearances also disappear. The deluded thoughts of ordinary beings are the same. Because they are unaware, they take dharmas of dependent arising to be truly existent. If the disease of inverted deluded thought is cured, they will know that all dharmas are originally empty and that everything is illusory.
【譬如练真金　远离诸垢秽　虚空无云翳　妄想净亦然】	[It is like refining pure gold and removing every impurity, or like empty space free of clouds and mists: the purification of deluded thought is likewise.]
就好比是：去除杂质提炼真金，乌云消散显现晴空一样，断除妄想体露真常也是这样。	It is like refining pure gold by removing impurities, or like dark clouds dispersing to reveal a clear sky: cutting off deluded thought and directly revealing true permanence are likewise.

【无有妄想性　及有彼缘起　建立及诽谤　悉由妄想坏】	[There is no nature of deluded thought, nor is there that dependent arising. Establishment and slander are all ruined by deluded thought.]
依智者所见，既无实有的妄想自性，亦无可得的缘起之法。诸法本空，愚痴凡夫由于妄计执著，才会产生建立、诽谤这种坏圆成实性的断、常邪见。	From the perspective of the wise, there is neither a truly existent self-nature of deluded thought nor any dharma of dependent arising that can be obtained. All dharmas are originally empty. Because deluded ordinary beings engage in deluded calculation and attachment, they produce the erroneous views of annihilationism and eternalism—establishment and slander—which destroy the nature of absolute reality and perfection.
【妄想若无性　而有缘起性　无性而有性　有性无性生】	[If deluded thought has no nature, yet dependent arising has a nature, then from what has no nature, a nature arises; from what has a nature, no nature arises.]
如果妄想没有实性，而说实有诸法缘起，这是矛盾的，因为妄想是对无实性的幻相妄计为实，从而生出有、无等二边恶见。所以不应此假而彼真，而应是一真一切真，一假一切假。	If deluded thought has no real nature, yet one says that dharmas of dependent arising are truly existent, this is contradictory. Deluded thought takes illusory appearances without real nature to be real, thereby producing the erroneous two-sided views of existence and nonexistence. Therefore, one should not take this as false and that as true; rather, if one is true, all are true, and if one is false, all are false.
【依因于妄想　而得彼缘起　相名常相随　而生诸妄想】	[Relying on causes, through deluded thought one obtains that dependent arising. Appearances and names constantly accompany one another, giving rise to all deluded thoughts.]
因众生之遍计所执，所以与之复说缘起性空之理（依他起性）。但是愚痴凡夫颠倒妄想习气犹甚，所以听到缘起等说，又会对这些名相认假作真，执着缠绕，而复生新的相续妄想。	Because sentient beings are attached through pervasive discrimination, they are further taught the principle that dependent arising is empty in nature—the nature of dependence on others. Yet the habitual tendencies of inverted deluded thought in ordinary beings remain strong. Thus, upon hearing teachings such as dependent arising, they again take these names and appearances, which are provisional, to be real; attachment entangles them, and new successive deluded thoughts arise.

【究竟不成就　则度诸妄想　然后智清净　是名第一义】	[When ultimate attainment is not established, one then crosses beyond all deluded thoughts. Thereafter wisdom is purified; this is called ultimate truth.]
究其根本，竟其本来，则妄想相空，缘起理无，一切都是梦幻设施，是则灭度一切妄计执著、虚妄想像。一切妄想除灭，然后便得回复圣智清净，是名为第一义。	Tracing things to their root and bringing them to their original source, the appearances of deluded thought are empty and the principle of dependent arising is unobtainable. Everything is a dreamlike, illusory provisional construction. Thus one extinguishes and crosses beyond all deluded calculations, attachments, and false imaginings. When all deluded thoughts have been eliminated, one returns to the purity of noble wisdom. This is called ultimate truth.
【妄想有十二　缘起有六种　自觉知尔焰　彼无有差别】	[Deluded thought has twelve kinds; conditioned ideation has six causes. Through self-realized knowledge of the objects of cognition, there is no difference between them.]
虽说妄想自性有十二种，缘想自性有六因，但依自觉圣智而见，这些都是方便法，实则没有差别。若执以为实，便成所知之障，而堵塞悟门。	Although the self-nature of deluded thought is said to have twelve kinds, and the self-nature of conditioned ideation to have six causes, from the perspective of self-realized noble wisdom these are all expedient teachings; in actuality, there is no difference. If one clings to them as real, they become obstacles of what is known and block the gate to awakening.
【五法为真实　自性有三种　修行分别此　不越于如如】	[The five dharmas are reality; the self-natures are three. Those who cultivate and distinguish these do not depart from suchness.]
虽然是方便，但五法、三自性之方便，实为一究竟真实之显现。	Although they are expedient teachings, the five dharmas and the three self-natures, as expedient teachings, are in fact manifestations of a single ultimate reality.
修行人应了知：此五法三自性亦各有方便用处，应当了知其中各个深意，知道如何依据这些指引去修证，而避免走入歧途。	Practitioners should understand that these five dharmas and three self-natures each also have their expedient functions. They should understand the profound meanings of each, know how to cultivate and realize in accordance with these guides, and avoid straying into erroneous paths.
如果能这样深了方便，而又不废方便，便是不离于真如。	If one can thus deeply understand expedient means without abandoning them, one does not

	depart from suchness.
【众相及缘起　彼名起妄想　彼诸妄想相　从彼缘起生】	[The various appearances and dependent arising—through their names deluded thoughts arise. Those various appearances of deluded thought arise from that dependent arising.]
种种相，及因缘和合、缘起性空之理，若认假作真，执以为实，就是妄想。	The various appearances, together with the principle of the coming together of causes and conditions and the emptiness of dependent arising, become deluded thought if one takes the provisional as real and clings to them as truly existent.
所以这十二种妄想之相，无不是因缘和合，故说“种种妄想相，皆从缘起生”。两者是相辅相连的。	Therefore, none of these twelve kinds of deluded-thought appearances fails to arise through the coming together of causes and conditions. Thus it is said, “The various appearances of deluded thought all arise from dependent arising.” The two mutually support and are connected with one another.
【觉慧善观察　无缘无妄想　成已无有性　云何妄想觉】	[When awakened wisdom observes well, there are neither conditions nor deluded thoughts. Once attainment is complete, there is no nature; how then can there be awakening from deluded thought?]
若以自觉圣智善自观察，则能了知，本质上既无缘起亦无妄想，更进一步说，圆成实性亦是无。还说什么原来有妄想，而需要远离而觉悟呢？？	If one carefully observes through self-realized noble wisdom, one can know that, in essence, there is neither dependent arising nor deluded thought. Going further, even the nature of absolute reality and perfection is nonexistent. Why then speak of there having originally been deluded thought that one must leave behind in order to awaken?
【彼妄想自性　建立二自性　妄想种种现　清净圣境界】	[The self-nature of that deluded thought establishes the two self-natures. Deluded thought manifests in many ways; the realm of noble ones is pure.]
依于遍计所执，而建立依他起及圆成实性二种自性。若妄想颠倒，则种种诸法无不实有，处处分别障碍；若圣智谛观，则一切如幻，本不曾生，本来清净，无处不是圣智境界。	On the basis of the nature of pervasive discrimination and attachment, the two self-natures of dependence on others and absolute reality and perfection are established. If deluded thought is inverted, then all manner of dharmas are taken as truly existent, and discriminative obstructions are found everywhere. If noble wisdom contemplates truthfully, then everything is like an illusion: it has never arisen, is originally

	pure, and there is nowhere that is not the realm of noble wisdom.
【妄想如画色　缘起计妄想　若异妄想者　则依外道论】	[Deluded thought is like the colors in a painting. Dependent arising is calculated through deluded thought. If it differs from deluded thought, then one relies on the doctrines of non-Buddhist paths.]
这就如同画师分布诸色彩而成就画像一样。众生因为遍计所执而成缘起之诸法，反过来，缘起诸法，又如同种种景相能令画师运想分布色彩一样，而令众生相续遍计所执。这一切之关键，都在于妄想之心。如果说诸法不从此妄想之心而得生，那就是妄计诸法实有或者实无，而落外道邪见了。	This is like a painter arranging various colors to produce a painting. Sentient beings, because of pervasive discrimination and attachment, bring forth the dharmas of dependent arising. Conversely, dharmas of dependent arising are like various scenes that cause a painter to imagine and arrange colors; they cause sentient beings to continue their pervasive discrimination and attachment. The key to all this lies in the mind of deluded thought. If one says that all dharmas do not arise from this mind of deluded thought, then one deludedly takes dharmas as truly existent or truly nonexistent and falls into the erroneous views of non-Buddhist paths.
【妄想说所想　因见和合生　离二妄想者　如是则为成】	[Deluded thought refers to what is imagined; because seeing and the seen arise together, when the two deluded thoughts are left behind, this is accomplishment.]
“妄想”是指能妄想的遍计所执性，“说所想”是指所说的依他起性，这二种性如同能见、所见一样和合而生。遣离这二种虚妄之性，则当下本自圆成。	“Deluded thought” refers to the nature of pervasive discrimination and attachment, which is capable of deluded thought. “What is said to be imagined” refers to the nature of dependence on others. These two natures arise together like the seer and the seen. When these two false natures are relinquished, one is immediately, from the very beginning, complete and perfected.
本门概要：	Summary of This Section:
本门先从大慧菩萨为利益学人，向佛请示修行渐次的四果差别开始，世尊详细开示了三种初果，并略讲了其余三果，为了纠正二乘的得少为足，佛又开示了二种觉相，为明起用又开示了四大造色及五阴性相。最后为使学人圆证菩提，世尊又通过破妄显真详细开示了涅　寂静。	This section begins with Mahāmati Bodhisattva asking the Buddha, for the benefit of practitioners, about the distinctions among the four fruits in the gradual stages of practice. The World-Honored One explains in detail the three kinds of first fruit and briefly discusses the remaining three fruits. To correct the complacency of the two vehicles, who are satisfied with attaining little, the Buddha further expounds the two aspects of awakening. To clarify

	the arising of function, he also expounds the material forms produced by the four great elements and the characteristics of the five aggregates. Finally, so that practitioners may fully realize bodhi, the World-Honored One expounds in detail the quiescence of nirvāṇa through dispelling delusion and revealing the real.
本门的重点主要是在最后的破妄显真部分，尤其是最后的一个长偈，一扫而空直指心源！	The main emphasis of this section lies in its final part, on dispelling delusion and revealing the real—especially its final long verse, which sweeps everything away and points directly to the source of mind!

一七、圣智一乘

17. The One Vehicle of Noble Wisdom

【大慧菩萨摩诃萨复白佛言：世尊！惟愿为说自觉圣智相及一乘。若说自觉圣智相及一乘，我及余菩萨，善自觉圣智相及一乘，不由于他，通达佛法。】	[Mahāmati Bodhisattva-Mahāsattva again said to the Buddha: “World-Honored One, we pray that you will explain the characteristics of the noble wisdom of self-realization and of the One Vehicle. If you explain the characteristics of the noble wisdom of self-realization and of the One Vehicle, the other bodhisattvas and I will rightly understand them, realize them for ourselves, not depend on others, and penetrate the Buddhadharma.”]
上一门佛指出了十二种妄想相，告诉大慧应远离此诸妄想分别，入自觉圣智。此门大慧接着追问：如何是自觉圣智及一乘果相？以令大众善解而自证究竟佛法。	In the preceding section, the Buddha identified the twelve characteristics of deluded discrimination and told Mahāmati to abandon all such deluded discriminations and enter the noble wisdom of self-realization. In this section, Mahāmati further asks: What are the characteristics of the noble wisdom of self-realization and the fruition of the One Vehicle? This is so that the assembly may understand them well and personally realize the ultimate Buddhadharma.
【佛告大慧：谛听谛听，善思念之，当为汝说。大慧白佛言：唯然受教。佛告大慧：前圣所知，转相传授：妄想无性。菩萨摩诃萨独一静处，自觉观察，不由于他，离见妄想，上上升进，入如来地，是名自觉圣智相。】	[The Buddha said to Mahāmati: “Listen carefully, listen carefully, and reflect well upon this. I shall explain it to you.” Mahāmati said to the Buddha: “Yes, World-Honored One. I respectfully receive your instruction.” The Buddha said to Mahāmati: “What the former sages knew and transmitted from one to another is that deluded discrimination is

	without self-nature. Bodhisattva-mahāsattvas, dwelling alone in quiet places, observe through self-realization without depending on others. Free from the deluded discrimination of views, they advance stage by stage and enter the ground of the Tathāgata. This is called the characteristic of the noble wisdom of self-realization.”]
“自觉观察”：“观”为观照，“察”为体察，“自觉观察”，就是以观察、觉照自心的方式修证。	“Observing through self-realization”: “observe” means contemplative awareness, while “examine” means direct discernment. “Observing through self-realization” means cultivating and realizing by observing and illuminating one’s own mind.
佛告诉大慧：过去古佛诸圣，佛佛授受、祖祖相传的，就是一切妄想分别并无自性，实无妄想分别。	The Buddha told Mahāmati that what the ancient Buddhas and sages of the past transmitted from Buddha to Buddha and patriarch to patriarch is that all deluded discriminations lack self-nature; in reality, no deluded discriminations exist.
此为总说。下面分说自觉圣智及一乘之相：	This is the general explanation. What follows is a detailed explanation of the characteristics of the noble wisdom of self-realization and the One Vehicle:
“菩萨摩诃萨独一静处，自觉观察，不由于他，离见妄想，上上升进，入如来地。是名自觉圣智相”——诸菩萨摩诃萨明了实无妄想分别可得，而能秉此正见，独一静处，自觉自证，于无可分别、无所妄想处，消之又消，损之又损，如此上上升进，而证入如来果地。这就是自觉圣智相。	“Bodhisattva-mahāsattvas, dwelling alone in quiet places, observe through self-realization without depending on others. Free from the deluded discrimination of views, they advance stage by stage and enter the ground of the Tathāgata. This is called the characteristic of the noble wisdom of self-realization.” Bodhisattva-mahāsattvas understand that no deluded discrimination can truly be obtained. Maintaining this right view, they dwell alone in quiet places and awaken and realize for themselves. Where there is nothing to discriminate and nothing to imagine falsely, they diminish and diminish again, relinquish and relinquish again. Thus they advance stage by stage and realize and enter the fruition-ground of the Tathāgata. This is the characteristic of the noble wisdom of self-realization.
“不由于他，离见妄想”，这句很关键。菩萨摩诃萨明了妄想本无，所以能远离一切颠倒妄想。	“Without depending on others, free from the deluded discrimination of views”—this sentence is crucial. Bodhisattva-mahāsattvas understand that deluded thoughts are originally nonexistent, and

	are therefore able to leave behind all inverted deluded thoughts.
譬如演员，明知是戏，所以身在戏中而不会被戏情所累；菩萨明了妄想无性，所以妄想来了尽管来，去了尽管去；既不随转，也不压念，只不理它便是。如此久久行之，不求妄想不求真，则名、相、妄想不离而自离，正智、如如不证而自证。是则即为“离见妄想”。	For example, actors know perfectly well that it is a play; therefore, though they are in the play, they are not burdened by its plot. Bodhisattvas understand that deluded thoughts lack self-nature. Thus, when deluded thoughts come, let them come; when they go, let them go. Neither follow them nor suppress thoughts; simply do not attend to them. Practiced in this way over a long time, without seeking deluded thoughts and without seeking truth, names, appearances, and deluded thoughts depart of themselves without being cast off, while right wisdom and suchness are realized of themselves without being sought. This is precisely what is meant by “free from the deluded discrimination of views.”
【大慧，云何一乘相？谓得一乘道觉，我说一乘。云何得一乘道觉？谓摄所摄妄想，如实处不生妄想，是名一乘觉。大慧，一乘觉者，非余外道、声闻、缘觉、梵天王等之所能得，唯除如来。以是故，说名一乘。】	[“Mahāmati, what is the characteristic of the One Vehicle? To realize the awakening of the path of the One Vehicle is what I call the One Vehicle. How does one realize the awakening of the path of the One Vehicle? The grasper and the grasped are deluded discriminations; in the realm of reality, no deluded discrimination arises. This is called the awakening of the One Vehicle. Mahāmati, the awakening of the One Vehicle cannot be attained by non-Buddhist paths, śrāvakas, pratyekabuddhas, Brahmā-kings, and the like; only the Tathāgata can attain it. Therefore, it is called the One Vehicle.”]
前段讲的是入如来之地的修行方法，这段则示“一乘”之相，一乘即佛乘，也就是如来地的真实果相：	The preceding passage discussed the method of cultivation for entering the ground of the Tathāgata. This passage reveals the characteristic of the “One Vehicle.” The One Vehicle is the Buddha Vehicle—that is, the true fruition of the ground of the Tathāgata:
佛告大慧，什么叫“一乘相”呢，就是证得了一乘道果，那么什么是证得一乘道果?	The Buddha told Mahāmati: What is meant by the “characteristic of the One Vehicle”? It is to realize the fruition of the path of the One Vehicle. But what does it mean to realize the fruition of the path of the One Vehicle?
“谓摄所摄妄想，如实处不生妄想，是名一乘觉”——即：能取与所取是妄想，如实处并不生妄想。“唯此一真实，其余皆非真”，在这一真实里，哪容得下一丝一	“The grasper and the grasped are deluded discriminations; in the realm of reality, no deluded discrimination arises. This is called the awakening

毫的妄想分别？更说什么有性无性啊！这就是一乘道果，也就是究竟佛果。	of the One Vehicle.” That is, the grasping subject and the grasped object are deluded discriminations; in the realm of reality, no deluded discrimination arises. “Only this one is real; all else is unreal.” Within this one reality, how could even the slightest deluded discrimination be admitted? Still less could one speak of existence or nonexistence. This is the fruition of the path of the One Vehicle, the ultimate fruition of Buddhahood.
这一乘觉，是佛法究竟义相，不是其余外道、声闻、缘觉、梵天王等所能知晓的，唯如来彻证，所以叫一乘。注意在这里没有说入地菩萨，因为究竟义处，无真无妄，无是无非，不容顿渐，是为真如来道果。	This awakening of the One Vehicle is the ultimate meaning of the Buddhadharma. It cannot be known by other non-Buddhist paths, śrāvakas, pratyekabuddhas, Brahmā-kings, and the like; only the Tathāgata realizes it completely. Therefore it is called the One Vehicle. Notice that bodhisattvas who have entered the stages are not mentioned here, for at the place of ultimate meaning there is neither truth nor delusion, neither right nor wrong; it admits of neither suddenness nor gradualness. This is the true fruition of the path of the Tathāgata.
“一乘”在佛教经典中出现过多次，《法华经》云：“十方国土中，唯有一乘法。无二亦无三，除佛方便说。”《华严经》云：“一切诸佛，唯以一乘得出生死。”故修行者誓入一乘，正是本分之事。	“The One Vehicle” appears many times in Buddhist scriptures. The Lotus Sūtra says: “In the lands of the ten directions, there is only the Dharma of the One Vehicle. There is neither a second nor a third, except where the Buddha teaches by skillful means.” The Avataṃsaka Sūtra says: “All Buddhas emerge from birth and death only by means of the One Vehicle.” Therefore, for practitioners to vow to enter the One Vehicle is precisely their proper task.
若不然，就是枉入宝山而空手归啊！昔黄龙慧南禅师就曾拿这个学人时时提撕的“一乘”来问学人：“到底什么一乘法？”良久自说道：“开单展钵，岂不是一乘法么？！拈匙把箸，岂不是一乘法么？！”又拿起拄杖说：“这个是什么？若唤作一乘法，眉须堕落！”以拄杖敲禅床，下座。	Otherwise, one enters a mountain of treasures in vain and returns empty-handed. Chan Master Huanglong Huinan once used this “One Vehicle,” which practitioners should constantly hold in vigilant awareness, to question a student: “What, after all, is the Dharma of the One Vehicle?” After a long pause, he answered himself: “Opening the cloth wrapper and spreading out the bowl—is this not the Dharma of the One Vehicle? Taking up the spoon and chopsticks—is this not the Dharma of the One Vehicle?” Then he lifted his staff and said: “What is this? If you call it the Dharma of the One Vehicle, your eyebrows and beard will fall out!” He

	struck the Chan seat with his staff and descended from the seat.
诸位还会这一乘么？若还不会， 元音老人还有更方便之说——“一念不生，了了分明”，正契合这楞伽经义——“如实处不生妄想”。“如实处”就是“了了分明”，“不生妄想”即“一念不生”。	Do you all understand this One Vehicle? If you still do not, Master Yuanyin has an even more expedient saying: “Not a single thought arises, yet there is clear, ever-present knowing.” This accords exactly with the meaning of the Laṅkāvatāra Sūtra: “In the realm of reality, no deluded discrimination arises.” “The realm of reality” is “clear, ever-present knowing,” and “no deluded discrimination arises” means “not a single thought arises.”
当然，这些都是“眉须堕落”之语，奈何众生愚习深重，不肯自觉，所以诸佛不惜落草，老人不惜婆心。《略论明心见性》末了一句“阿谁见余开口来！”，才是活泼泼地和盘托出这一乘之相。	Of course, all these are words that make one’s eyebrows and beard fall out. Yet sentient beings’ foolish habitual tendencies are deeply entrenched, and they refuse to awaken for themselves. Thus the Buddhas do not begrudge descending into the weeds, and the old master does not begrudge his grandmotherly concern. The final sentence of A Brief Discussion of Realizing the Mind and Seeing One’s True Nature—“Who has seen me open my mouth?”—is the lively and complete disclosure of the characteristic of the One Vehicle.
【大慧白佛言：世尊，何故说三乘，而不说一乘？佛告大慧：不自般涅　法故，不说一切声闻缘觉一乘。以一切声闻缘觉，如来调伏，授寂静方便，而得解脱，非自己力，是故不说一乘。复次大慧，烦恼障业习气不断故，不说一切声闻缘觉一乘。不觉法无我，不离分段死，故说三乘。】	[Mahāmati said to the Buddha: “World-Honored One, why do you speak of the Three Vehicles rather than the One Vehicle?” The Buddha said to Mahāmati: “Because they do not realize the Dharma of parinirvāṇa for themselves, I do not say that all śrāvakas and pratyekabuddhas are of the One Vehicle. Since all śrāvakas and pratyekabuddhas are disciplined by the Tathāgata and receive expedient means of quiescence, whereby they attain liberation, it is not by their own power. Therefore, I do not speak of the One Vehicle. Furthermore, Mahāmati, because the habitual tendencies of the karmic obstruction of afflictions have not been severed, I do not say that all śrāvakas and pratyekabuddhas are of the One Vehicle. Because they do not realize the non-self of dharmas and do not leave behind segmented birth and death, I speak of the Three Vehicles.”]
大慧继而追问：既然是究竟一乘，为什么说有三乘呢？三乘就是声闻、缘觉和菩萨乘。佛告大慧，有三种原因而说有三乘：	Mahāmati then asks: Since the One Vehicle is ultimate, why is it said that there are Three Vehicles? The Three Vehicles are the śrāvaka

	vehicle, the pratyekabuddha vehicle, and the bodhisattva vehicle. The Buddha tells Mahāmati that there are three reasons for speaking of Three Vehicles:
一是，声闻、缘觉乘，不了本来涅　，不肯自证解脱，所以说他们非佛乘。他们虽然发心出离，但犹计分别两边，体生死为苦，慕出离之乐；认为生死之外，别有涅　可入；世间法外，别有如来出世间法可出。	First, those of the śrāvaka and pratyekabuddha vehicles do not understand that nirvāṇa is originally present and are unwilling to realize liberation for themselves; therefore, they are said not to be of the Buddha Vehicle. Although they arouse the resolve to leave behind the world, they still discriminate between the two sides, regard birth and death as suffering, and long for the pleasure of escape. They think that beyond birth and death there is a separate nirvāṇa to enter, and that beyond worldly dharmas there is a separate supramundane Dharma of the Tathāgata to attain.
这时如来以方便四谛，教化调伏，而使之烦恼妄想不起现行，证得暂时的寂灭清净。所以，他们的解脱涅　是藉如来威力而证得的方便解脱，并非究竟解脱。所以并非一乘。	At this point, the Tathāgata employs the expedient means of the Four Noble Truths to teach and discipline them, causing afflictions and deluded thoughts not to manifest, so that they realize a temporary quiescent purity. Thus, their liberation and nirvāṇa are an expedient liberation realized through reliance on the Tathāgata's power, not ultimate liberation. Therefore, they are not of the One Vehicle.
二是，由于声闻缘觉的烦恼障业虽然有所降伏，但烦恼的习气种子并未彻断，遇缘依然有可能现行，所以并非一乘。	Second, although śrāvakas and pratyekabuddhas have subdued their karmic obstructions of afflictions to some degree, the habitual seeds of affliction have not been completely severed. When conditions arise, they may still manifest; therefore, they are not of the One Vehicle.
三是，声闻缘觉之乘，虽证人无我，但是法执犹在；诸天及梵乘，虽修十善及四禅八定，但是善尽还堕，还是深溺轮回，不能了分段生死。所以说他们并非一乘。	Third, although those of the śrāvaka and pratyekabuddha vehicles realize the non-self of persons, attachment to dharmas still remains. Although the devas and those of the Brahmā vehicle cultivate the ten wholesome deeds, the four dhyānas, and the eight meditative attainments, when their wholesome karma is exhausted, they fall again. They remain deeply immersed in saṃsāra and cannot be liberated from segmented birth and death. Therefore, they are said not to be of the One Vehicle.

说明了这三种原因，佛又总结说：	Having explained these three reasons, the Buddha further summarizes:
【大慧，彼诸一切起烦恼过习气断，及觉法无我，彼一切起烦恼过习气断，三昧乐味著非性，无漏界觉。觉已，复入出世间上上无漏界，满足众具，当得如来不思议自在法身。】	[“Mahāmati, when all the habitual tendencies arising from the faults of afflictions have been severed, and the non-self of dharmas has been realized; when all habitual tendencies arising from the faults of afflictions have been severed, and one realizes that attachment to the flavor of samādhi-bliss is without self-nature, one awakens to the undefiled realm. Having awakened, one then enters the ever higher supramundane undefiled realm, perfects all the qualities, and will attain the inconceivable, self-mastering dharmakāya of the Tathāgata.”]
“无漏界”：就是和有漏界相对应的偏真涅　。	“Undefiled realm” refers to the partial true nirvāṇa that corresponds to the defiled realm.
大慧，等到声闻缘觉彻断了一切烦恼过患的习气种子，彻证法无我，这时彻底断离了一切烦恼习气之种，彻底了达三昧法乐并非究竟，实无三昧法乐可着，所以不再耽着此乐，就会从小乘偏真涅　中觉悟而出。	Mahāmati, when śrāvakas and pratyekabuddhas have completely severed the habitual seeds of all faults and afflictions and thoroughly realized the non-self of dharmas, they have entirely cut off the seeds of all afflictive habits. They fully understand that the bliss of samādhi is not ultimate, and that there is in reality no bliss of samādhi to which one can cling. No longer attached to this bliss, they awaken and emerge from the partial true nirvāṇa of the Lesser Vehicle.
小乘的无漏涅　既不住，便入上上无漏界，无心、无行、无作，所以能够以千百亿化身，无碍自在出入世间，随众生心，应所知量；灭度一切众生，而实无众生得灭度者，从而彻证如来不思议法身境界。	Once they no longer abide even in the undefiled nirvāṇa of the Lesser Vehicle, they enter the ever higher undefiled realm. Without mind, action, or contrivance, they can manifest countless transformation bodies and freely enter and leave the world without obstruction, responding to sentient beings’ minds according to what they know. They liberate all sentient beings, yet in reality no sentient beings are liberated, and thereby fully realize the inconceivable dharmakāya realm of the Tathāgata.
这修行过程，长可历经三大阿僧　劫，短则刹那超越。	This process of cultivation may take as long as three great asaṃkhyeya kalpas, or it may be transcended in an instant.
【尔时世尊欲重宣此义，而说偈言：诸天及梵乘，声闻缘觉乘，诸佛如来乘。我说此诸乘，乃至有心转，诸乘	[At that time, wishing to restate this meaning, the World-Honored One spoke in verse: “The vehicles

非究竟。若彼心灭尽，无乘及乘者，无有乘建立，我说为一乘。】	of devas and Brahmā, the vehicles of śrāvakas and pratyekabuddhas, and the vehicle of all Buddhas and Tathāgatas—I speak of all these vehicles. So long as the mind continues to move, these vehicles are not ultimate. If that mind is completely extinguished, there is neither vehicle nor rider; no vehicle can be established. This I call the One Vehicle."]
世尊为了再次说明一乘的意义，说偈道：	To explain once more the meaning of the One Vehicle, the World-Honored One spoke this verse:
诸天人和梵乘、声闻缘觉乘、诸佛如来乘，如是等等诸乘，乃至还有心可转，还有所对治，都不是究竟之乘。只有妄心灭尽，没有能乘与所乘，也没有乘可建立，这才是真正的一乘。	The vehicles of devas and Brahmā, the vehicles of śrāvakas and pratyekabuddhas, and the vehicle of all Buddhas and Tathāgatas—all such vehicles, so long as there remains a mind that can turn and something to be remedied, are not ultimate vehicles. Only when the deluded mind is completely extinguished, with neither one who rides nor a vehicle to be ridden, and no vehicle that can be established, is there the true One Vehicle.
【引导众生故，分别说诸乘。解脱有三种，及与法无我。烦恼智慧等，解脱则远离。譬如海浮木，常随波浪转；声闻愚亦然，相风所漂荡。彼起烦恼灭，余习烦恼愚。】	["To guide sentient beings, I distinguish and speak of the various vehicles. There are three kinds of liberation, as well as the non-self of dharmas. When afflictions, wisdom, and the like are relinquished, liberation is far removed from them. It is like driftwood upon the sea, ever carried along by the waves; so too are foolish śrāvakas, tossed about by the winds of appearances. Their manifest afflictions cease, but the habitual afflictions and ignorance remain."]
"起烦恼"：烦恼有根本烦恼和随烦恼。根本烦恼即无明，由于根本无明之惑，而出生一切现行烦恼；随烦恼，就是见、思二惑，就是依顺逆的分别境，现行而起的贪嗔痴等，随逐不舍。	"Manifest afflictions": afflictions include fundamental afflictions and subsidiary afflictions. The fundamental affliction is ignorance. From the delusion of fundamental ignorance arise all manifest afflictions. Subsidiary afflictions are the delusions of views and thought: greed, anger, ignorance, and the like, which arise in response to discriminating favorable and adverse conditions and pursue one without letting go.
"彼起烦恼灭"，就是随烦恼已灭，烦恼不再现行；"余习烦恼"，就是烦恼之根本，也就是根本无明未断，故烦恼的习气种子犹在，遇缘仍会起现行。	"Their manifest afflictions cease" means that subsidiary afflictions have been extinguished and afflictions no longer manifest. "The habitual afflictions remain" means that the root of afflictions —that is, fundamental ignorance—has not been

	severed. Thus the habitual seeds of affliction still remain and may manifest again when conditions arise.
诸佛为了引导众生转识成智，依众生不同根性，随类而说诸方便乘，以及空、无相、无愿等三种解脱，人、法二种无我。而究竟解脱，是一切俱遣，烦恼既无，智慧亦不存；两边不立，一切俱遣，是为真正的自在解脱。	In order to guide sentient beings to transform consciousness into wisdom, the Buddhas teach, according to the differing capacities of beings, the various expedient vehicles, as well as the three liberations of emptiness, signlessness, and wishlessness, and the two kinds of non-self of persons and dharmas. Ultimate liberation, however, is the relinquishment of everything: when afflictions are absent, wisdom too does not remain. Neither extreme is established; everything is relinquished. This is true liberation and freedom.
愚痴凡夫却不如此，他们犹如大海中漂浮的木头只能随波浪沉浮而不得自由一样，被妄想分别的习气所裹挟，随业相轮转，而于生死苦海里飘荡无依。	Deluded ordinary beings are not like this. Like pieces of driftwood floating in the great ocean, able only to rise and sink with the waves and never to be free, they are swept along by the habitual tendencies of deluded thoughts and discriminations, revolve in accordance with karmic appearances, and drift without support in the bitter ocean of birth and death.
声闻、缘觉，也是这样，他们犹有法执分别，所以仍被妄想法相之风吹拂而不得自在。虽然能灰心灭志，伏住现行烦恼不起，但是他们的根本无明未破，烦恼的习气种子并未拔除，因此，纵是入灭尽定，犹在生灭海，终有堕出之时，所以仍是愚痴。	Śrāvakas and pratyekabuddhas are likewise so. They still have attachment to dharmas and discriminative thought, and thus are still blown about by the winds of deluded thoughts and dharmic appearances, without freedom. Although they can quell their minds and aspirations, restraining manifest afflictions so that they do not arise, they have not broken through fundamental ignorance, nor have they uprooted the habitual seeds of affliction. Therefore, even if they enter the samādhi of cessation, they still remain in the ocean of arising and ceasing, and will eventually fall out of it. Thus, they too remain deluded.
【味著三昧乐，安住无漏界，无有究竟趣，亦复不退还。得诸三昧身，乃至劫不觉。譬如昏醉人，酒消然后觉。彼觉法亦然，得佛无上身。】	[Attached to the bliss of samādhi, they abide in the undefiled realm. They have no ultimate destination, yet neither do they regress. Having attained the bodies of the various samādhis, they remain unaware even for kalpas. They are like one who is dazed with drink, who awakens only after the wine has worn off. Awakening to the Dharma is likewise: one attains the unsurpassed body of the Buddha.]

声闻缘觉乘，耽着寂灭的法乐而不肯出，并非究竟，但是也并不会退转如凡夫。他们住在三昧中，经劫不觉，就象喝醉酒的人，虽然昏睡不起，但是酒气消散殆尽之时，人也就清醒了。	The śrāvaka and pratyekabuddha vehicles are attached to the bliss of the Dharma of quiescent cessation and are unwilling to emerge from it. This is not ultimate, yet they do not regress as ordinary beings do. They abide in samādhi, unaware for kalpas, like a person who has become drunk: although he lies unconscious and does not rise, once the effects of the wine have entirely dissipated, he too becomes clear-headed.
这是比喻二乘人虽然最高可至分段生死已了，但还有世可离，有法可修，其生死并未真正彻了。然而功不唐捐，当他们一旦发觉有世可出并非究竟，由此而破除法我之见，回心向大，最终还是会证得究竟佛果的。	This illustrates that, although practitioners of the two vehicles may at most bring segmented birth and death to an end, there are still realms to leave behind and dharmas to cultivate; their birth and death has not been truly and completely ended. Yet their effort is not in vain. Once they realize that there are realms from which to emerge and that this is not ultimate, they will thereby eradicate the view of a dharma-self, turn their minds toward the Great Vehicle, and ultimately realize the ultimate fruition of Buddhahood.
本门概要：	Outline of This Section:
本门的关键词是“妄想无性”，“离见妄想”、“自觉圣智”、“如实处不生妄想”，“一乘”。	The key terms of this section are “deluded thoughts are without intrinsic nature,” “departing from views and deluded thoughts,” “the noble wisdom of self-realization,” “not giving rise to deluded thoughts in the realm of suchness,” and “the One Vehicle.”
本门大慧问自觉圣智和一乘之相。佛先就上门之问引申而答，诸佛所传的，就是妄想亦非真，实无妄想分别可得。	In this section, Mahāmati asks about the characteristics of the noble wisdom of self-realization and the One Vehicle. The Buddha first expands upon and answers the questions in the preceding section: what the Buddhas transmit is that even deluded thoughts are not real, and in truth there are no deluded discriminations to be found.
接着解释了自觉圣智与一乘：菩萨能秉此正见，自觉观察，离见妄想，上上升进而证如来自觉圣智；究竟处能所双亡，不生妄想，本无妄想可生，是则为一乘相。	He then explains the noble wisdom of self-realization and the One Vehicle: bodhisattvas who uphold this right view observe for themselves, depart from views and deluded thoughts, advance ever higher, and realize the Tathāgata’s noble wisdom of self-realization. At the ultimate point, subject and object both vanish; no deluded thought arises, for there was originally no deluded thought

	that could arise. This is the characteristic of the One Vehicle.
继而批评，人天之乘分段生死未了，声闻缘觉耽着偏真涅　，都是属于生死未了；凡三轮体实者，都不属一乘。然而声闻缘觉乘终会从三昧乐中觉悟而出，证入如来本来涅　境地。	He next criticizes the human and deva vehicles, which have not ended segmented birth and death, and the śrāvakas and pratyekabuddhas, who are attached to the one-sided true nirvāṇa. All these still belong to those whose birth and death has not ended. Whoever takes the three wheels to be real does not belong to the One Vehicle. Nevertheless, practitioners of the śrāvaka and pratyekabuddha vehicles will eventually awaken from the bliss of samādhi, emerge from it, and realize the Tathāgata's original realm of nirvāṇa.

一八、意生身相

XVIII. Characteristics of the Mind-Born Body

【尔时，世尊告大慧菩萨摩诃萨言：意生身分别通相，我今当说，谛听谛听，善思念之。大慧白佛言：善哉世尊，唯然受教。佛告大慧：有三种意生身，云何为三？所谓三昧乐正受意生身、觉法自性性意生身、种类俱生无行作意生身。修行者了知，初地上上增进相，得三种身。】	At that time, the World-Honored One said to Mahāmati Bodhisattva Mahāsattva: "I shall now explain the distinguishing characteristics of the mind-made body. Listen carefully, listen carefully, and reflect well upon this." Mahāmati addressed the Buddha: "Excellent, World-Honored One. Yes, I shall respectfully receive your teaching." The Buddha said to Mahāmati: "There are three kinds of mind-made body. What are the three? They are the mind-made body born of the blissful experience of samādhi; the mind-made body awakened to the self-nature of dharmas; and the mind-made body co-born with the various kinds, without deliberate action. Practitioners should understand that, through ever-higher progress from the first bhūmi onward, they attain these three bodies."
上一门佛直接回答了自觉圣智与一乘，并批驳了二乘之偏狭，指出无乘之乘方为一乘，然而无乘之乘并非断灭。无乘之乘是如来体；得体则必发其用：诸佛、菩萨应众生心，以无量化身方便而度化，这就是圣智一乘的妙方便相用——"意生身相"。	In the preceding section, the Buddha directly answered the questions of self-realized noble wisdom and the One Vehicle, refuting the narrowness of the two vehicles. He pointed out that the vehicle of no vehicle is the true One Vehicle; yet this vehicle of no vehicle is not annihilation. The vehicle of no vehicle is the Tathāgata's essence. Having attained the essence, its function must necessarily unfold: the Buddhas and bodhisattvas respond to the minds of sentient beings, skillfully

	liberating them through immeasurable transformation bodies. This is the wondrous expedient function and manifestation of the One Vehicle of noble wisdom—the characteristics of the mind-made body.
所以说完三轮体空之一乘，佛告大慧，我现在应当告诉你意生身的本质和特点了：有三种意生身——三昧乐正受意生身、觉法自性性意生身、种类俱生无行作意生身。修行者应该知道，初地菩萨了达妄想并没有实质自性，然后自觉修证，从而远离了妄想心识，上上升进，会证得这三种意生身。	Thus, after explaining the One Vehicle in which the three spheres are empty, the Buddha told Mahāmati that he would now explain the essential nature and characteristics of the mind-made body. There are three kinds of mind-made body: the mind-made body born of the blissful experience of samādhi; the mind-made body awakened to the self-nature of dharmas; and the mind-made body co-born with the various kinds, without deliberate action. Practitioners should understand that bodhisattvas of the first bhūmi realize that deluded thoughts have no substantial self-nature. Through self-realization and practice, they thereby leave behind the deluded mind-consciousness; as they advance ever higher, they realize these three kinds of mind-made body.
也就是说，意生身须初地以上菩萨，是地上菩萨因为具备了无相正见，从而心地智慧光明显发而显现的方便度生妙用，完全不同于外道的神识出体。	That is to say, the mind-made body belongs to bodhisattvas from the first bhūmi onward. Because such bodhisattvas possess the right view of signlessness, the light of wisdom in the mind-ground becomes manifest, revealing this wondrous expedient function for liberating sentient beings. It is entirely different from the non-Buddhist notion of a spirit-consciousness leaving the body.
【大慧，云何三昧乐正受意生身？谓第三、第四、第五地，三昧乐正受故，种种自心，寂静安住。心海起浪，识相不生，知自心现境界性非性。是名三昧乐正受意生身。】	Mahāmati, what is the mind-made body born of the blissful experience of samādhi? It pertains to the third, fourth, and fifth bhūmis. Because of the blissful experience of samādhi, the various activities of one’s own mind abide peacefully in stillness. Though waves arise upon the ocean of mind, the characteristics of consciousness do not arise. One knows that the realms manifested by one’s own mind are neither existent nor nonexistent in nature. This is called the mind-made body born of the blissful experience of samādhi.
大慧，什么是三昧乐正受意生身呢？初地菩萨初明心地，无量欢喜；二地去除尘劳积习，远离烦恼障垢，到三、四、五地，则成就忍辱、精进、禅定波罗蜜，本觉	Mahāmati, what is the mind-made body born of the blissful experience of samādhi? Bodhisattvas of the first bhūmi initially realize the mind-ground and

智慧之光迸发，能出入一切三昧而不着，是为三昧乐正受。	experience immeasurable joy. At the second bhūmi, they remove the accumulated habits of worldly toil, leaving behind the defilements and obstacles of affliction. By the third, fourth, and fifth bhūmis, they perfect the pāramitās of patience, vigor, and dhyāna. The light of innate awakened wisdom bursts forth, and they can enter and emerge from every samādhi without attachment. This is the blissful experience of samādhi.
“种种自心，寂静安住”——三、四、五地菩萨出入于种种三昧，但是深知种种变化法相都是自心所现，所以对于这一切三昧境界，不取不舍，不即不离，始终安住在寂静湛然的心态。	“The various activities of one’s own mind abide peacefully in stillness”—bodhisattvas of the third, fourth, and fifth bhūmis enter and emerge from various samādhis, yet they deeply understand that all changing dharma-characteristics are manifested by their own minds. Therefore, in all these states of samādhi, they neither grasp nor reject, neither merge with nor separate from them, but always abide in a serene and lucid state of mind.
“心海起浪，识相不生，知自心现境界性非性”——因为菩萨了知种种境界，无非是心海的浪花，不出自心的现量，皆是梦幻浮沤，实无自性可得，所以不会被其所昧却，认假作真，更不会沾沾自喜之，这就是“心海起浪，识相不生”。“识相不生”就是不生识相，也就是不会认假作真。	“Though waves arise upon the ocean of mind, the characteristics of consciousness do not arise. One knows that the realms manifested by one’s own mind are neither existent nor nonexistent in nature”—because bodhisattvas understand that all kinds of realms are no more than waves upon the ocean of mind, never exceeding what is directly manifested by mind, and are all like dreams, illusions, bubbles, and foam, with no real self-nature to be found, they are not obscured by them or mistake the false for the true, much less become complacent over them. This is “though waves arise upon the ocean of mind, the characteristics of consciousness do not arise.” “The characteristics of consciousness do not arise” means that such characteristics are not produced; that is, one does not mistake the false for the true.
这就是三昧乐正受意生身，就是尽管相上示现种种三昧出入和法乐自在，而实际却心态寂静安然，并不住着。净名云：“不起灭定，而现诸威仪”，即为此也。	This is the mind-made body born of the blissful experience of samādhi. Though one outwardly manifests the freedom to enter and emerge from various samādhis and to enjoy the Dharma, one’s mind is in fact serene and at ease, without abiding in attachment. Vimalakīrti said, “Without rising from the samādhi of cessation, one manifests all deportments.” This is precisely its meaning.

【大慧，云何觉法自性性意生身？谓第八地观察觉了如幻等法，悉无所有。身心转变，得如幻三昧及余三昧门。无量相力自在明，如妙华庄严，迅疾如意，犹如幻梦、水月、镜像，非造非所造，如造所造。一切色种种支分具足庄严。随入一切佛刹大众，通达自性法故。是名觉法自性性意生身。】	Mahāmati, what is the mind-made body awakened to the self-nature of dharmas? At the eighth bhūmi, one observes and realizes that dharmas such as illusions are entirely without substantial existence. Body and mind are transformed, and one attains the illusory samādhi and other gateways of samādhi. One possesses immeasurable characteristic powers, freedom, and luminosity; adorned like wondrous flowers and swift as thought, one is like an illusion, a dream, the moon in water, or an image in a mirror. Neither created nor creator, yet like creation and creator, one is fully adorned with all forms and their various parts. One enters the assemblies in all Buddha-lands according to need, because one thoroughly understands the dharmas of self-nature. This is called the mind-made body awakened to the self-nature of dharmas.
“身心转变”：即，同八地前的菩萨相比，身和心都有了质的飞跃。	“Body and mind are transformed” means that, compared with bodhisattvas before the eighth bhūmi, both body and mind undergo a qualitative leap.
“如幻三昧”：住此三昧则通达一切诸法如幻之理，又能随缘显现种种如幻之事。	“Illusory samādhi” means that, abiding in this samādhi, one penetrates the principle that all dharmas are like illusions, while also being able to manifest various illusory affairs in accordance with conditions.
大慧，什么是觉法自性性意生身呢？八地菩萨，这里说“八地”，是因为前七地虽具正见，但是俱生我执的习气还在，所以那时候的“意生身”还是要借助入三昧而升起，依然是有出有入的。	Mahāmati, what is the mind-made body awakened to the self-nature of dharmas? The eighth bhūmi is specified here because, although those of the first seven bhūmis possess right view, the habitual tendencies of their co-born attachment to self still remain. Therefore, their mind-made bodies must still arise through entering samādhi; there is still entry and emergence.
待菩萨自觉修证，打磨习气，而上上升进到第八地时，彻证一切皆是幻化、悉无所有，不再丝毫动摇，古人常说“赤裸裸”、“净洒洒”、“皮肤脱落尽，唯此一真实”。	When bodhisattvas, through self-realization and practice, polish away their habitual tendencies and advance ever higher to the eighth bhūmi, they thoroughly realize that all is illusory and entirely without substantial existence. They no longer waver in the slightest. The ancients often said: “Utterly naked,” “spotlessly clean,” and “When skin

	has completely fallen away, this alone is the one reality.”
至此，一切相、乃至有功用行，都不能撼动其心，所以第八地也称为不动地。这时候，习气不离自离，俱生我执荡然无存，彻证无我，所以正可以化现千百亿之“我”，这就是第八地“身、心转变”。	At this point, no appearances, not even purposeful practice, can shake their minds. Thus the eighth bhūmi is also called the Immovable Ground. At that time, habitual tendencies depart of themselves without being deliberately cast off; co-born attachment to self vanishes completely. Having thoroughly realized no-self, bodhisattvas can therefore manifest countless “selves.” This is the transformation of body and mind at the eighth bhūmi.
“得如幻三昧及余三昧门，无量相力自在明”——这时候就像大梦已觉，不复沉睡，彻证一切如幻，所以叫做得如幻三昧。复以此“如幻三昧”，而通证其余一切三昧，得无量化现之方便力用，神通自在。	“One attains the illusory samādhi and other gateways of samādhi, and possesses immeasurable characteristic powers, freedom, and luminosity”—at this time, it is as though one has awakened from a great dream and will never again sink into sleep. Having thoroughly realized that all is like illusion, one is said to have attained the illusory samādhi. Through this illusory samādhi, one further realizes all other samādhis, gains immeasurable expedient powers of manifestation, and possesses freedom in spiritual powers.
“如妙华庄严，迅疾如意。犹如幻梦水月镜像，非造非所造，如造所造。	“Adorned like wondrous flowers and swift as thought; like an illusion, a dream, the moon in water, or an image in a mirror—neither created nor creator, yet like creation and creator.”
一切色种种支分具足庄严，随入一切佛刹大众”——这时的意生身化现非常迅疾自在，就像我们的意念一样，我们凡夫的意念能随想随到，那么菩萨的意生身也是这样，能够迅捷就到众生所需之处。	“Fully adorned with all forms and their various parts, one enters the assemblies in all Buddha-lands according to need”—at this time, the manifestations of the mind-made body are exceedingly swift and free, just like our thoughts. Ordinary beings’ thoughts can arrive wherever they think of; likewise, a bodhisattva’s mind-made body can swiftly reach wherever sentient beings need it.
而且所幻现的化相，就像妙华一般庄严，如同梦幻，水中月，镜中像，虽无可把捞，但是却明朗显现，非常的逼真如实。虽然并不是真实的四大之能造和所造，却与能造和所造之一切万法一样，生动鲜活，具足一切色法的特点，种种细枝末节都具足庄严。	Moreover, the manifested forms are as splendid as wondrous flowers. Like dreams and illusions, the moon in water, and images in a mirror, they cannot be grasped, yet they appear bright and clear, vivid and lifelike. Though they are not truly composed of the four great elements as creator and created, they are as vivid and alive as all dharmas of creator and created, fully possessing the characteristics of

	all material forms, with every detail complete and adorned.
注意，意生身是否是“意”之所生？在本经里，只说如意念一样迅捷，故为意生身。切不可用我们的凡夫意去度量之，以为意生身是随便起意而生起的，起意攀缘是凡夫妄想，经云“慎无信汝意，汝意不可信”；而菩萨无意，所以才能应众生感而随处、随意妙化现之。	Note carefully: is the mind-made body something produced by “thought”? In this sūtra, it is said only to be swift like a thought; hence it is called a mind-made body. We must never measure it by our ordinary, deluded minds and suppose that a mind-made body arises merely from casually forming an intention. To give rise to intention and cling to conditions is the deluded thinking of ordinary beings. The sūtra says, “Take care not to trust your own mind; your own mind is not trustworthy.” Bodhisattvas, however, are without such intentional thought; therefore, in response to the feelings of sentient beings, they can wondrously manifest everywhere and in every way.
“随入一切佛刹大众，通达自性法故。是名觉法自性性意生身”——八地以上菩萨能以这样的意生身，随入一切佛刹度生，没有丝毫隔碍。这是由于八地菩萨通达了诸法自性本不生的缘故，所以能不生而生万法，无化而化身无量。	“One enters the assemblies in all Buddha-lands according to need, because one thoroughly understands the dharmas of self-nature. This is called the mind-made body awakened to the self-nature of dharmas”—bodhisattvas of the eighth bhūmi and above can enter every Buddha-land with such a mind-made body to liberate sentient beings, without the slightest obstruction. This is because bodhisattvas of the eighth bhūmi thoroughly understand that the self-nature of all dharmas is originally unborn. Thus they can give rise to the myriad dharmas without arising, and manifest immeasurable transformation bodies without any act of transformation.
此为“觉法自性性意生身”。古德云“梦幻佛事，水月道场”；观世音菩萨倒驾慈航，随缘化现，千处祈求千处应，即为此也。	This is the “mind-made body awakened to the self-nature of dharmas.” The ancient worthies said, “Buddha-work is like a dream or illusion; the place of practice is like the moon in water.” Avalokiteśvara Bodhisattva returns to the stream of compassion, manifesting in accordance with conditions: wherever there is prayer, there is response. This is precisely its meaning.
【大慧，云何种类俱生无行作意生身？所谓觉一切佛法缘自得乐相，是名种类俱生无行作意生身。大慧，于彼三种身相，观察觉了，应当修学。】	Mahāmati, what is the mind-made body co-born with the various kinds, without deliberate action? It is the joyful characteristic naturally attained through awakening to all Buddha-dharmas in dependence upon conditions. This is called the

	mind-made body co-born with the various kinds, without deliberate action. Mahāmati, you should observe and realize these characteristics of the three kinds of body, and cultivate them.
“无行作”：随缘化现，却无作意分别。	“Without deliberate action” means manifesting in accordance with conditions, yet without intentional discrimination.
什么是种类俱生无行作意生身呢？就是彻证一切佛法无非本具，是为大乐之相，法尔本来如是，无须丝毫造作，一切万法，本是自心所现，尽为诸佛之化，还须更添作什么呢？	What is the mind-made body co-born with the various kinds, without deliberate action? It is to thoroughly realize that all Buddha-dharmas are nothing other than inherently complete, which is the characteristic of great bliss. Suchness is originally so, requiring not the slightest contrivance. The myriad dharmas are originally manifested by one’s own mind and are all transformations of the Buddhas. What further need is there to add anything?
这就是“种类俱生，无行无作意生身”，古德云，“郁郁黄花无非般若，青青翠竹尽是法身”即为此也。	This is the mind-made body “co-born with the various kinds, without action or deliberate intention.” The ancient worthies said, “Lush yellow flowers are none other than prajñā; verdant bamboo is entirely the dharmakāya.” This is precisely its meaning.
大慧，你们应当如实观照觉察，如实学习修证这三种意生身。	Mahāmati, you should observe and discern this truthfully, and learn and cultivate these three kinds of mind-made body in accordance with reality.
【尔时世尊欲重宣此义，而说偈言：非我乘大乘，非说亦非字，非谛非解脱，非无有境界。然乘摩诃衍，三摩提自在，种种意生身，自在华庄严。】	At that time, wishing to restate this meaning, the World-Honored One spoke in verse: “Neither the vehicle of self nor the Great Vehicle; neither speech nor words; neither truth nor liberation, yet not without a realm. Nevertheless, riding the Mahāyāna and freely abiding in samādhi, one manifests various mind-made bodies, freely adorned like flowers.”
“我乘”：指我与我所未断之乘，即小乘。	“The vehicle of self” refers to the vehicle in which attachment to self and what belongs to self has not been severed—that is, the Lesser Vehicle.
“摩诃衍”：大乘。	“Mahāyāna” means the Great Vehicle.
佛此颂，连同上一门所说的“自觉圣智”及“一乘”也全部遣除:	In this verse, the Buddha also dismisses everything taught in the preceding section concerning “self-realized noble wisdom” and the “One Vehicle”:

一乘之相，非小乘、大乘；自觉圣智，非字亦非义；如来之法，非法理道谛，非事相解脱。然而如来所证，并非是什么都没有的枯寂境界。此无乘之乘，无言可说、无法可立、无境界可示人，所以，三种意生身正好依此而生，能随众生之感而示现多般度化，妙相无比，自在庄严。	The characteristics of the One Vehicle are neither the Lesser Vehicle nor the Great Vehicle. Self-realized noble wisdom is neither words nor meanings. The Tathāgata's Dharma is neither the truth of doctrinal principle nor liberation as a phenomenal state. Yet what the Tathāgata realizes is not a withered, quiescent state in which nothing whatsoever exists. In this vehicle of no vehicle, there are no words to speak, no dharma to establish, and no realm to display to others. Therefore, the three kinds of mind-made body arise precisely on this basis, responding to the feelings of sentient beings by manifesting manifold forms of liberation, with incomparable wondrous characteristics and free adornment.
所以，若学人发心纯正，一门深入地修行，证得实相无相，则习气不离而自离，妙用不起而自起。这里佛再三强调“非我乘大乘”，是怕我人到此，又执著于化相的妙用而偏离了无相的根本。须知若执著于化用之相，则入魔有份！所以佛在深入讲解了圣智一乘、引大慧入无相般若门之后，才引申介绍了三种意生化用。	Therefore, if practitioners arouse a pure resolve and cultivate with single-minded depth, realizing the signless reality of true marks, their habitual tendencies depart of themselves without being deliberately cast off, and wondrous functioning arises of itself without being deliberately produced. Here the Buddha repeatedly emphasizes “neither the vehicle of self nor the Great Vehicle,” for he fears that we may again become attached to the wondrous functioning of transformed forms and depart from the signless foundation. You must know that if one clings to the characteristics of transformative functioning, one is liable to enter the realm of Māra. Thus, only after the Buddha had deeply explained the One Vehicle of noble wisdom and led Mahāmati through the gate of signless prajñā did he extend the discussion to introduce these three kinds of mind-made transformative functioning.
其实，迷时，粘境界便上，就是诸佛菩萨慈悲，化身千百亿来度你；悟时则迷悟俱不存，翻作法身王，莫说山河大地，纵是三世诸佛、十方净土，哪个不是汝心之所现呢，一切妙相，都没在我们心外啊！	In truth, when deluded, one becomes attached wherever one encounters a realm. Even if the Buddhas and bodhisattvas compassionately manifest countless transformation bodies to liberate you, this remains so. But when awakened, neither delusion nor awakening remains; one turns instead into the sovereign of the dharmakāya. Not to speak of mountains, rivers, and the great earth—even the Buddhas of the three periods of time and the Pure Lands of the ten directions: which of them

	is not manifested by your own mind? None of these wondrous appearances lies outside our mind.
本门概要：	Summary of This Section:
本门关键词“意生身”。此门承接上一门“圣智一乘”之所问，佛引申而答：诸菩萨如实修证“圣智一乘”后，便会外现三种意生身妙相。	The key term in this section is “intent-born body.” In response to the question raised in the preceding section, “the One Vehicle of Noble Wisdom,” the Buddha elaborates: after bodhisattvas have cultivated and realized the One Vehicle of Noble Wisdom in accordance with reality, three wondrous aspects of the intent-born body will manifest outwardly.
其中三、四、五地菩萨，能入正定正受，而现三昧乐正受意生身；八地内证一切诸法如幻，悉无所有，则身心转变，得生如幻意生身，外现无量化身，自在妙用，是为觉法自性性意生身；再上上升进，彻证法尔如是，本来具足，实无任何作意造行，名种类俱生无行作意生身。	Bodhisattvas of the third, fourth, and fifth bhūmis can enter right concentration and right absorption, thereby manifesting the intent-born body of samādhi-bliss absorption. At the eighth bhūmi, they inwardly realize that all dharmas are like illusions and entirely without substantial existence. Their bodies and minds then transform, and they attain the illusion-like intent-born body, outwardly manifesting immeasurable transformation bodies and exercising wondrous functions with ease. This is called the intent-born body of awakening to the self-nature of dharmas. Advancing still further, they thoroughly realize that things are inherently thus, originally complete, and truly without any intentional contrivance or action. This is called the intent-born body of the various kinds that are co-born and free of intentional action.
然此三种意生身是诸佛菩萨为接引众生而随缘显现的方便妙用，所以最重要的还是学习其内证的本质——自觉圣智。如果一味耽着和追求外相的庄严，则入魔有份。要证此一乘果相，则需要无漏无间智之修证，从而引出下一门的内五无间智。	Yet these three kinds of intent-born body are skillful wondrous functions that Buddhas and bodhisattvas manifest in accordance with conditions in order to guide sentient beings. What is most important, therefore, is to study their inwardly realized essence—self-awakened noble wisdom. If one becomes solely attached to and pursues the splendor of outward appearances, one is liable to enter the realm of demons. To realize the fruition characteristics of this One Vehicle requires the cultivation and realization of undefiled, uninterrupted wisdom, which leads to the next section: the inner five uninterrupted wisdoms.

一九、五无间业

19. The Five Heinous Offenses

【尔时大慧菩萨摩诃萨白佛言：世尊，如世尊说，若男子女人，行五无间业，不入无择地狱。世尊，云何男子女人行五无间业不入无择地狱？佛告大慧：谛听谛听，善思念之，当为汝说。大慧白佛言：善哉世尊！唯然受教。佛告大慧：云何五无间业？所谓：杀父母及害罗汉、破坏众僧、恶心出佛身血。】	[At that time Mahāmati Bodhisattva Mahāsattva addressed the Buddha: “World-Honored One, as the World-Honored One has said, if men or women commit the five acts of uninterrupted karma, they do not enter the Avīci Hell. World-Honored One, how can men or women commit the five acts of uninterrupted karma and yet not enter the Avīci Hell?” The Buddha said to Mahāmati: “Listen carefully, listen carefully, and reflect well upon this. I shall explain it to you.” Mahāmati said to the Buddha: “Excellent, World-Honored One! Yes, I respectfully receive your teaching.” The Buddha said to Mahāmati: “What are the five acts of uninterrupted karma? They are killing one’s father or mother, harming an arhat, disrupting the harmony of the saṅgha, and maliciously causing the Buddha to bleed.”]
“无间”：梵语直译是“阿鼻”，翻译为无间，是取直接、没有间隔之意。	“Uninterrupted” is a translation of the Sanskrit Avīci. It conveys the sense of being direct and without any interval.
这是转承上一门而说，要证三种意生身，则须无间智。“五无间业”指五逆重罪。大家都知道，五逆重罪是最极端的恶业，凡作此业，必然受无间地狱果报。但是如来却说，也有行五无间，却不入无择地狱的。	This continues the preceding topic. To realize the three kinds of mind-born body, one must have uninterrupted wisdom. The “five acts of uninterrupted karma” refer to the five heinous offenses. Everyone knows that the five heinous offenses are the most extreme evil karma: whoever commits them will certainly undergo the karmic retribution of Avīci Hell. Yet the Tathāgata says that there are also those who commit the five uninterrupted acts but do not enter the Unchosen Hell.
这里“无择地狱”就是无间地狱。所以大慧疑惑，为什么造五无间业却能不入无间地狱呢？因为同为“无间”，愚、智截然有别。下面佛所要说的，就是智无间：	Here, “Unchosen Hell” means Avīci Hell. Thus Mahāmati wonders why one who commits the five uninterrupted acts can nevertheless avoid Avīci Hell. Although both are called “uninterrupted,” there is a complete difference between ignorance and wisdom. What the Buddha is about to explain below is uninterrupted wisdom:

【大慧，云何众生母？谓：爱更受生贪喜俱，如缘母立，无明为父，生入处聚落。断二根本，名害父母。】	[“Mahāmati, what is the mother of sentient beings? It is craving for renewed birth, together with greed and delight. Just as one is established through the condition of a mother, ignorance is the father, and birth occurs in the settlement of the sense-bases. To cut off these two roots is called harming one’s father and mother.”]
“如缘母立”，一切诸法，十二缘生。这十二因缘，由过去世的“无明”为因，而感得行、识、名色、六入、触、受，为现在世之果；又由此生出爱、取、有，为现在因，而感未来世的生、老、死果，如是三世果报循环，没有间断。其中，“无明”是主因，能生诸惑；“爱”是主缘，能长养诸业。	“Just as one is established through the condition of a mother” refers to the twelve links of dependent origination of all dharmas. Of these twelve links, ignorance in a past life is the cause that brings about formation, consciousness, name-and-form, the six sense-bases, contact, and feeling as results in the present life. From these arise craving, grasping, and becoming as present causes, which bring about the future results of birth, aging, and death. Thus the karmic retributions of the three times continue in an unbroken cycle. Ignorance is the principal cause, capable of generating all afflictions; craving is the principal condition, capable of nourishing and fostering all karma.
“入”，即六入，指六根入六尘：眼入色、耳入声、鼻入香、舌入味、身入触、意入法。	“Entry” means the six entries, referring to the six sense faculties entering into the six sense objects: the eye enters forms, the ear sounds, the nose odors, the tongue tastes, the body tactile objects, and the mind dharmas.
“处”，即十二处，指六根对六尘互涉互入而生种种识界。	“Bases” means the twelve bases, referring to the mutual interaction and penetration of the six sense faculties and six sense objects, which give rise to the various realms of consciousness.
这段说的是“害父母”：	This passage speaks of “harming one’s father and mother”:
佛性本自圆明，凡夫妄取一念认明，则诸惑丛生。所以“无明”如同众生之父——“无明为因生三细”；什么叫众生母？因为爱染而生贪取和喜、忧，就像婴儿由于母亲的缘故而出生和被养育成长一样。所以“爱”有润生、长养之用。润了什么呢？润了受生轮回之业得以相续啊！——“境界为缘长六粗”。	Buddha-nature is originally perfect and luminous. When ordinary beings mistakenly seize upon a single thought and take it to be clear awareness, the various afflictions arise in profusion. Thus ignorance is like the father of sentient beings: “Ignorance as cause gives rise to the three subtle characteristics.” What is the mother of sentient beings? Through defiled attachment arise grasping, delight, and sorrow, just as an infant is born and nourished to maturity through the condition of its

	mother. Thus craving has the function of moistening and fostering birth. What does it moisten? It moistens the karma of rebirth in saṃsāra, enabling it to continue—“Objects as conditions foster the six coarse characteristics.”
无明为因生三细，境界为缘长六粗——愚痴凡夫，由于无明与爱染，而六入、十二处、十八界俱起，烦恼业苦丛生。所以智者修行，会首先断除根本的无明与爱染，这就是“杀父”、“害母”。	Ignorance as cause gives rise to the three subtle characteristics; objects as conditions foster the six coarse characteristics. Through ignorance and defiled craving, deluded ordinary beings give rise together to the six entries, twelve bases, and eighteen realms, and affliction, karma, and suffering proliferate. Therefore, practitioners of wisdom first cut off the fundamental ignorance and defiled craving. This is “killing the father” and “harming the mother.”
【彼诸使不现，如鼠毒发诸法。究竟断彼，名害罗汉。】	[“When those agents no longer appear, it is like rat poison acting upon dharmas. To cut them off completely is called harming an arhat.”]
“使”，是驱使之意，又为“烦恼使结”之异名。	Shi, “agents,” means that which drives or impels; it is also another name for the binding agents of affliction.
“诸使”指身见、边见、见取、戒取、贪、嗔、痴、慢、疑十种随烦恼。	“The various agents” refers to the ten subsidiary afflictions: the view of the body, extreme views, attachment to views, attachment to rules and observances, greed, anger, ignorance, pride, and doubt.
“诸使不现”，就是十种随烦恼不起现行。四教仪就曾说过，阿罗汉“但断正使，不能侵习”，阿罗汉虽然能够暂时调伏烦恼，令之不起现行，但是由于根本无明未断，法执未除，故烦恼的习气种子犹存，他日后遇缘仍会现行。	“The various agents no longer appear” means that the ten subsidiary afflictions do not arise in active manifestation. The Compendium of the Four Teachings says that arhats “only cut off the primary agents and cannot eradicate habitual tendencies.” Although arhats can temporarily subdue afflictions so that they do not manifest, fundamental ignorance has not been cut off and attachment to dharmas has not been eliminated. Therefore, the karmic seeds of habitual affliction still remain and will manifest again when conditions arise.
就比如被老鼠咬噬后，毒性潜伏一段时间后就会发作，而发狂乱撞；烦恼习气也是如此，如果不除根，届时遇缘成熟，还是会难以抑制而爆发。	It is like being bitten by a rat: after the poison lies latent for a time, it erupts and causes one to go mad and rush about wildly. The habitual tendencies of affliction are the same. If their root is not

	removed, then when conditions mature, they will still be difficult to restrain and will erupt.
所以说，不仅要断除现行烦恼，还应究竟断除根藏于第八识里的习气种子，彻底消除烦恼余习，是为“害罗汉”。	Therefore, one must not only cut off manifest afflictions, but also completely eradicate the habitual seeds stored in the eighth consciousness. Thoroughly eliminating the residual habits of affliction is what is meant by “harming an arhat.”
佛法修证，首在明心见性、破除根本无明，继而才能断除一切的微细余习，这样上上升进，而至圆满果地。就像一棵毒树，枝叶、果实俱毒。如果只管修叶去果，那么他日依然会复生毒果。	In Buddhist cultivation and realization, the first task is realizing the mind and seeing one’s true nature, thereby destroying fundamental ignorance. Only afterward can one eliminate every subtle residual habit. In this way one advances from stage to stage until reaching perfect fruition. It is like a poisonous tree whose branches, leaves, and fruits are all poisonous. If one merely prunes its leaves and removes its fruits, poisonous fruits will still grow again later.
只有将毒根连根拔掉，枝叶和果实自然会枯萎而不致再生了。所以，毒树最要在除根，学佛的关键在明根本心性，破除无明，然后习气才得以根本上的消除。佛法心中心的修证，倡明心见性，就是直接拔根之法。	Only by uprooting the poisonous root will the branches, leaves, and fruits naturally wither and cease to grow again. Thus, the crucial point in dealing with a poisonous tree is to remove its root. The key to studying Buddhism is to understand the fundamental nature of mind and eradicate ignorance; only then can habitual tendencies be eliminated at their root. The cultivation and realization of the Heart-of-Heart Dharma emphasizes realizing the mind and seeing one’s true nature; it is a direct method of uprooting the root.
二祖 王骧陆祖师曾说：“拔苦应拔根，拔根应知根。知根在彻悟，彻悟求明心。”待真明心见性以后，纵现习气，也是强弩之末了——虽有惯性，却无所发力，终必消散殆尽。	The Second Patriarch, Patriarch Wang Xianglu, once said: “To uproot suffering, one should uproot its root; to uproot the root, one should know the root. To know the root requires thorough awakening; to awaken thoroughly, one must realize the mind.” Once one truly realizes the mind and sees one’s true nature, even if habitual tendencies still manifest, they are like an arrow at the end of its flight: they retain inertia but have no power to exert, and will certainly dissipate completely.

【云何破僧？谓异相诸阴，和合积聚。究竟断彼，名为破僧。】	["What is disrupting the saṅgha? It is the aggregation and combination of the various marks of the aggregates. To cut them off completely is called disrupting the saṅgha."]
“僧”是音译，翻译过来是“和合众”的意思。构成僧伽有两个和合条件：一、“理和”：所聚大众均以涅解脱为目的；二、“事和”，有六个方面：戒和同修、见和同解、身和同住、利和同均、口和无诤、意和同悦。	"Saṅgha" is a transliteration; translated, it means a "harmonious community." A saṅgha requires two kinds of harmony. First is harmony in principle: all those gathered take nirvāṇa and liberation as their aim. Second is harmony in practice, which has six aspects: observing the precepts harmoniously, sharing the same understanding harmoniously, dwelling together harmoniously, sharing benefits equally and harmoniously, speaking without contention harmoniously, and rejoicing together in mind harmoniously.
“异相”，就是诸相差别、变化。和异相相对的，是共相。诸相差别好理解，那什么相是共相呢？契经言：“一切法性、唯有一相，所谓非相。”所以，实相无相，就是诸法的共相。	"Different marks" means the distinctions and changes among appearances. Opposed to different marks are common marks. The distinctions among appearances are easy to understand, but what appearance is common to all? The sūtras say: "The nature of all dharmas has only one mark, namely, no mark." Therefore, the marklessness of true reality is the common mark of all dharmas.
这句说的是“破僧”——色、受、想、行、识等诸差别阴相，积聚、和合而成十二类差别众生，从而造无量业，深受轮回生死之苦，是为“和合僧”。究竟断除此诸阴和合之假体，彻证本来无我，就是破僧。正如金刚经所说：“如来说一合相，即非一合相，是名一合相。”心经说：“时照见五蕴皆空，度一切苦厄。”	This sentence speaks of "disrupting the saṅgha." The various differentiated aggregate-marks of form, feeling, perception, formations, and consciousness gather and combine to form the twelve classes of differentiated sentient beings. They thereby create immeasurable karma and deeply undergo the suffering of saṃsāric birth and death; this is the "harmonious saṅgha." To completely cut off this falsely compounded entity of the aggregates and directly realize the original absence of self is to disrupt the saṅgha. As the Diamond Sūtra says: "What the Tathāgata calls the mark of a unified whole is not the mark of a unified whole; it is only called the mark of a unified whole." The Heart Sūtra says: "At that time, he saw that the five aggregates are all empty, and thereby crossed beyond all suffering and adversity."
【大慧，不觉外、自共相，自心现量七识身。以三解脱无漏恶想，究竟断彼七种识佛，名为恶心出佛身血。若男子女人，行此无间事者，名五无间，亦名无间等。】	["Mahāmati, failing to realize the external marks and the marks of self and others, one takes the seven-consciousness body, manifested in the

	immediate awareness of one's own mind, to be real. With the undefiled adverse thought of the three liberations, one completely cuts off those seven consciousnesses that obscure the Buddha. This is called maliciously causing the Buddha to bleed. If men or women perform these uninterrupted acts, they are called the five uninterrupted acts, and are also called acts equal to uninterruptedness."]
佛告大慧，迷人不觉，不知道外在的境界、内心的识想都是虚幻的，实无自性可得；不能觉悟一切诸法皆是自心的感现，我、法二执牢固不破，所以本自圆明的如来藏之体，反被无明裹挟缠绕而误成第八识，假生出七种染识（即前七识），而业报相续，轮回不绝。	The Buddha told Mahāmati that deluded people do not awaken. They do not know that external circumstances and the cognitive images within the mind are both illusory and have no inherent nature to be found. They cannot awaken to the fact that all dharmas are manifestations of their own mind. Their attachments to self and dharmas remain firmly unbroken. Thus, the originally perfect and luminous essence of the tathāgatagarbha is instead enveloped and entangled by ignorance, mistakenly becoming the eighth consciousness and falsely giving rise to the seven defiled consciousnesses, namely the first seven consciousnesses. Karmic retribution continues, and saṃsāra does not cease.
三解脱门——空、无愿、无相，是得入究竟涅　城的无漏正见，力不可思，恰是能杀却妄想贼、斩断执著染、令众生转识成智的利剑。以此三解脱无漏智慧利剑，勇猛斩杀除自身的识染执著，转八识为四智，就是"恶心出佛身血"。	The three gates of liberation—emptiness, wishlessness, and signlessness—are undefiled right views by which one enters the city of ultimate nirvāṇa. Their power is inconceivable. They are precisely the sharp sword that can slay the thieves of deluded thought, sever defiled attachment, and enable sentient beings to transform consciousness into wisdom. Courageously using this sharp sword of the undefiled wisdom of the three liberations to cut away one's own defiled consciousness and attachment, and to transform the eight consciousnesses into the four wisdoms, is "maliciously causing the Buddha to bleed."
佛又总结说，若男子女人，究竟破除贪爱与无明、究竟断尽烦恼习气、究竟破除诸阴假合、究竟断除妄想执著。直接行证此五事者，就是行五无间业。	The Buddha further summarized: if men or women completely eradicate craving and ignorance, thoroughly cut off the habitual tendencies of affliction, completely dismantle the falsely compounded aggregates, and completely sever deluded thoughts and attachments, then directly practicing and realizing these five matters is called performing the five acts of uninterrupted karma.

注意这里的“三解脱无漏恶想”，“恶”是名逆实顺，以表断除之坚决。佛乃众生之法身父母，能令众生明悟自心，出离苦趣，故佛恩难报。	Note that in “the undefiled adverse thought of the three liberations,” “adverse” is adverse in name but accords with reality; it expresses the determination to cut off. The Buddha is the dharmakāya father and mother of sentient beings, enabling them to awaken to their own minds and leave the paths of suffering. Therefore, the Buddha’s kindness is difficult to repay.
若出其身血，是为所有罪业中最重之业，何况前面再加上“恶心”，尤显此罪重中之重了！但是反过来，如果能真发心出离，斩断自身无始劫来流转的妄想执著习气，则更需要超凡的果断与勇猛，此最上智行，唯大丈夫所能为之。	To cause the Buddha to bleed is among the gravest of all karmic offenses. How much more so when it is preceded by “maliciously,” which makes it the gravest of grave offenses. Yet conversely, if one can truly arouse the resolve to leave saṃsāra and cut off the deluded thoughts, attachments, and habitual tendencies that have flowed on through beginningless kalpas, one needs extraordinary decisiveness and courage. This supreme practice of wisdom can be undertaken only by a great person.
从这一门可见佛说法是非常活泼的：若无法可说，则一切言说名相，无不是度生之方便，不妨正说，也不妨逆用。	From this section we can see that the Buddha’s teaching is extremely dynamic: if there is no dharma that can be spoken, then all verbal expressions and names are skillful means for liberating sentient beings. They may be used directly, or they may be used in an inverse way.
往昔佛曾现文殊仗剑杀佛之教化事迹，就是一例：昔日灵山会上，五百比丘已得宿命通，各自见到过去世曾杀害父母及犯其他重罪，于是心神不宁，无法入道。为了使五百比丘安心入道，佛加持文殊菩萨，令其持利剑逼向如来。	An example is the past teaching episode in which Mañjuśrī appeared to raise his sword to kill the Buddha. Long ago, at the assembly on Vulture Peak, five hundred bhikshus had gained the supernormal power of knowing past lives. Each saw that in past lives he had killed his father or mother and committed other grave offenses. Their minds became unsettled, and they could not enter the Way. In order to set the five hundred bhikshus at ease so that they could enter the Way, the Buddha blessed Mañjuśrī Bodhisattva and caused him to hold a sharp sword toward the Tathāgata.
如来说：“住！住！不应作逆，勿得害吾。吾必被害，为善被害。文殊师利！尔从本已来无有我。但以内心见有我人，内心起时，我必被害，即名为害。”	The Tathāgata said: “Stop! Stop! You should not commit an adverse act; do not harm me. I am certainly harmed, but I am harmed for good. Mañjuśrī! From the beginning, there has been no self in you. Yet because inwardly you see self and persons, whenever such thoughts arise in your mind, I am harmed. This is called harming.”

——佛告文殊，停！文殊不应该做逆来害我。你不要害我了，我常被害。为什么呢？这世界根本没有人我，唯是内心妄见人我。若人内心起念，见有人我、凡圣等，这就正是害我啊！五百比丘闻之，豁然省悟。	The Buddha told Mañjuśrī: Stop! Mañjuśrī should not commit an adverse act and harm me. Do not harm me; I am constantly being harmed. Why? In this world there is fundamentally no self or person; there is only the mind's deluded perception of self and person. Whenever thoughts arise in a person's mind and they perceive self and person, ordinary and sage, and so forth, this is precisely harming me. On hearing this, the five hundred bhikshus suddenly awoke.
所以我们要时时惺惺，切莫被他人、他相所瞒。如果还起一丝人见、法见，还有法可得，有锥可立，急需斩除干净。若不如此，莫说敬佛，说是害佛亦不为过啊！	Therefore, we must remain ever lucid and alert, and must not be deceived by others or by appearances. If even a trace of a view of persons or dharmas still arises, if there remains some dharma to be attained or even a point upon which to stand, it must urgently be cut away completely. Otherwise, not only can one not be said to revere the Buddha; it would not be excessive to say that one harms the Buddha.
【复次大慧，有外无间，今当演说。汝及余菩萨摩诃萨，闻是义已，于未来世，不堕愚痴。云何五无间？谓先所说无间，若行此者，于三解脱，一一不得无间等法。	[Furthermore, Mahāmati, there are external uninterrupted acts, which I shall now explain. When you and the other great bodhisattvas have heard this meaning, you will not fall into delusion in future ages. What are the five uninterrupted acts? They are the uninterrupted acts previously described. If one commits them, one will not attain, in any of the three liberations, the dharmas of uninterruptedness and the like.
除此已，余化神力现无间等，谓声闻化神力、菩萨化神力、如来化神力，为余作无间罪者，除疑悔过，为劝发故，神力变化，现无间等。无有一向作无间事，不得无间等。除觉自心现量，离身财妄想，离我、我所摄受，或时遇善知识，解脱余趣相续妄想。】	Apart from this, there are transformations manifested through spiritual powers that resemble uninterrupted acts: the spiritual-power transformations of śrāvakas, bodhisattvas, and Tathāgatas. For the sake of those who commit uninterrupted offenses, in order to remove their doubts and induce repentance, and to exhort and inspire them, they manifest through spiritual powers acts resembling uninterrupted offenses. There is no one who consistently commits uninterrupted acts and yet does not attain uninterruptedness and the like, except those who awaken to the direct manifestation of their own mind, relinquish deluded thoughts of body and possessions, relinquish attachment to self and what belongs to self, or at times encounter a good

	spiritual friend and are liberated from the continuing deluded thoughts of the other destinies.]
“外无间”，外是对内而说。佛刚才说的是内五无间，行此五无间得解脱涅　。	“External uninterrupted acts” are spoken of in contrast to internal ones. What the Buddha has just explained are the internal five uninterrupted acts; practicing these five uninterrupted acts leads to liberation and nirvāṇa.
但凡夫愚痴，又可能错会法义，而认为即便造外五无间重罪，也不会入无间地狱，如此便成拨无因果了！故佛又言：大慧，还有外无间，就是最先说的那五种杀害，若造此五杀恶业，则绝非无漏解脱，而是地狱果报，丝毫不爽。大慧，大家应知晓内和外这两种无间，从而不再堕愚痴妄见。	Yet deluded ordinary beings may misunderstand the Dharma’s meaning and suppose that, even if they commit the grave offenses of the external five uninterrupted acts, they will not enter the uninterrupted hell. This would amount to denying cause and effect. Therefore, the Buddha further said: “Mahāmati, there are also external uninterrupted acts,” namely, the five kinds of killing first described. If one commits these five evil deeds of killing, the result is certainly not undefiled liberation but karmic retribution in hell, without the slightest deviation. Mahāmati, everyone should understand these two kinds of uninterrupted acts, internal and external, and thereby no longer fall into deluded and mistaken views.
“除此已，余化神力现无间等，谓声闻化神力、菩萨化神力、如来化神力，为余作无间罪者，除疑悔过，为劝发故，神力变化，现无间等。	“Apart from this, there are transformations manifested through spiritual powers that resemble uninterrupted acts: the spiritual-power transformations of śrāvakas, bodhisattvas, and Tathāgatas. For the sake of those who commit uninterrupted offenses, in order to remove their doubts and induce repentance, and to exhort and inspire them, they manifest through spiritual powers acts resembling uninterrupted offenses.”
”——外五无间恶业也有例外，比如佛菩萨、声闻等，见他人造无间罪业，为了劝化令之除疑悔过、出离苦海，而化演为行五逆重罪而受恶果的，就不会受无间地狱果报。佛经里这样的例子很多，如阿阇王杀父、提婆达多害佛等等，都是菩萨为劝造重罪者发心忏悔而方便示现的，他们本身都是示现，并非实心造业，所以不受罪报。	—The evil deeds of the external five uninterrupted acts also have exceptions. For example, Buddhas, bodhisattvas, śrāvakas, and the like may see others committing offenses of uninterrupted retribution and, in order to guide and transform them, remove their doubts, lead them to repent, and enable them to leave the sea of suffering, manifest themselves as committing the grave offenses of the five heinous acts and undergoing their evil results. They will not receive the karmic retribution of the uninterrupted hell. There are many such examples

	in the Buddhist scriptures, such as King Ajātaśatru killing his father and Devadatta harming the Buddha. These were all skillful manifestations by bodhisattvas to encourage those who had committed grave offenses to arouse the resolve for repentance. They themselves were merely manifesting such acts and did not truly create the karma; therefore, they did not receive karmic retribution.
“无有一向作无间事，不得无间等。除觉自心现量，离身财妄想，离我、我所摄受。或时遇善知识，解脱余趣相续妄想”——除此外，造作无间罪业者，必受无间地狱果报，无丝毫例外。	“There is no one who consistently commits uninterrupted acts and yet does not attain uninterruptedness and the like, except those who awaken to the direct manifestation of their own mind, relinquish deluded thoughts of body and possessions, and relinquish attachment to self and what belongs to self. Or, at times, they encounter a good spiritual friend and are liberated from the continuing deluded thoughts of the other destinies”—apart from these cases, those who commit deeds of uninterrupted retribution must receive the karmic result of the uninterrupted hell, without the slightest exception.
那么，他们还能否出离？当然可以！若造业者发心忏悔，幡然醒悟，了觉一切唯是自心所现，内无能受之我身，外无所受之依报，则何来的因缘果报呢？“心若灭时罪亦亡”，这样就会从无间地狱中得以出离。	Can they nevertheless escape from it? Certainly they can. If those who have created such karma arouse the resolve to repent, suddenly awaken, and realize that everything is merely manifested by their own mind—within, there is no self-body capable of receiving retribution; without, there is no dependent environment to be received—then from where could causes, conditions, and karmic results arise? “When the mind is extinguished, offenses too perish.” In this way, they can escape from the uninterrupted hell.
还有一种情况，即，因缘时节成熟而得遇善知识，蒙其开导，诚挚忏悔，继而顿发实相真智，这样也会从所余的相续受报的恶趣妄想中解脱出来，是为从无间地狱中超拔而出。	There is another possibility: when causes and conditions mature, one encounters a good spiritual friend, receives that person’s guidance, repents sincerely, and then suddenly gives rise to true wisdom of ultimate reality. One may then be liberated from the deluded thoughts of the evil destinies in which one would otherwise continue to receive retribution. This is called being delivered and released from the uninterrupted hell.

【尔时世尊欲重宣此义，而说偈言：贪爱名为母，无明则为父。觉境识为佛，诸使为罗汉。阴集名为僧，无间次第断。谓是五无间，不入无择狱。】	[At that time, the World-Honored One, wishing to restate this meaning, spoke these verses: Craving is called the mother; ignorance is the father. Consciousness that apprehends objects is the Buddha; the various latent afflictions are the arhats. The collection of aggregates is called the saṅgha. When uninterruptedly and successively cut off, these are called the five uninterrupted acts; one does not enter the Avīci hell.]
这是颂内五无间。下列表说明：	This verse concerns the internal five uninterrupted acts. The following table explains them:
	
“无间次第断”，指一一断尽的意思。“次第断”指依次而断；“无间”断即直接顿断。无间次第断，即无论渐顿，最终都应彻底断除之意。	“Uninterruptedly and successively cut off” means cutting each one off completely. “Successively cut off” means cutting them off in sequence; “uninterruptedly cut off” means cutting them off directly and suddenly. Thus, “uninterruptedly and successively cut off” means that, whether gradual or sudden, they must ultimately be eradicated completely.
昔临济禅师也说过：“欲得如法见解，但莫受人惑。向里向外，逢着便杀：逢佛杀佛，逢祖杀祖，逢罗汉杀罗汉，逢父母杀父母，逢亲眷杀亲眷，始得解脱。不与物拘，透脱自在。”正与此门所叙异曲同工。	Chan Master Linji also said: “If you wish to attain a view in accord with the Dharma, simply do not be deluded by others. Inwardly or outwardly, whatever you encounter, kill it: encounter a Buddha, kill the Buddha; encounter a patriarch, kill the patriarch; encounter an arhat, kill the arhat; encounter your father or mother, kill your father or mother; encounter your relatives, kill your relatives. Only then will you attain liberation. Do not be constrained by things; penetrate through them and be free.” This accords in a different manner with what this section explains.
本门概要：	Summary of This Section:

本门的关键词“五无间业”、“究竟断”。要证三种意生身，须无间无漏智。佛先答了内五无间业——断除无明与贪爱、断除烦恼习气、断除五阴聚合、断除妄想识染，是为成佛之道。	The key terms in this section are “the five uninterrupted karmic acts” and “ultimate eradication.” To realize the three kinds of mind-born body, one must possess uninterrupted, undefiled wisdom. The Buddha first answered concerning the internal five uninterrupted karmic acts: cutting off ignorance and craving, cutting off afflictions and habitual tendencies, cutting off the aggregation of the five aggregates, and cutting off the defilement of deluded consciousness. This is the path to Buddhahood.
外无间则是，如果实造五逆恶罪，必堕无间地狱，除非圣者示现。但是如果发心觉悟，或者蒙遇善知识垂慈而信受，进而顿除妄想，了知一切罪障唯心所现，便可从无间地狱中超拔而出。	The external uninterrupted acts mean that, if one actually commits the evil offenses of the five heinous acts, one must fall into the uninterrupted hell, unless one is a noble being making a manifest appearance. But if one arouses the resolve for awakening, or encounters a good spiritual friend whose compassionate guidance one accepts in faith, and then suddenly eradicates deluded thoughts and realizes that all karmic obstacles are merely manifested by mind, one can be delivered and released from the uninterrupted hell.

二 、诸佛体性

20. The Essential Nature of All Buddhas

【尔时大慧菩萨复白佛言：世尊，惟愿为说佛之知觉。世尊，何等是佛之知觉？佛告大慧：觉人法无我，了知二障，离二种死，断二烦恼，是名佛之知觉。声闻、缘觉得此法者，亦名为佛。以是因缘故我说一乘。尔时世尊欲重宣此义，而说偈言：	[At that time, Mahāmati Bodhisattva again addressed the Buddha: “World-Honored One, I pray that you will explain the Buddha’s knowing and awakening. World-Honored One, what is the Buddha’s knowing and awakening?” The Buddha told Mahāmati: “To awaken to the selflessness of persons and dharmas, fully understand the two obstructions, be free from the two kinds of birth and death, and cut off the two afflictions—this is called the Buddha’s knowing and awakening. Śrāvakas and pratyekabuddhas who attain this Dharma are also called Buddhas. For this reason, I teach the One Vehicle.” At that time, wishing to restate this meaning, the World-Honored One spoke these verses:]

善知二无我，二障烦恼断，	Well understand the two kinds of selflessness; cut off the afflictions of the two obstructions;
永离二种死，是名佛知觉。】	Forever free from the two kinds of birth and death—this is called the Buddha's knowing and awakening.]
“二障”：烦恼障与所知障。	“The two obstructions”: the obstruction of afflictions and the obstruction of what is known.
“二种死”：分段生死和变易生死。	“The two kinds of birth and death”: segmented birth and death and transformational birth and death.
“二烦恼”：指根本烦恼（即根本无明之惑）与随烦恼（见思二惑）。	“The two afflictions”: the fundamental afflictions (that is, the delusion of fundamental ignorance) and subsidiary afflictions (the two delusions of views and thought).
“我”：梵语 Atman，音译阿特曼，原意为“呼吸”，引申为本质、自性、主宰的意思。	“Self”: Sanskrit ātman, transliterated as Atman. Its original meaning is “breath,” and by extension it denotes essence, intrinsic nature, or a governing self.
上一节佛告大慧，认染识境界为真者，非真佛，应断之。这一节大慧就问，到底什么是真佛之知。这里的“知”指的是智慧觉悟。	In the preceding section, the Buddha told Mahāmati that those who take the realm of defiled consciousness to be real are not true Buddhas and should sever such attachment. In this section, Mahāmati asks what, precisely, constitutes a true Buddha's knowing. Here, “knowing” refers to wisdom and awakening.
佛告诉大慧：佛之智慧，就是觉悟人、法二种无我，了证烦恼与所知二种业障本无，这样而永灭分段生死和变易生死，究竟断除根本无明与随行烦恼余习，这就是佛的觉悟智慧。	The Buddha tells Mahāmati: The Buddha's wisdom is awakening to the two kinds of selflessness—of persons and dharmas—and directly realizing that the two obstructions, of afflictions and what is known, are originally nonexistent. Thus one forever extinguishes segmented birth and death and transformational birth and death, and ultimately cuts off fundamental ignorance and the residual habitual tendencies of subsidiary afflictions. This is the Buddha's awakened wisdom.
到这里，小乘和大乘也是方便而说；声闻缘觉与菩萨地次，无非也是为行路之人权设的次第指引而已。所以说，声闻、缘觉得此法者，亦名为佛。以是因缘故，我说唯一乘，余二皆非真。	At this point, both the Lesser Vehicle and the Great Vehicle are spoken of provisionally. The stages of śrāvakas, pratyekabuddhas, and bodhisattvas are likewise nothing more than provisional guides established for those traveling the path. Therefore it is said: “Śrāvakas and pratyekabuddhas who attain this Dharma are also called Buddhas. For this

	reason, I teach only the One Vehicle; the other two are not ultimate."
在第十六门四果差别中，佛说了十二种妄想相，并提出应断除妄想识染，紧接着在十七门指出，妄想无性，实无妄想得生过。所以如来者，如实处不曾生妄想，是为一乘。	In the sixteenth section, "Distinctions among the Four Fruits," the Buddha explained twelve characteristics of false discrimination and proposed that the defilement of consciousness arising from false discrimination should be eliminated. Then, in the seventeenth section, he pointed out that false discrimination has no intrinsic nature and that, in truth, no false discrimination ever arises. Thus, a Tathāgata is one in whom false discrimination has never arisen in the realm of suchness; this is the One Vehicle.
然而一乘也不是断灭，因为不生妄想，所以恰生三种意生身，显无量的度生妙用。	Yet the One Vehicle is not annihilationist emptiness. Precisely because false discrimination does not arise, the three kinds of mind-born body arise, manifesting immeasurable wondrous functions for liberating sentient beings.
在十八和十九门中，佛又强调，佛菩萨虽然外现妙用庄严，实则内证是破无明、断烦恼，上上升进，剿绝一切妄想识染，这才是为一乘的真正果德。二十门又再结：一乘之果，就是彻断生死与烦恼，彻证二无我。到这里，再无大乘小乘，是为一乘。至此，将"一乘佛法"的因地修行、果地德相都完整托出了。	In the eighteenth and nineteenth sections, the Buddha further emphasizes that although Buddhas and bodhisattvas outwardly manifest wondrous functions and adornments, their inner realization consists in destroying ignorance, cutting off afflictions, advancing ever higher, and utterly eradicating every defilement of consciousness arising from false discrimination. Only this is the true fruition and virtue of the One Vehicle. The twentieth section concludes once more: the fruition of the One Vehicle is the complete cutting off of birth and death and afflictions, and the complete realization of the two kinds of selflessness. At this point, there is no longer any Great Vehicle or Lesser Vehicle; this is the One Vehicle. Thus the causal-ground cultivation and fruition-ground virtues and marks of the "Buddhadharma of the One Vehicle" have been fully set forth.
这一门提到"声闻、缘觉得此法者，亦名为佛"，也纠正了凡夫的偏见。一般认为，小乘要经四十一品，历三阿僧　劫才可以成佛。一些根器薄小者看到这里，往往望而生畏，高推见性成佛为遥不可及之事。	This section states that "śrāvakas and pratyekabuddhas who attain this Dharma are also called Buddhas," thereby correcting the prejudices of ordinary beings. It is commonly thought that practitioners of the Lesser Vehicle must pass through forty-one stages and three asaṃkhyeya kalpas before they can become Buddhas. Those of

	limited capacity who encounter this passage often shrink back in fear and place realization of one's true nature and Buddhahood beyond reach.
而楞伽经中，佛说的是顿超第一义，人人佛性光明本具，本来无我亦无法，皆因妄想执着而成染瑕。所以“二无我”既可次第分证，也可刹那圆成。这就是最开始十门玄谈里说的“行位卷舒”。	Yet in the Laṅkāvatāra Sūtra, the Buddha teaches sudden transcendence to the highest truth: everyone inherently possesses the luminous Buddha-nature; originally there is neither self nor dharma, and all defilement and blemish arise from false discrimination and attachment. Therefore, the “two kinds of selflessness” may be realized progressively in stages, or perfectly accomplished in a single instant. This is what was called “the unfolding and contraction of practice and stages” in the initial ten profound discussions.
如果发心纯正，一门深入修证，终会刹那间虚空粉碎，情断虑绝，始知无论是自度、度他，还是顿成、渐证，都是方便说。因为实“无我相、人相、众生相、寿者相”，种种法相，无非是我们的误会。事实上，四果阿罗汉一旦回小向大，从偏真涅　中觉悟而出，转身就是八地菩萨。	If one's resolve is pure and one enters deeply into a single gate of practice and realization, there will ultimately come an instant when empty space shatters into dust, emotional attachment is cut off, and deliberation ceases. Only then does one know that self-liberation and liberating others, sudden accomplishment and gradual realization, are all provisional teachings. For in truth there are “no marks of self, person, sentient being, or life span”; all the various dharma marks are nothing more than our misunderstanding. In fact, once arhats of the four fruits turn from the Lesser Vehicle toward the Great Vehicle and awaken from one-sided nirvāṇa, they immediately become eighth-bhūmi bodhisattvas.
本门概要：	Overview of This Section:
本门关键词“佛知觉”、“二无我”。上节内五无间业，提出识界非真识。所以大慧就问，佛的真识是什么？从而引出佛的回答：真识就是二无我，证二无我即生死永离，即一乘。	The key terms in this section are “the Buddha's knowing and awakening” and “the two kinds of selflessness.” The preceding section, on the inner five uninterrupted offenses, established that the realm of consciousness is not true consciousness. Mahāmati therefore asks what the Buddha's true consciousness is, prompting the Buddha's reply: true consciousness is the two kinds of selflessness; realizing the two kinds of selflessness means being forever free from birth and death, which is the One Vehicle.

二一、四等密意

21. The Four Levels of Esoteric Meaning

【尔时大慧菩萨白佛言：世尊，何故世尊于大众中唱如是言——“我是过去一切佛，及种种受生。我尔时作曼陀转轮圣王、六牙大象，及鹦鹉鸟、释提桓因、善眼仙人。”如是等百千生经说？】	At that time, Bodhisattva Mahāmati addressed the Buddha: “World-Honored One, why do you proclaim before the great assembly: ‘I was all the Buddhas of the past, and I underwent various births. At that time, I was King Māndhātṛ, a wheel-turning sage king, a six-tusked elephant, a parrot, Śakra Devānām Indra, and the seer Sunetra’? Such accounts are told in the sūtras of hundreds of thousands of births.”
“曼陀”，白色花，也翻译做适意、悦意。	“Māndhātṛ” means a white flower; it is also translated as “pleasing” or “delightful.”
“转轮圣王”，是世间第一有福之人，于人寿八万四千岁时出现，统辖四天下。转轮王出现时，天下太平，人民安乐，没有天灾人祸。这是由于过去生中，多修福业所至。可惜不修出世慧业，所以仅成为统治世界有福报的大王，而未能修行悟道证果。	A “wheel-turning sage king” is the most blessed person in the world. He appears when the human lifespan is eighty-four thousand years and rules over the four continents. When a wheel-turning king appears, the world is at peace, the people are happy, and there are no natural disasters or human calamities. This is the result of having cultivated abundant wholesome karma in past lives. Regrettably, he has not cultivated the supramundane karma of wisdom; thus, he merely becomes a greatly blessed king who rules the world, rather than cultivating practice, realizing the Way, and attaining fruition.
“六牙大象”，《杂宝藏经》说，佛陀过去世曾现六牙白象相，为除猎人贪欲，自拔象牙与之，并发愿将来拔一切众生三毒之牙。	Regarding the “six-tusked elephant,” the Sutra of the Treasury of Miscellaneous Jewels says that in a past life the Buddha appeared in the form of a six-tusked white elephant. To eliminate a hunter’s greed, he pulled out his own tusks and gave them to him, vowing that in the future he would pull out the tusks of the three poisons from all sentient beings.
“鹦鹉鸟”，佛也曾化身“鹦鹉鸟”，《杂宝藏经》记载，佛过去曾化身为鹦鹉鸟度捕鸟的田夫，也就是舍利弗。	The Buddha also once manifested as a “parrot.” The Sutra of the Treasury of Miscellaneous Jewels records that in a past life the Buddha manifested as a parrot to liberate a farmer who caught birds—namely, Śāriputra.

“释提桓因”，忉利天之主，简称释帝，或帝释。相传佛曾多次转生为释提桓因。	“Śakra Devānām Indra” is the lord of Trāyastriṃśa Heaven, abbreviated as Śakra or Indra. It is said that the Buddha was reborn as Śakra Devānām Indra many times.
“善眼大仙”，《中阿含》记载，佛于过去世曾为善眼大师。善眼大师是外道仙人所共推的外道宗师，度化外道舍离欲爱而生天界。	Regarding the “great seer Sunetra,” the Madhyama Āgama records that in a past life the Buddha was the master Sunetra. Master Sunetra was a non-Buddhist teacher revered by non-Buddhist seers, who guided non-Buddhists to abandon desire and attachment and be born in the heavenly realms.
“百千生经”，指各类本生经，本生经是十二部分教中的一种，是说如来于过去世现不同身相，处种种生死行菩萨道的事迹。	The “sūtras of hundreds of thousands of births” refers to the various Jātaka sūtras. Jātaka sūtras are one of the twelve divisions of the teachings. They recount how the Tathāgata, in past lives, manifested different bodily forms, underwent various births and deaths, and practiced the bodhisattva path.
上一节说了佛之觉，大慧就疑惑，既然无我，为什么佛又说自己是过去一切佛？佛还说自己过去世中曾经种种受生呢？大慧以此两边之化相——一是入轮回受生相，一是出世间解脱相，来问佛：为什么世尊，既是过去一切诸佛，又是过去种种受生？怎么可能同时化现为这截然不同的两端呢？	The preceding section discussed the Buddha’s awakening, and Mahāmati then became puzzled: if there is no self, why does the Buddha say that he is all the Buddhas of the past? The Buddha also says that he underwent various births in past lives. On the basis of these two contrasting manifestations—one, the appearance of entering saṃsāra and taking birth; the other, the appearance of transcending the world and attaining liberation—Mahāmati asks the Buddha: Why is the World-Honored One both all the Buddhas of the past and one who underwent various births in the past? How could he simultaneously manifest these two utterly different extremes?
【佛告大慧：以四等故，如来应供等正觉于大众中唱如是言——“我尔时作拘留孙、拘那含牟尼、迦叶佛”。云何四等？谓字等、语等、法等、身等，是名四等。以四种等故，如来应供等正觉于大众中唱如是言。】	The Buddha told Mahāmati: “Because of four equalities, the Tathāgata, Arhat, Perfectly Awakened One proclaims before the great assembly: ‘At that time, I was Krakucchanda, Kanakamuni, and Kāśyapa Buddha.’ What are the four equalities? They are equality of names, equality of speech, equality of Dharma, and equality of body. These are called the four equalities. Because of these four equalities, the Tathāgata, Arhat, Perfectly Awakened One proclaims thus before the great assembly.”

“拘留孙、拘那含牟尼、迦叶佛”，《长阿含经·大本经》记载，过去共有七佛出世：毗婆尸佛、尸弃佛、毗舍婆佛、拘楼孙佛、拘那含佛、迦叶佛、释迦牟尼佛。其中前三佛为过去庄严劫中的三佛，后四佛为贤劫四佛。贤劫，因为此劫中有千尊佛出世，出圣贤多，所以叫贤劫。这里简单用贤劫前三佛的名字，代表过去一切诸佛。	Regarding “Krakucchanda, Kanakamuni, and Kāśyapa Buddha,” the Great Origin Sūtra of the Dīrgha Āgama records that seven Buddhas appeared in the past: Vipaśyin Buddha, Śikhin Buddha, Viśvabhū Buddha, Krakucchanda Buddha, Kanakamuni Buddha, Kāśyapa Buddha, and Śākyamuni Buddha. The first three Buddhas were the three Buddhas of the past Adornment Kalpa, while the latter four were the four Buddhas of the Auspicious Kalpa. This kalpa is called the Auspicious Kalpa because a thousand Buddhas appear in it and many sages are born. Here, the names of the first three Buddhas of the Auspicious Kalpa are used simply to represent all the Buddhas of the past.
佛回答：由于四种平等的原因，所以我说，我就是过去诸佛。四种平等就是字平等、语平等、法平等、身平等。由于这四种平等，所以如来说：我是过去一切诸佛。	The Buddha replies: Because of the four equalities, I say that I am the Buddhas of the past. The four equalities are equality of names, equality of speech, equality of Dharma, and equality of body. Because of these four equalities, the Tathāgata says: “I am all the Buddhas of the past.”
为什么过去、现在、未来诸佛，化现各有不同，却说为“等”？常人很难理解，所以古人也把四平等这段义理，冠名为“四等密意”，“密”指深奥，就是形容这四平等法深奥不可思议。	Why are the Buddhas of the past, present, and future said to be “equal,” although their manifestations differ? Ordinary people find this difficult to understand. Therefore, the ancients also called this teaching of the four equalities the “secret intent of the four equalities.” “Secret” means profound and describes these four equalities as deep and inconceivable.
下面咱们来看看佛如何一一阐述这四种平等：	Let us now examine how the Buddha explains these four equalities one by one:
【云何字等？若字称我为佛，彼字亦称一切诸佛。	What is equality of names? If the name “Buddha” is used to refer to me, that same name is also used to refer to all Buddhas.
彼字自性无有差别，是名字等；云何语等？谓我六十四种梵音言语相生，彼诸如来应供等正觉亦如是，六十四种梵音言语相生，无增、无减、无有差别，迦陵频伽梵音声性；云何身等？诸我与诸佛，法身及色身相好无有差别，除为调伏彼彼诸趣差别众生故，示现种种差别色身，是名身等；云何法等？谓我及彼佛得三十七菩提分法。	The nature of that name has no distinction; this is called equality of names. What is equality of speech? I produce speech endowed with the sixty-four kinds of Brahmā’s voice, and so do those Tathāgatas, Arhats, Perfectly Awakened Ones. They too produce speech endowed with the sixty-four kinds of Brahmā’s voice, without increase, decrease, or distinction, possessing the nature of

	the Brahmā voice of the kalaviṅka bird. What is equality of body? Between me and all Buddhas, there is no distinction in the dharmakāya, the physical body, or its marks and excellences. Except that, in order to tame sentient beings of the various realms, they manifest various distinct physical bodies; this is called equality of body. What is equality of Dharma? It means that I and those Buddhas have attained the thirty-seven factors of awakening.
略说佛法无障碍智，是名四等。是故如来应供等正觉，于大众中唱如是言。	In brief, they possess unobstructed wisdom regarding the Buddhadharma. This is called the four equalities. Therefore, the Tathāgata, Arhat, Perfectly Awakened One proclaims thus before the great assembly.
尔时世尊欲重宣此义，而说偈言：	At that time, the World-Honored One, wishing to restate this meaning, spoke these verses:
迦叶拘留孙。拘那含是我。以此四种等。我为佛子说。】	“Kāśyapa, Krakucchanda, and Kanakamuni are I. Because of these four equalities, I declare this to the Buddha’s disciples.”
“六十四种梵音”：《密迹力士经》记载佛声有八转：体、业、具、为、从、属、於、呼。用此“八转”形容佛语中名词、代名词与形容词语尾之八种变化。即：(一)体格，‘……是’之意。(二)业格‘把……’之意。	“The sixty-four kinds of Brahmā’s voice”: The Scripture of the Vajra-Wielding Guardian records that the Buddha’s voice has eight inflections: nominative, accusative, instrumental, dative, ablative, genitive, locative, and vocative. These “eight inflections” describe the eight changes in the endings of nouns, pronouns, and adjectives in the Buddha’s speech. Namely: (1) the nominative case, meaning “… is”; and (2) the accusative case, meaning “… as the object of an action.”
(三)具格，‘依……’意。(四)为格，‘为……’之意。(五)从格，‘从……’之意。(六)属格，‘……的’之意。(七) 于格，‘于……’之意。(八)呼格，‘……啊’之意。这“八转”声，每一转，各具“八德”，所谓调和声、柔软声、谛了声、易解声、无错谬声、无雌小声、广大声、深远声。八八即成六十四种。	(3) The instrumental case, meaning “by means of …”; (4) the dative case, meaning “for …”; (5) the ablative case, meaning “from …”; (6) the genitive case, meaning “…’s”; (7) the locative case, meaning “in” or “at …”; and (8) the vocative case, meaning “O …!” Each of these eight inflections possesses eight virtues: harmonious sound, gentle sound, truthful and clear sound, easily understood sound, faultless sound, unshrill sound, vast sound, and profound sound. Eight times eight makes sixty-four kinds.
“迦陵频伽”：鸟名，其声清雅，超于众鸟。慧苑音义下曰：“此鸟本出雪山，其音和雅，听者无厌。”	“Kalaviṅka” is the name of a bird whose voice is clear and elegant, surpassing that of all other birds.

	The Glossary of Huìyuàn says: “This bird originally comes from the Snow Mountains. Its voice is harmonious and elegant, and listeners never tire of hearing it.”
“三十七菩提分法”：菩提是觉，分是“因”义，此三十七为诸乘觉因，亦名三十七道品（在本书“一百零八应”的第008问有详细解释，在此不再赘述）。此三十七菩提道品，一切诸佛皆同证得，是名法平等。	“The thirty-seven factors of awakening”: bodhi means awakening, and “factors” here means causes. These thirty-seven are the causes of awakening for all vehicles and are also called the thirty-seven factors of the path. A detailed explanation appears in Question 008 of “The One Hundred and Eight Responses” in this book and will not be repeated here. All Buddhas equally realize these thirty-seven factors of the path to awakening; this is called equality of Dharma.
“云何字等？若字称我为佛，彼字亦称一切诸佛。彼字自性无有差别，是名字等”——什么是字等呢？如果以字号来称谓我为“佛”，那么这个字号也可以用来称呼一切诸佛。我及诸佛字号称谓的本质，都是觉悟，并无差别，这就是“字平等”。	“What is equality of names? If the name ‘Buddha’ is used to refer to me, that same name is also used to refer to all Buddhas. The nature of that name has no distinction; this is called equality of names.”—What is equality of names? If the appellation “Buddha” is used to address me, it may likewise be used to address all Buddhas. The essential meaning of the appellation applied to me and to all Buddhas is awakening, without any distinction. This is “equality of names.”
《央掘摩罗经》就提到，央掘摩罗与文殊菩萨游历八十亿佛国土的时候，八十亿佛皆云：我是释迦牟尼佛。	The Aṅgulimālīya Sūtra mentions that when Aṅgulimāla and Mañjuśrī Bodhisattva traveled through eight billion Buddha lands, all the eight billion Buddhas said: “I am Śākyamuni Buddha.”
“云何语等？谓我六十四种梵音言语相生，彼诸如来应供等正觉亦如是，六十四种梵音言语相生，无增、无减、无有差别，迦陵频伽梵音声性”——什么是语等？如来说法的言声，都具有六十四种德相，就像迦陵频伽鸟声一样，清雅超众。	“What is equality of speech? I produce speech endowed with the sixty-four kinds of Brahmā’s voice, and so do those Tathāgatas, Arhats, Perfectly Awakened Ones. They too produce speech endowed with the sixty-four kinds of Brahmā’s voice, without increase, decrease, or distinction, possessing the nature of the Brahmā voice of the kalaviṅka bird.”—What is equality of speech? The Tathāgata’s voice in teaching the Dharma possesses all sixty-four excellent qualities, like the kalaviṅka bird’s voice: clear, elegant, and surpassing all others.
一切音声中，唯佛音声，是无说而说，是应众生之问而种种化说；唯佛说的义趣，能拔众生出离轮回苦海而至智慧彼岸，其他皆不能及。所以如来之语，超越了世间	Among all sounds, only the Buddha’s voice teaches without teaching; in response to sentient beings’ questions, it manifests various teachings. Only the

种种音声，不在增减、异同、生灭里。一切诸佛之语都是如此。所以一切佛语，同具六十四种梵音之德，同具清雅超众之性，是为“语等”。	meaning conveyed by the Buddha’s teaching can draw sentient beings out of the bitter sea of saṃsāra and bring them to the far shore of wisdom; all other teachings fall short. Thus, the Tathāgata’s speech transcends all worldly sounds; it does not belong to increase or decrease, sameness or difference, arising or ceasing. The speech of all Buddhas is likewise so. Therefore, the speech of all Buddhas equally possesses the virtues of the sixty-four kinds of Brahmā’s voice and the quality of being clear, elegant, and unsurpassed. This is “equality of speech.”
“云何身等？诸我与诸佛，法身及色身相好无有差别，除为调伏彼彼诸趣差别众生故，示现种种差别色身，是名身等”——什么是身等？同上，我与诸佛法身、色相身，等无差别。除非一切诸佛为调伏六趣不同的众生，随其心量而化现种种之身。	“What is equality of body? Between me and all Buddhas, there is no distinction in the dharmakāya, the physical body, or its marks and excellences. Except that, in order to tame sentient beings of the various realms, they manifest various distinct physical bodies; this is called equality of body.”—What is equality of body? As above, there is no difference between me and all Buddhas in the dharmakāya or in their physical forms and marks, except that all Buddhas manifest various bodies in accordance with the capacities of sentient beings in the six realms, in order to tame them.
佛即觉悟。一切诸佛，除了觉悟外，并无另外色身或者音声可得。	Buddha means awakening. Apart from awakening, all Buddhas have no separate physical form or sound that can be obtained.
那么觉悟了什么呢？——觉悟了究竟真相，所以，真相无相，是为诸佛之真实身相，即法身相见是也；一切诸佛，正因为证得真相无相，所以报身皆圆满无暇，这就是色身无差；一切诸佛能随众生心而现千差万别的化身相，即“随众生心，应所知量”是也。故说，诸佛三身皆等，是为“身等”。	What, then, is awakened to? It is the ultimate true reality. Therefore, true reality is without characteristics; this is the true bodily characteristic of all Buddhas, namely the appearance of the dharmakāya. Because all Buddhas realize that true reality is without characteristics, their sambhogakāyas are all perfect and without flaw; this is the nondifference of their physical bodies. All Buddhas can manifest transformation bodies of countless different kinds in accordance with sentient beings’ minds—“in accordance with sentient beings’ minds, responding to what they know and perceive.” Therefore, the three bodies of all Buddhas are equal; this is “equality of body.”
这也正面回答了大慧，为什么过去百千种受生同是一切诸佛：非佛身有差别，实为众生的心有差别，所以见诸	This also directly answers Mahāmati’s question as to why the hundreds of thousands of different

佛有种种不同的化生之相。正如《普门品》说：“应以何身得度者即现何身。	births in the past are all the same as all Buddhas: it is not that the Buddha’s body differs; rather, sentient beings’ minds differ, and so they see the Buddhas as having various different manifestations of birth. As the Universal Gateway Chapter says: “To those who can be liberated by a certain body, he immediately manifests that body.”
”应以鹿王身得度者，即现鹿王之身等等，《本生经》里描述的世尊过去种种受生之身相，皆是如此。同样，虽然现在本师已现涅　之相，然而法化之身，说法炽然。	To those who can be liberated by the body of a deer king, he manifests the body of a deer king, and so forth. The various bodies in which the World-Honored One was born in past lives, as described in the Jātaka sūtras, are all of this kind. Likewise, although our fundamental teacher has now manifested the appearance of nirvāṇa, his Dharma-transforming body continues to teach the Dharma in full splendor.
佛法到中国后，楞伽宗被称为禅宗，这时的佛子得度，就是“应以禅师得度者，即现禅师身”。而我等印心宗学人，蒙根本上师 元音阿　黎垂慈，得入无上智慧解脱门，正是“应以 元音上师身得度者，即现 元音上师身”。	After the Buddhadharma came to China, the Laṅkāvatāra school came to be called the Chan school. At that time, those Buddhist disciples who were to be liberated by a Chan master were met with the manifestation of a Chan master’s body. We students of the Mind-Seal school, through the compassionate grace of our root guru, Acharya Yuanyin, have entered the unsurpassed gateway of wisdom and liberation. This is precisely: “To those who can be liberated by the body of Master Yuanyin, he manifests the body of Master Yuanyin.”
同样道理，常有人慨叹佛经浩瀚纷繁，实则佛无言说，佛示现之说，无非应病与药、捏黄叶以止小儿啼——真正繁杂的，非为佛法，而是人心呀！	By the same principle, people often lament the vastness and complexity of the Buddhist scriptures. Yet the Buddha is without speech; the teachings he manifests are nothing more than medicine prescribed according to the illness, or yellow leaves fashioned to stop a child from crying. What is truly complicated is not the Buddhadharma, but the human mind!
“云何法等？谓我及彼佛得三十七菩提分法。略说佛法无障碍智，是名四等。是故如来应供等正觉，于大众中唱如是言”——什么是法等：我和诸佛皆证得三十七道品圆满佛法。佛法广说可涵括为三十七道品。	“What is equality in Dharma? It is that I and those Buddhas have all attained the thirty-seven factors conducive to awakening. In brief, the Buddha’s unobstructed wisdom with regard to the Dharma is called the fourth equality. Therefore the Tathāgata, Worthy One, Perfectly Awakened One, proclaims such words before the great assembly.” That is, equality in Dharma means that I and all Buddhas

	have realized the complete Buddhadharma of the thirty-seven factors of the path. Broadly speaking, the Buddhadharma may be encompassed by these thirty-seven factors.
这三十七道品，又可以归结为七大类，就是四念处、四正勤、四神足、五根、五力、七觉支、八正道。	These thirty-seven factors of the path may further be grouped into seven major categories: the four foundations of mindfulness, the four right efforts, the four bases of spiritual power, the five faculties, the five powers, the seven factors of awakening, and the Noble Eightfold Path.
如果将此三十七道品以大树之果实来打比方，则法性如大地，四念处如种子，四正勤为种植，四神足如抽芽，五根如生根，五力如茎叶增长，开七觉花，结八正果。这是次第说。	If the thirty-seven factors of the path are compared to the fruit of a great tree, then Dharma-nature is like the earth; the four foundations of mindfulness are like seeds; the four right efforts are the planting; the four bases of spiritual power are like sprouting; the five faculties are like taking root; the five powers are like the growth of stems and leaves; the seven factors of awakening blossom as flowers; and the Noble Eightfold Path bears fruit. This is an explanation according to stages.
然而刹那间执着断除，始知有就是无——实无一法可得，三十七道品，无一不是方便；无就是有——若是学人肯发心，则所有道品，都是直达究竟道之通途，三十七品，品品含摄其余、品品圆满无碍。这就是顿超说。此三十七品，一切诸佛皆圆满证得，是为“法平等”。	Yet when attachment is cut off in an instant, one realizes that being is emptiness—indeed, not a single dharma can be obtained. None of the thirty-seven factors of the path is anything other than an expedient means. Emptiness is being—if practitioners are willing to arouse the resolve, then every factor of the path is a thoroughfare leading directly to the ultimate Way. Each of the thirty-seven factors encompasses all the others, and each is complete and unobstructed. This is an explanation of sudden transcendence. All Buddhas have fully realized these thirty-seven factors; this is called “equality in Dharma.”
这一节进一步讲述了如果人法俱无我，则一切皆是“我”：过去种种受生，过去一切诸佛，与现在佛并不矛盾。为什么如此呢？佛说了四平等法，分别是称谓、话语、身相、法义，在这四方面，一切诸佛，相等无差。这是佛法无障碍平等之智。禅宗有“黄龙三关”的公案，也提到过“我身”、“佛身”、“众生身”：	This section further explains that if neither persons nor dharmas possess a self, then everything is “I”: the various rebirths of the past, all the Buddhas of the past, and the Buddha of the present are not contradictory. Why is this so? The Buddha taught the four equalities: designations, speech, bodily forms, and Dharma meaning. In these four respects, all Buddhas are equal and without distinction. This is the unobstructed wisdom of equality in Buddhadharma. The Chan school has a

	koan known as the “Three Barriers of Huanglong,” which also mentions “my body,” “the Buddha’s body,” and “the body of sentient beings”:”
黄龙慧南禅师，室中常问僧曰：“人人尽有生缘，上座生缘在何处？”正当问答交锋，却复伸手曰：“我手何似佛手？”又问：“诸方参请宗师，有何所得？”待有人答，却复垂脚曰：“我脚何似驴脚？”三十余年，示此三问，学者莫有契其旨。	Chan Master Huanglong Huinan would often ask monks in his room, “Everyone has the conditions of birth; where are your conditions of birth, Venerable?” Just as the exchange of question and answer was underway, he would extend his hand and say, “How is my hand like the Buddha’s hand?” He would also ask, “When you have visited and consulted Chan masters in various places, what have you gained?” When someone answered, he would then lower his foot and say, “How is my foot like a donkey’s foot?” For more than thirty years, he posed these three questions, yet none of the students penetrated their meaning.
脱有酬者，师未尝可否。丛林目之为黄龙三关。后黄龙自颂曰：生缘有语人皆识，水母何曾离得虾？但见日头东畔上，谁能更吃赵州茶？我手佛手兼举，禅人直下荐取。不动干戈道出，当处超佛越祖。我脚驴脚并行，步步踏著无生。会得云收日卷，方知此道纵横。	Even if someone ventured a reply, the master never affirmed or denied it. The monastic community called these the Three Barriers of Huanglong. Later, Huanglong composed this verse himself: “Everyone recognizes the words concerning the conditions of birth; When has a jellyfish ever been able to leave its shrimp? One only sees the sun rise in the east— Who can still drink Zhaozhou’s tea? My hand and the Buddha’s hand are raised together; Chan practitioners should recognize this directly. Without stirring up weapons or strife, the Way is spoken forth; Here and now, one transcends Buddhas and surpasses patriarchs. My foot and the donkey’s foot move side by side; At every step, they tread upon the unborn. When one understands the clouds gathering and the sun withdrawing, Only then does one know the free and untrammeled course of this Way.”
生缘有语人皆识，水母何曾离得虾？——种种称谓、话语、身相，是同是异？	“Everyone recognizes the words concerning the conditions of birth; when has a jellyfish ever been

	able to leave its shrimp?”—Are the various designations, words, and bodily forms the same or different?
但见日头东畔上，谁能更吃赵州茶？——第一义处，还有异同么？	“One only sees the sun rise in the east—who can still drink Zhaozhou’s tea?”—At the level of the highest truth, is there still sameness or difference?
我手佛手兼举，禅人直下荐取。不动干戈道出，当处超佛越祖。——若无异同，则正是佛佛迥异、祖祖大同。这里哪有什么神秘与关窍啊！把这些神秘与关窍统统都扫光，举手投足际，扬眉瞬目边，何曾欠缺过？？所以，若“直下荐取，不动干戈道出，当处超佛越祖。”	“My hand and the Buddha’s hand are raised together; Chan practitioners should recognize this directly. Without stirring up weapons or strife, the Way is spoken forth; here and now, one transcends Buddhas and surpasses patriarchs.”—If there is neither sameness nor difference, then Buddhas are each distinctly different, while patriarchs are all profoundly the same. What mystery or crucial point could there be here? Sweep away all such mysteries and crucial points, and in raising a hand or moving a foot, in lifting the brows or blinking the eyes, when has anything ever been lacking? Therefore: “Chan practitioners should recognize this directly. Without stirring up weapons or strife, the Way is spoken forth; here and now, one transcends Buddhas and surpasses patriarchs.”
我脚驴脚并行，步步踏著无生。会得云收日卷，方知此道纵横。——这不就是无障碍智么！	“My foot and the donkey’s foot move side by side; at every step, they tread upon the unborn. When one understands the clouds gathering and the sun withdrawing, only then does one know the free and untrammeled course of this Way.”—Is this not unobstructed wisdom?
本门概要：	Overview of This Section:
本门关键词：“四种等”，“字等、语等、法等、身等”。本师种种受生相及现在说法相，与过去诸佛，在称谓、所说话语、所现身相、所证之法四方面，都平等无差。这是四种等，简称无障碍智。下一门，则将四平等也扫除。	Key terms of this section: “the four equalities”—equality in designations, speech, Dharma, and bodily forms. The various forms of birth assumed by the founding teacher, as well as his present form of teaching the Dharma, are equal and without distinction from the Buddhas of the past in four respects: their designations, the words they speak, the bodily forms they manifest, and the Dharma they realize. These are the four equalities, collectively called unobstructed wisdom. The next section will sweep away even these four equalities.

二二、依二密法

22. According to the Two Esoteric Practices

【大慧复白佛言：如世尊所说——“我从某夜得最正觉，乃至某夜入般涅　，于其中间乃至不说一字，亦不已说、当说，不说是佛说”，世尊如来应供等正觉，何因说言“不说是佛说”？	[Mahāmati again said to the Buddha: “As the World-Honored One has said, ‘From the night on which I attained supreme perfect awakening until the night on which I enter parinirvāṇa, throughout that interval I have not spoken a single word; nor have I spoken, nor shall I speak. Not speaking is the Buddha’s speaking.’ Why does the World-Honored One, the Tathāgata, Worthy One, Perfectly Awakened One, say that ‘not speaking is the Buddha’s speaking’?”
佛告大慧：我因二法故，作如是说。云何二法？谓缘自得法，及本住法，是名二法。因此二法故，我如是说。】	The Buddha told Mahāmati: “I say this because of two dharmas. What are these two dharmas? They are the Dharma self-realized through conditions and the Dharma abiding from the beginning. These are called the two dharmas. Because of these two dharmas, I speak in this way.”]
四平等法，犹涉言诠。所以到了这一门，佛连平等之言语也一并扫除。	The four dharmas of equality still involve verbal expression. Thus, upon reaching this gate, the Buddha sweeps away even language concerning equality.
请看大慧的追问：为什么佛说法四十九年，却说自己从深夜目睹明星悟道，直至某深夜入般涅　，这二夜之间，始终未说一字呢？而且，不仅现在未说，过去诸佛也不曾说、将来诸佛也不当说，不说才是佛说？	Consider Mahāmati’s further question: Why, although the Buddha taught the Dharma for forty-nine years, did he say that from the night when he awakened to the Way upon seeing the morning star until the night when he entered parinirvāṇa, he had not spoken a single word? Moreover, not only had he not spoken in the present; the Buddhas of the past had never spoken, and the Buddhas of the future would not speak. Is not speaking itself the Buddha’s speaking?
佛答，因为佛法是“缘自得法”与“本住法”，所以，不说才是佛说。下面一一解说这两种原因。	The Buddha replied that because the Buddhadharma is “the Dharma self-realized through conditions” and “the Dharma abiding from the beginning,” not speaking is the Buddha’s speaking. The following explains these two reasons one by one.
【云何缘自得法？若彼如来所得，我亦得之，无增无减。缘自得法，究竟境界，离言说妄想，离字二趣。】	[“What is the Dharma self-realized through conditions? Whatever that Tathāgata has attained, I

	too attain, with neither increase nor decrease. The Dharma self-realized through conditions is the ultimate realm, free from deluded thoughts of speech and free from the two modes of linguistic expression."]
什么是“缘自得法”？就是佛法本自具足的意思。因为清净自性，本自具足，不生不灭、不增不减，不可得，也无可舍。	What is "the Dharma self-realized through conditions"? It means that the Buddhadharma is originally complete in itself. Because pure intrinsic nature is originally complete, it neither arises nor ceases, neither increases nor decreases; it cannot be attained, nor is there anything to relinquish.
既是本自具足，何曾失却过呢？既然没有失去过，还说什么得？所以“无智亦无得”才是为诸佛之“得”，所以说，若说此为诸佛之所得，那么我也同具此得。此“得”是无得之得，是法尔本来如是，不生不灭，不垢不净，不增不减，离一切妄想执着等言说之相，远离一切对立之见。	If it is originally complete in itself, when could it ever have been lost? Since it has never been lost, what is there to attain? Therefore, "no wisdom and no attainment" is the attainment of all Buddhas. Thus, if this is said to be what all Buddhas attain, then I too equally possess this attainment. This "attainment" is attainment without attainment. It is naturally and originally thus: neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing. It is free from all appearances of speech arising from deluded thought and attachment, and far removed from every dualistic view.
其实，这“缘自得法”非但三世诸佛同有，一切众生亦是本具，只是众生被颠倒妄想所蒙蔽而未能证得。	In fact, this "Dharma self-realized through conditions" is not possessed only by the Buddhas of the three times; all sentient beings possess it inherently as well. Sentient beings simply fail to realize it because they are obscured by inverted deluded thoughts.
【云何本住法？谓古先圣道如金银等性，法界常住。若如来出世，若不出世，法界常住。如趣彼城道，譬如士夫行旷野中，见向古城平坦正道，即随入城受如意乐。大慧，于意云何？彼作是道及城中种种乐邪？答言：不也。佛告大慧：我及过去一切诸佛，法界常住亦复如是。	["What is the Dharma abiding from the beginning? It is the path of the ancient sages, like the nature of gold and silver; the dharma realm eternally abides. Whether Tathāgatas appear in the world or do not appear in the world, the dharma realm eternally abides. It is like a road leading to a city. Suppose a man walking through the wilderness sees a level, direct road leading toward an ancient city. He follows it into the city and enjoys whatever pleasures he desires. Mahāmati, what do you think? Did he make that road and the various pleasures within the city?" He replied, "No." The Buddha said to Mahāmati: "The dharma realm

	eternally abides in the same way for me and for all Buddhas of the past.”
是故说言：“我于某夜得最正觉，乃至某夜入般涅　，于其中间不说一字，亦不已说、当说”。】	Therefore I say: ‘From the night on which I attained supreme perfect awakening until the night on which I enter parinirvāṇa, throughout that interval I have not spoken a single word; nor have I spoken, nor shall I speak.’”]
这段用了两个譬喻说明“本住”之法——如来所说，像金银一样坚韧，常住不坏；又如古城本有之道，非佛所发明创造：	This passage uses two analogies to explain the Dharma that “abides from the beginning”: what the Tathāgata teaches is like gold and silver—durable and ever-abiding, never decaying. It is also like the road that has always existed leading to an ancient city; it was not invented or created by the Buddha:
“云何本住法？谓古先圣道如金银等性，法界常住。若如来出世，若不出世，法界常住”——什么是“本住法”？就像金银等，无论做成什么样的器皿，其金银性质并不更改。	“What is the Dharma abiding from the beginning? It is the path of the ancient sages, like the nature of gold and silver; the dharma realm eternally abides. Whether Tathāgatas appear in the world or do not appear in the world, the dharma realm eternally abides.” What is the “Dharma abiding from the beginning”? It is like gold and silver: whatever kind of vessel they are made into, the nature of gold and silver does not change.
同样，诸佛之所证，揭示了万法运行之真相，是真实、常住之理。真相本身超越时间与空间，本来如是、亘古长存。如来出世，真相并未增加一分；如来未出世，真相也不曾减弱半毫。	Likewise, what all Buddhas realize reveals the true reality of the operation of all phenomena: it is true principle that is eternal and abiding. Reality itself transcends time and space; it is originally thus and endures from time immemorial. When a Tathāgata appears in the world, reality does not increase in the slightest; when a Tathāgata does not appear in the world, reality does not diminish by the least bit.
“如趣彼城道，譬如士夫行旷野中，见向古城平坦正道，即随入城受如意乐。大慧，于意云何？彼作是道及城中种种乐邪？答言：不也。”——又比如大家在旷野中行走，见到有通往古城的平坦大道，自然会循着进城。	“It is like a road leading to a city. Suppose a man walking through the wilderness sees a level, direct road leading toward an ancient city. He follows it into the city and enjoys whatever pleasures he desires. Mahāmati, what do you think? Did he make that road and the various pleasures within the city? He replied, ‘No.’” It is also like people walking in the wilderness who see a level highway leading to an ancient city and naturally follow it into the city.
进城以后，又得受了种种如意之乐。大慧你说，他们是最初造作这条大道、及创造了城中种种快乐的人么？大慧回答：不是。	After entering the city, they enjoy all kinds of pleasures as they wish. Mahāmati, tell me: were they the ones who originally made this highway

	and created the various pleasures in the city? Mahāmati replied, “No.”
佛告大慧：是呀，一真法界也是这样，它是本来就有、常住不变的，并非我及诸佛造作而成。如来出世，只是揭示了这一真相，并示现了如何证得真相的方便通途。	The Buddha told Mahāmati: “Exactly so. The One True Dharma Realm is likewise originally present and eternally unchanging. It was not created by me or by the Buddhas. The Tathāgata’s appearance in the world merely reveals this reality and demonstrates the expedient, direct path by which it may be realized.”
“是故说言：‘我于某夜得最正觉，乃至某夜入般涅　，于其中间不说一字，亦不已说、当说’”——以此二因，所以我说：从我某夜证得最正觉，至某夜入于般涅　为止，于其中间，我实未说一字，不仅如此，一切诸佛，过去亦未曾说，将来亦不当说。”	“Therefore I say: ‘From the night on which I attained supreme perfect awakening until the night on which I enter parinirvāṇa, throughout that interval I have not spoken a single word; nor have I spoken, nor shall I speak.’” Because of these two reasons, I say that from the night on which I realized supreme perfect awakening until the night on which I entered parinirvāṇa, I truly did not speak a single word. Moreover, all Buddhas have not spoken in the past and will not speak in the future.
【尔时世尊欲重宣此义，而说偈言：	[At that time, wishing to restate this meaning, the World-Honored One spoke these verses:
我某夜成道。至某夜涅　。	On one night I attained the Way.
于此二中间。我都无所说。	Between these two, I have nothing at all to say.
缘自得、法住。故我作是说。	Throughout the interval between these two, I spoke nothing at all.
彼佛及与我。悉无有差别。】	Because of self-realization through conditions and the abiding Dharma, I speak in this way. Those Buddhas and I are entirely without distinction.]
最后颂偈总结此两法：我于二夜之间，并无所说。因为佛法是缘自得法和本住法：真如圣智，不生不灭、人人本具，然而迷人不晓，唯需自证乃知原来自己不曾欠少过分毫，所以为“缘自得法”；如来实相，亘古长存，所以又为“本住法”。	The final verse summarizes these two dharmas: Between the two nights, I have spoken nothing. This is because the Buddhadharma is the Dharma self-realized through conditions and the Dharma abiding from the beginning. The sacred wisdom of suchness neither arises nor ceases and is inherently possessed by everyone. Yet deluded people do not understand it; only through personal realization do they know that they themselves have never lacked even the slightest fraction of it. This is called “the Dharma self-realized through conditions.” The true reality of the Tathāgata abides

	from time immemorial, and thus it is also called “the Dharma abiding from the beginning.”
所以世尊于二夜之间、四十九年，未说一字。不仅世尊没有说，一切诸佛都没有说过。是故一切诸佛与我，没有任何差别。	Therefore, throughout the forty-nine years between the two nights, the World-Honored One did not speak a single word. Not only did the World-Honored One not speak; none of the Buddhas ever spoke. Therefore, there is no distinction whatsoever between all Buddhas and myself.
涅　经也有同样的记载：世尊临入涅　之际，文殊请于佛，欲再转法轮，世尊咄曰：“吾四十九年住世，未尝说一字，汝请吾再转法轮，是吾曾转法轮耶？！”	The Nirvāṇa Sūtra contains a similar account: As the World-Honored One was about to enter nirvāṇa, Mañjuśrī requested that the Buddha turn the Dharma wheel once more. The World-Honored One rebuked him, saying: “During my forty-nine years in the world, I have never spoken a single word. You ask me to turn the Dharma wheel again—have I ever turned the Dharma wheel?!”
单此不说之说，正彰显了佛法之弥足珍贵。纵览世间，无论怎样的二乘、外道，或是任何的文化、哲学，还有谁，如同诸佛，割肉喂鹰、舍身饲虎，种种受生入死，拔济群迷出离欲海爱河不止，却说自己从未作过？还有谁能如同诸佛，垂慈方便、委屈落草，炽然长舌为诸含识开启一切智慧之门不息，而说自己未曾说过呢？	This teaching of speaking through not speaking precisely reveals the incomparable preciousness of the Buddhadharma. Looking throughout the world, among the two vehicles, non-Buddhist paths, or any culture or philosophy, who else, like the Buddhas, cut their flesh to feed eagles, offered their bodies to nourish tigers, and repeatedly underwent birth and death to rescue multitudes lost in delusion from the sea of desire and river of attachment, yet said that they had never done anything? Who else, like the Buddhas, compassionately employed expedient means, condescended to enter the weeds, and tirelessly used their blazing, long tongues to open every gate of wisdom for sentient beings, yet said that they had never spoken?
南无本师释迦牟尼佛。	Homage to our fundamental teacher, Śākyamuni Buddha.
本门概要：	Overview of This Section:
本门关键词：“不说是佛说”、“缘自得法”、“本住法”。这一节佛连言说也遣除，佛说法四十九年，一字未说，也没有已说、当说。因为佛法离名、离相、离妄想，是如如“本住”之法，是正智“缘自得”法。故诸佛与世尊，皆无说。无说是佛真说。	Key terms in this section: “Not speaking is the Buddha’s speaking,” “the Dharma self-realized through conditions,” and “the Dharma abiding from the beginning.” In this section, the Buddha sets aside even verbal expression. Though the Buddha taught the Dharma for forty-nine years, he did not speak a single word; nor had he spoken, nor would

	he speak. This is because the Buddhadharma is free from names, appearances, and deluded thoughts. It is the Dharma that “abides from the beginning” in suchness, and the Dharma of “self-realization through conditions” in true wisdom. Thus, all Buddhas and the World-Honored One have not spoken. Not speaking is the Buddha’s true speaking.

二三、法离有无

23. The Dharma Transcends Existence and Nonexistence

【尔时大慧菩萨复请世尊：惟愿为说一切法有、无有相，令我及余菩萨摩诃萨离有、无有相，疾得阿耨多罗三藐三菩提。佛告大慧：谛听谛听，善思念之，当为汝说。大慧白佛言：善哉世尊，唯然受教。佛告大慧：此世间依有二种，谓依有及无，堕性非性，欲见不离离相。】	[At that time, the bodhisattva Mahāmati again entreated the World-Honored One: “May you please explain the characteristics of existence and nonexistence in all dharmas, so that I and the other great bodhisattvas may be free from the characteristics of existence and nonexistence and swiftly attain unsurpassed, perfect enlightenment.” The Buddha told Mahāmati: “Listen carefully, listen carefully, and consider this well. I shall explain it to you.” Mahāmati said to the Buddha: “Excellent, World-Honored One. Yes, I respectfully receive your instruction.” The Buddha told Mahāmati: “The world relies on two kinds of views: reliance on existence and reliance on nonexistence. It falls into views of nature and no nature, seeking to see liberation without being free of the characteristic of liberation.”]
“一切法有、无有相”：“无有”就是无。一切法有、无有相，即：计著一切法为有或无。	“The characteristics of existence and nonexistence in all dharmas”: “nonexistence” simply means absence. The characteristics of existence and nonexistence in all dharmas means clinging to all dharmas as either existing or nonexistent.
“此世间依有二种”：世间的人所依著的，是两种见。	“The world relies on two kinds of views”: what people in the world rely upon are two kinds of views.
“谓依有及无”：依著于有见或者无见。	“Reliance on existence and nonexistence”: relying on a view of existence or a view of nonexistence.
“堕性非性”：“性”，有性。“非性”，非有性，即无性。堕性非性，就是由于妄想执著，因而堕于诸法要	“It falls into views of nature and no nature”: “nature” means having an inherent nature. “No

么有自性、要么无自性的二边之见中，通俗说，就是要么存在，要么不存在。	nature” means not having an inherent nature, that is, being without nature. To fall into views of nature and no nature is, through deluded thought and attachment, to fall into the two extreme views that dharmas either possess inherent nature or lack inherent nature. Put simply, things either exist or do not exist.
“欲见不离离相”：“欲见”：想发现。“不离离相”：并未出离出离之相。这句话的意思就是，妄认为已经出离，但实际并没有真正出离。为什么呢？因为又别立了一个出离的相。	“Seeking to see liberation without being free of the characteristic of liberation”: “seeking to see” means wishing to discover. “Not being free of the characteristic of liberation” means not having actually left behind the characteristic of liberation. The meaning is that one mistakenly believes one has already attained liberation, when one has not truly done so. Why? Because one has set up yet another characteristic of liberation.
什么是出离相？以为此世间实有，以断灭的无相为出离。比如，世间人若觉生之痛苦，会认为弃生赴死就是解脱而选择自杀。又或，有种修行，感妄想之惑乱，便认为压服妄想不生，进入枯寂不动的状态就是解脱等等，这样都是“欲见不离离相”邪见。	What is the characteristic of liberation? It is to regard this world as truly existent and take annihilative nonexistence as liberation. For example, when worldly people perceive the suffering of life, they may think that abandoning life for death is liberation and choose suicide. Or there are practices in which, distressed by the confusion of deluded thoughts, one believes that suppressing thoughts so that they do not arise and entering a withered, quiescent, unmoving state is liberation. Such views are all the erroneous view of “seeking to see liberation without being free of the characteristic of liberation.”
上上一门讲了差即是同，上一门则说，无说是佛说。会者当下则会，不会者不禁罔错。为什么会这样？这是由于大众总是堕于有、无边见，不知道有和无都是虚妄错误的见解。所以大慧祈请世尊：希望为我们说明，一切法的真相是什么，到底是有还是无？怎样离开有、无边见而得觉悟呢？	The section before last explained that difference is itself sameness; the preceding section said that non-speaking is the Buddha’s teaching. Those who understand will understand at once, while those who do not understand cannot help but become confused. Why is this so? It is because people generally fall into the extreme views of existence and nonexistence, not knowing that both existence and nonexistence are false and mistaken views. Therefore, Mahāmati entreated the World-Honored One: Please explain to us the true reality of all dharmas. Do they ultimately exist or not exist? How can one leave behind the extreme views of existence and nonexistence and attain awakening?

佛说：世间人的看法，归根结底，要么依有，要么依无。一切世间观点、见解都是从“有”或者“无”作为根本依据而起的，这是“依有及无”。众生由于持有、无边见，就堕进要么存在，要么不存在的常、断邪见中。更有甚者，别立一个断灭出离之相，认为这就是解脱，实则这并不是真正的超越有无的出离解脱，而是深堕断灭邪见。	The Buddha said: Ultimately, worldly people’s views rely either on existence or on nonexistence. All worldly opinions and views arise by taking “existence” or “nonexistence” as their fundamental basis; this is “reliance on existence and nonexistence.” Because sentient beings hold to the extreme views of existence and nonexistence, they fall into the erroneous views of eternalism or annihilationism—that things either exist or do not exist. Worse still, they separately establish a characteristic of annihilative liberation and take this to be liberation. In fact, this is not true liberation that transcends existence and nonexistence, but a deep fall into the erroneous view of annihilationism.
这是佛先总批驳：世间依有，或者依无，都是堕入二边的邪见。下面分开批驳了这两种邪见：	Here the Buddha first refutes the matter in general: whether one relies on existence or on nonexistence, one falls into the erroneous views of the two extremes. Below, he refutes these two erroneous views separately:
【大慧，云何世间依有？谓有世间因缘生，非不有，从有生，非无有生。大慧，彼如是说者，是说世间无因。大慧，云何世间依无？谓受贪恚痴性已，然后妄想计著贪恚痴性非性。大慧，若不取有性者，性相寂静故，谓诸如来、声闻、缘觉，不取贪恚痴性为有为无。】	[“Mahāmati, what is the world’s reliance on existence? It is to say that the world arises from causes and conditions and is not nonexistent; it arises from existence and not from nonexistence. Mahāmati, those who speak in this way assert that the world is without cause. Mahāmati, what is the world’s reliance on nonexistence? It is to first accept the nature of greed, anger, and ignorance, and then, through deluded thought, cling to the nature of greed, anger, and ignorance as without nature. Mahāmati, if one does not grasp at having a nature, then, because nature and characteristics are quiescent, the Tathāgatas, śrāvakas, and pratyekabuddhas do not take the nature of greed, anger, and ignorance to be either existent or nonexistent.”]
“谓受贪恚痴性已，然后妄想计著贪恚痴性非性”：“受”，受取。取贪恚痴三毒，饮酒食肉、为盗行淫、听意顺情，毫无忌惮。这样受取后，又妄说贪恚痴是根本不存在的。	“It is to first accept the nature of greed, anger, and ignorance, and then, through deluded thought, cling to the nature of greed, anger, and ignorance as without nature”: “accept” means to take up. One indulges in the three poisons of greed, anger, and ignorance—drinking alcohol and eating meat, stealing and engaging in sexual misconduct, following one’s intentions and desires without

	restraint. After indulging in these, one falsely claims that greed, anger, and ignorance fundamentally do not exist.
什么是世间依有？他们认为世间实有生因，实有能生之种，以此为因而生出了世间一切法，一切诸法从有种生，非从无种而生，这就是计能生之种和所生之法为实有。这么认为，其实是认为世间无因了。	What is the world's reliance on existence? Such people believe that the world truly has causes of arising and truly has seeds capable of producing things. On the basis of these causes, all dharmas of the world arise; all dharmas arise from existent seeds, not from nonexistent seeds. This is to regard both the seeds that produce and the dharmas that are produced as truly existent. To think in this way is, in fact, to hold that the world is without cause.
为什么这么说？如果一切诸法由实有的因缘造作而生，那么，最初那个实有之因是从哪里造作产生的呢？？如果也是从“有”产生，那诸法就永远没有产生的第一因了！所以这实际是“无”因论者，即“世间无因”。	Why is this said? If all dharmas are produced through truly existent causes and conditions, then from where was that first truly existent cause itself produced? If it too arose from “existence,” then there could never be a first cause for the arising of dharmas. Thus, this is actually a theory of causelessness—the assertion that “the world is without cause.”
这里“世间无因”，谈锡永的楞伽译本有不同的翻译看法，认为应是“世间有因”：“此句旧译皆作‘无因见’，与梵本不合，梵此句为lokasya ca hetVastiVadibhavati，应为‘因见’。依文义，亦作‘因见’始合”。	Here, regarding “the world is without cause,” Tan Xiyong's translation of the Laṅkāvatāra offers a different interpretation, holding that it should read “the world has cause”: “In the old translations this sentence is invariably rendered as ‘the view of no cause,’ which does not accord with the Sanskrit original. In Sanskrit, this sentence is lokasya ca hetVastiVadibhavati, and should be rendered ‘the view of cause.’ According to the meaning of the passage, only ‘the view of cause’ is appropriate.”
（关于谭锡永版本由来：虽然楞伽文字古奥难读，但据记载，仍有梵文原典留存。维基百科记载：楞伽经梵文原典由一位英　外交官在尼泊　偶然　　，1923年，日本人南　文雄校刊梵文本行世。	(Concerning the origin of Tan Xiyong's version: although the language of the Laṅkāvatāra is ancient, abstruse, and difficult to read, records indicate that a Sanskrit original has nevertheless survived. Wikipedia states that the Sanskrit original of the Laṅkāvatāra Sūtra was accidentally discovered in Nepal by a British diplomat, and that in 1923 the Japanese scholar Nanjo Bunyu edited and published the Sanskrit text.

2005年　　永根　南　文雄所校刊的梵文本，又　考　存的三　　本，以及二　藏　本而翻出《入楞伽梵本新　》。故本文在此引用该本不同的翻译，以供读者多一条参考思路。）	In 2005, Tan Xiyong based his New Translation of the Sanskrit Laṅkāvatāra Sūtra on the Sanskrit text edited and published by Nanjo Bunyu, also consulting the three extant Chinese translations and two Tibetan translations. This work therefore cites the differing translation in that version, in order to offer readers an additional line of inquiry.)
总之，无论是归结到世间有因或者无因，都说明“世间依有”这样的见解，是错误的邪见。	In short, whether the conclusion is that the world has causes or that it is without causes, this shows that the view of “the world’s reliance on existence” is an erroneous view.
什么是世间依无呢？就是先受贪嗔痴为有，造诸恶业以后，又妄计为无。	What is the world’s reliance on nonexistence? It is first to accept greed, anger, and ignorance as existent, commit all kinds of evil karma, and then falsely reckon them nonexistent.
还有一种见解则不这样：由于了知诸法之自性不生不灭，湛然常寂，所以并没有什么可以被污染，这叫不取有。也不会另立一个“什么都没有”，这叫不取无。佛、声闻、缘觉就是这样不取贪嗔痴自性为有、为无。	There is another view that is not like this: because one understands that the inherent nature of all dharmas neither arises nor ceases and is serenely and ever quiescent, there is nothing that can be defiled. This is called not grasping at existence. Nor does one separately establish a “nothing whatsoever”; this is called not grasping at nonexistence. Buddhas, śrāvakas, and pratyekabuddhas do not take the inherent nature of greed, anger, and ignorance as either existent or nonexistent in this way.
【大慧，此中何等为坏者？大慧白佛言：世尊，若彼取贪恚痴性，后不复取。佛告大慧：善哉善哉，汝如是解。大慧，非但贪恚痴性非性为坏者，于声闻、缘觉及佛，亦是坏者。】	[“Mahāmati, which of these is erroneous? Mahāmati said to the Buddha: ‘World-Honored One, it is when they first grasp at the nature of greed, anger, and ignorance and later no longer grasp at it.’ The Buddha told Mahāmati: ‘Excellent, excellent. You understand it thus. Mahāmati, it is not only those who hold the nature of greed, anger, and ignorance to be without nature who are mistaken; śrāvakas, pratyekabuddhas, and Buddhas may also be mistaken.’]
佛问大慧：那么，“世间依无”和“不取有性”，其中哪种见解是错误的呢？	The Buddha asked Mahāmati: Then, between “the world’s reliance on nonexistence” and “not grasping at having a nature,” which view is erroneous?
大慧说：前者，先受贪嗔痴造作恶业后，又认为贪嗔痴没有，这种见解是错误的。	Mahāmati said: The former is erroneous: after first accepting greed, anger, and ignorance and

	committing evil karma, one then believes that greed, anger, and ignorance do not exist.
“大慧，非但贪恚痴性非性为坏者，于声闻、缘觉及佛，亦是坏者”——这种持“无”的邪见，实则有两种情况，即：“非但贪恚痴性非性为坏者；（贪恚痴有性，后）于声闻、缘觉及佛（令之为非性），亦是坏者”。	“Mahāmati, it is not only those who hold the nature of greed, anger, and ignorance to be without nature who are mistaken; śrāvakas, pratyekabuddhas, and Buddhas may also be mistaken”—this erroneous view that holds to “nonexistence” in fact has two forms: “It is not only those who hold the nature of greed, anger, and ignorance to be without nature who are mistaken; [after holding greed, anger, and ignorance to have nature, they make] śrāvakas, pratyekabuddhas, and Buddhas [without nature], and this too is mistaken.”
意思是：佛说，是的！贪嗔痴先有，而恣意造业受报，然后又计为无，这种见解是错误的，坏世间因果；而且，还有一种依无的邪见，认为贪嗔痴实有，众生实受其染。而声闻、缘觉及诸佛，可以通过修行，最终灭除掉贪嗔痴污染。这种见解也是错误的，坏出世间因果。	The meaning is this: the Buddha says, yes. To first take greed, anger, and ignorance as existent, indulge in creating karma and undergo retribution, and then reckon them nonexistent—this view is erroneous and undermines worldly cause and effect. Moreover, there is another erroneous view relying on nonexistence: it holds greed, anger, and ignorance to be truly existent, and sentient beings to be truly defiled by them; yet it maintains that śrāvakas, pratyekabuddhas, and Buddhas can, through cultivation, ultimately eliminate the defilement of greed, anger, and ignorance. This view too is erroneous, and it undermines supramundane cause and effect.
《六祖坛经》中，神秀所作偈：“身似菩提树，心如明镜台。时时勤拂拭，勿使染尘埃。”这就是认为实有贪嗔痴，须拂拭而得戒定慧之净果。果然，五祖见后便道，“神秀入门未得，不见自性”。	In the Platform Sūtra of the Sixth Patriarch, Shenxiu composed this verse: “The body is like a bodhi tree; the mind is like a bright mirror stand. At all times diligently wipe it clean; do not let it be stained by dust.” This is the view that greed, anger, and ignorance truly exist and must be wiped away in order to attain the pure fruition of precepts, samādhi, and wisdom. Indeed, when the Fifth Patriarch saw it, he said, “Shenxiu has entered the gate but has not yet attained it; he has not seen his true nature.”
【所以者何？谓内外不可得故，烦恼性异不异故。大慧，贪恚痴，若内、若外，不可得。贪恚痴性无身故、无取故，非佛、声闻、缘觉是坏者。佛、声闻、缘觉，	[“Why is this so? Because inner and outer cannot be obtained, and because the nature of afflictions is neither different nor not different. Mahāmati, greed, anger, and ignorance, whether inner or

自性解脱故，缚与缚因非性故。大慧，若有缚者，应有缚，是缚因故。大慧，如是说坏者，是名无有相。】	outer, cannot be obtained. The nature of greed, anger, and ignorance has no body and cannot be grasped. Thus Buddhas, śrāvakas, and pratyekabuddhas are not those who destroy them. Buddhas, śrāvakas, and pratyekabuddhas are liberated in their own nature, because bondage and the cause of bondage are without nature. Mahāmati, if there were bondage, there would have to be one who is bound, for that would be the cause of bondage. Mahāmati, to speak of destruction in this way is called the characteristic of nonexistence.”]
为什么认为实有贪嗔痴可灭，是坏佛法呢？因为一切内根、外尘，了不可得。“烦恼性异不异故”，即烦恼之性，非有非无。	Why is it said that to regard greed, anger, and ignorance as truly existent and capable of being eliminated damages the Buddhadharma? Because all inner faculties and external objects are utterly unobtainable. “Because the nature of afflictions is neither different nor not different” means that the nature of afflictions is neither existent nor nonexistent.
大慧，贪嗔痴烦恼，其内能受者，与外所接触之染污境界，都是了不可得的。而且，贪嗔痴本身也没有实际自性，实无可取。是为贪嗔痴“性无身”及“无取”。那么，即然本来就无可取，谈何坏之呢！所以，修行并不是佛及声闻缘觉将贪嗔痴坏灭了。	Mahāmati, the afflictions of greed, anger, and ignorance—the inner experiencer and the externally encountered defiling objects—are all utterly unobtainable. Moreover, greed, anger, and ignorance themselves have no actual inherent nature and truly cannot be grasped. This is what is meant by their “nature having no body” and by their being “ungraspable.” Since there is originally nothing to grasp, how could there be anything to destroy? Thus cultivation does not mean that Buddhas, śrāvakas, and pratyekabuddhas destroy greed, anger, and ignorance.
“佛、声闻、缘觉，自性解脱故，缚与缚因非性故。大慧，若有缚者，应有缚，是缚因故。	“Buddhas, śrāvakas, and pratyekabuddhas are liberated in their own nature, because bondage and the cause of bondage are without nature. Mahāmati, if there were bondage, there would have to be one who is bound, for that would be the cause of bondage.”
大慧，如是说坏者，是名无有相”——佛、声闻和缘觉之所以证果，是因为自性本具解脱；因为实无能缚和所缚，是彻证根本就不曾被束缚过。	“Mahāmati, to speak of destruction in this way is called the characteristic of nonexistence”—Buddhas, śrāvakas, and pratyekabuddhas attain fruition because liberation is inherently complete in their own nature; because there is truly neither

	that which binds nor that which is bound, they thoroughly realize that they have fundamentally never been bound.
而并非是修行者另外造就了戒定慧，灭掉了贪嗔痴；或是另立一个解脱，而灭掉了束缚。大慧，要是有能束缚众生的贪嗔痴，那么就一定应该有能接受束缚的众生，这样才有受束缚的真正之因。然而众生本空，哪有一个受贪嗔痴所缚之者呢！？大慧，这样了证贪嗔痴乃至戒定慧当体即空，才是大乘的无相见。	This does not mean that practitioners separately produce precepts, samādhi, and wisdom in order to eliminate greed, anger, and ignorance, or separately establish a liberation in order to eliminate bondage. Mahāmati, if greed, anger, and ignorance could bind sentient beings, then there would necessarily have to be sentient beings capable of receiving that bondage; only then would there be a real cause for being bound. Yet sentient beings are originally empty—where could there be anyone bound by greed, anger, and ignorance? Mahāmati, to realize fully in this way that greed, anger, and ignorance, and even precepts, samādhi, and wisdom, are empty in their very being—this alone is the Mahāyāna view of no characteristics.
所以惠能看到神秀所呈之偈，即回颂“菩提本无树，明镜亦非台。本来无一物，何处惹尘埃？”即，烦恼无自性，本不曾生，本不曾受过，更何有去除？这是真去除。一切先圣所除，皆是如此。	Therefore, when Huineng saw the verse presented by Shenxiu, he immediately responded with this verse: “Bodhi originally has no tree, nor is the bright mirror a stand. Originally there is not a single thing—where could dust alight?” That is, afflictions have no inherent nature; they have never arisen, nor have they ever been undergone. What, then, is there to remove? This is true removal. What all the sages of old have removed is just this.
【大慧，因是故，我说宁取人见如须弥山，不起无所有增上慢空见。大慧，无所有增上慢者，是名为坏，堕自、共相见希望，不知自心现量。见外性无常，刹那展转坏，阴界入相续流注变灭，离文字相妄想，是名为坏者。】	[“Mahāmati, for this reason I say that it is better to hold a view of self as solid as Mount Sumeru than to give rise to the empty view of the arrogant conceit of nonexistence. Mahāmati, those with the arrogant conceit of nonexistence are called destroyers: they fall into expectations based on views of particular and general characteristics, and do not know the manifestations of their own mind. They see external things as impermanent, perishing successively from moment to moment; they see the continuing stream of the aggregates, realms, and sense-fields changing and passing away, and abandon conceptual discriminations based on verbal signs. Such persons are called destroyers.”]
“堕自共相见希望”，“自共相”，独自个别的体相，与其他诸法不共通，称为自相；与自相相对，不囿限于	“They fall into expectations based on views of particular and general characteristics.” “Particular

自相的诸法共通之相，称为共相。“堕自共相见希望”，就是堕于计著分别诸法的差异和相同，而不能通达。简单说，就是堕于妄想分别。	characteristics” are the individual forms and attributes of a dharma that it does not share with other dharmas. In contrast, “general characteristics” are features common to dharmas that are not confined to their individual characteristics. To “fall into expectations based on views of particular and general characteristics” is to become caught in discriminating the differences and similarities among dharmas, without being able to penetrate them. Simply put, it is to fall into deluded discriminations.
大慧，所以我说，宁可持有见如须弥山一样坚固，也不应该执持断灭无这种增上慢的顽空邪见。大慧，持这种断灭无的增上慢邪见者，堕妄想分别，不知道一切都是自心所现。	Mahāmati, therefore I say that it is better to hold a view of existence as firm as Mount Sumeru than to cling to the stubbornly empty and erroneous view of the arrogant conceit of annihilationist nonexistence. Mahāmati, those who hold this erroneous view of the arrogant conceit of annihilationist nonexistence fall into deluded discriminations and do not know that everything is manifested by their own mind.
“见外性无常，刹那展转坏，阴界入相续流注变灭，离文字相妄想，是名为坏者”——他们只看到诸法无常变化，刹那辗转坏灭，一切万法（即五阴、十八界、六入）都是不停的在变异和坏灭着，所以连解脱道、文字言说等种种理论更是不须言说和建立，这就是增上慢顽空见。	“They see external things as impermanent, perishing successively from moment to moment; they see the continuing stream of the aggregates, realms, and sense-fields changing and passing away, and abandon conceptual discriminations based on verbal signs. Such persons are called destroyers.” That is, they see only that dharmas are impermanent and changing, perishing from moment to moment. They see all phenomena—the five aggregates, eighteen realms, and six sense-fields—as ceaselessly changing and perishing. Thus, they believe that there is even less need to speak of or establish such theories as the path of liberation and verbal expression. This is the stubbornly empty view of arrogant conceit.
因为他们这连解脱也认为是没有，是无常，这是由断灭无起的无佛无法之见了。所以是增上慢的无所有顽空邪见。	Because they even regard liberation as nonexistent and impermanent, they give rise, from annihilationist nonexistence, to the view that there is no Buddha and no Dharma. Thus, this is the erroneous, stubbornly empty view of the arrogant conceit of nonexistence.
这就像盛水的器皿，假如盛满了叫做“无所有”的水，就无法再容纳其他了，这怎么能是法器呢？入佛修行都	It is like a vessel for holding water: if it is filled with the water called “nonexistence,” it can hold nothing

难了！相反，执有者，由于缠缚坚固，反而会视佛法渡筏如救命稻草，就此痛彻发心修证。	else. How could it then be a vessel of Dharma? Even entering the Buddha's path of practice becomes difficult. By contrast, those attached to existence, because their fetters are so firm, may instead regard the raft of the Buddhadharma as a lifesaving straw, thereby arousing a deeply earnest resolve to practice and realize.
故庞蕴居士临化之前，唯劝："但愿空诸所有，慎勿实诸所无。"当然，修证过程必然是如上段所说：起初迷，认为有缚，所以求解脱。真解脱则是从未被束缚过，更说什么解脱啊！这才是佛法的真解脱。	Therefore, before his passing, Layman Pang Yun offered only this counsel: "May you empty all that is possessed; take care not to make real what is not." Of course, the process of practice and realization must necessarily be as described in the preceding passage: at first one is deluded and thinks there are fetters, so one seeks liberation. But true liberation means that one has never been bound in the first place—so what is there to call liberation? This is the true liberation of the Buddhadharma.
综上，这一门佛批驳了世间两种邪见：依有和依无。其中着重批驳了依无的邪见，依无一是恣意造作、拨无因果，坏世间法；另一种"无"更甚，认为一切归于断灭，这是坏诸佛法、坏出世间解脱道。实则佛法超越了有无二见。下面佛又用偈颂方式再次说明：	In summary, in this section the Buddha refutes two erroneous worldly views: reliance on existence and reliance on nonexistence. He particularly refutes the erroneous view that relies on nonexistence. One form of such reliance is reckless conduct that denies cause and effect, thereby destroying worldly dharmas. The other kind of "nonexistence" is even worse: it holds that everything returns to annihilation, thereby destroying the Buddhadharma and the supramundane path of liberation. In truth, the Buddhadharma transcends both views of existence and nonexistence. The Buddha next explains this again in verse:
【尔时世尊欲重宣此义，而说偈言：	Then the World-Honored One, wishing to restate this meaning, spoke these verses:
有无是二边。乃至心境界。净除彼境界。平等心寂灭。】	Existence and nonexistence are the two extremes, extending even to the realm of mind. When that realm is thoroughly purified, the equal mind is quiescent.
应遣除有、无两边，一切都遣除后，方是寂灭平等。	One should abandon both extremes of existence and nonexistence. Only after everything has been relinquished is there quiescence and equality.
【无取境界性。灭非无所有。有事悉如如。如贤圣境界。】	["Not grasping the nature of objects does not mean that there is nothing at all. All existent things are thusness, like the realm of sages."]

但是不取境界，并不是什么都没有的死空寂。一法不生处，正好万物森然，即是“悉如如”。	Yet not grasping objects does not mean a dead emptiness in which nothing whatsoever exists. At the place where not a single dharma arises, the myriad things stand forth in profusion: this is precisely that all things are thusness.
【无种而有生。生已而复灭。因缘有非有。不住我教法。非外道非佛。非我亦非余。】	[“Without a seed, there is arising; having arisen, there is again cessation. Conditioned existence is not existence. Those who do not abide in my teaching are neither non-Buddhists nor Buddhas, neither self nor other.”]
因为无，所以显现万法，一切法有生而又再灭。这些因缘所生之法，幻有，实无。而不住有和无，才是佛法。不住，既不住外道有、无边见，也无佛见可住，“非外道非佛”，这才是真实佛智。	Because there is no inherent existence, the myriad dharmas appear; all dharmas arise and then cease again. These dharmas produced by causes and conditions have illusory existence but are actually nonexistent. Not abiding in either existence or nonexistence alone is the Buddhadharma. Non-abiding means neither abiding in the extreme views of existence and nonexistence held by non-Buddhists nor retaining any view of Buddha in which to abide. “Neither non-Buddhist nor Buddha”—this is true Buddha-wisdom.
【因缘所集起。云何而得无。谁集因缘有。而复说言无。】	[“What is brought forth through the gathering of causes and conditions—how can it be said to be nonexistent? Who gathers the causes and conditions into existence, yet again declares them nonexistent?”]
一切都是因缘和合而生，怎么能说是无呢？但是又是谁和合了这些因缘呢？并没有一个主体呀，所以又说没有。	Everything arises through the coming together of causes and conditions; how can it be called nonexistent? Yet who has brought these causes and conditions together? There is no independent subject, and so it is also said to be nonexistent.
【邪见论生灭。妄想计有无。】	[“Erroneous views discuss arising and ceasing; deluded discrimination imputes existence and nonexistence.”]
外道邪见妄想，见世间生灭之相，就妄计诸法自性是实有或者实无的。	Those with the deluded discriminations of erroneous non-Buddhist views see the appearances of arising and ceasing in the world and mistakenly impute that the inherent nature of dharmas is truly existent or truly nonexistent.
【若知无所生。亦复无所灭。观此悉空寂。有无二俱离。】	[“If one knows that nothing arises, then nothing ceases. Contemplating this, all is empty and

	quiescent; both existence and nonexistence are abandoned.”]
应当了知，本无所生，更无所灭。这不生不灭的湛然空寂，是离开有、无二边的。	One should understand that nothing originally arises, much less ceases. This limpid emptiness and quiescence of neither arising nor ceasing is free from the two extremes of existence and nonexistence.
本门概要：	Summary of This Section:
本门关键词：“世间依有”，“世间依无”，“不取贪嗔痴性为有为无”，“有、无二俱离”。世间邪见，妄计诸法之自性要么依有、要么依无。其中依无见最恶，会堕到无所有的顽空，而坏世出世间法。	Key terms in this section: “worldly reliance on existence,” “worldly reliance on nonexistence,” “not taking the nature of greed, anger, and ignorance as existent or nonexistent,” and “free from both existence and nonexistence.” Erroneous worldly views mistakenly impute that the inherent nature of dharmas relies either on existence or on nonexistence. The view relying on nonexistence is the most harmful: it falls into the stubborn emptiness of nonexistence and thereby destroys both worldly and supramundane dharmas.
实则诸法辗转变化，只是因缘和合而现的幻生幻灭，而自性本质非有、非无，不生不灭，湛然常寂。所以觉者不取有、不取无，有、无二俱离，说有正是寂灭平等，说无正是万象森罗。	In truth, dharmas undergo successive transformations; their illusory arising and ceasing merely appear through the coming together of causes and conditions. Their inherent nature is neither existent nor nonexistent, neither arising nor ceasing, limpidly and ever quiescent. Therefore, the awakened do not grasp existence or nonexistence, but are free from both. To speak of existence is precisely to speak of quiescent equality; to speak of nonexistence is precisely to speak of the profusion of all appearances.

二四、宗趣言说

24. Discourse on the Tenet and Purport

【尔时大慧菩萨复白佛言：世尊，惟愿为我及诸菩萨，说宗通相。若善分别宗通相者，我及诸菩萨，通达是相，通达是相已，速成阿耨多罗三藐三菩提，不随觉想及众魔外道。佛告大慧：谛听谛听，善思念之，当为汝说。大慧白佛言：唯然受教。佛告大慧：一切声闻缘觉菩萨，有二种通相，谓宗通及说通。】	[At that time, Mahāmati Bodhisattva again addressed the Buddha: “World-Honored One, I pray that you will explain for me and for all bodhisattvas the characteristics of realization and exposition. If we are skilled in distinguishing the characteristics of realization and exposition, then, having understood them, I and all bodhisattvas will swiftly

	attain anuttara-samyak-saṃbodhi and will not follow the notions of the mind or the various māras and non-Buddhist paths.” The Buddha said to Mahāmati: “Listen carefully, listen carefully, and reflect well upon this. I shall explain it for you.” Mahāmati said to the Buddha: “Yes, World-Honored One, I accept your instruction.” The Buddha said to Mahāmati: “All śrāvakas, pratyekabuddhas, and bodhisattvas have two kinds of penetration: realization and exposition.”]
上一节批驳了有、无边见，那么遣除了有和无，自觉圣智到底是什么？这就是“宗通”，前面108答里已经说过，宗通就是实修者离开种种妄想，超越一切意识，远离对立知见的亲证的圣智境界。	The preceding section refuted the extreme views of existence and nonexistence. Once existence and nonexistence have been set aside, what exactly is the noble wisdom of self-realization? This is “realization.” As explained among the previous 108 responses, realization is the realm of noble wisdom directly realized by practitioners who have left behind all sorts of deluded thoughts, transcended all consciousness, and departed from dualistic views.
这里大慧请佛详细说明宗通，以速趣菩提。佛回答的时候，除了答宗通，还引申而说了说通。这是因为，说到宗通，就离不开说通。佛法是智慧，原本一切现成，原本了无片事可得，奈何众生认假作真，妄计分别。为了让修证者入“宗”，佛随众生心而给予善巧方便“说”，如同以指标月，如同黄叶止小儿啼。这就是说通。	Here Mahāmati asks the Buddha to explain realization in detail, so that he may swiftly proceed toward bodhi. In answering, the Buddha not only explains realization but further discusses exposition. This is because realization cannot be discussed apart from exposition. The Buddha Dharma is wisdom: originally everything is already complete, and originally not a single thing can be obtained. Yet sentient beings take the false for the real and engage in deluded discrimination. To enable practitioners to enter realization, the Buddha adapts to sentient beings’ minds and employs skillful means of exposition, like using a finger to point at the moon, or yellow leaves to stop a child from crying. This is exposition.
但是虽宗不废说，但愚人往往又执言说相为实有，甚至只顾研究教法名相作学问，而不事亲证，则言教菩提反成毒药。所以此处佛又用说通来对比宗通，以显示宗义离一切言说方便相，鼓励大众在修证过程中不可执着言说文字相等妄想相，这样才能亲证宗义。	Yet although realization does not dispense with exposition, foolish people often become attached to the appearances of words and teachings as truly existent. Some even concern themselves only with studying doctrinal terms as scholarship and do not pursue direct realization. Then the teachings that lead to bodhi instead become poison. Thus, the Buddha here again contrasts exposition with realization, showing that the meaning of realization

	is free from all provisional appearances of words. He encourages everyone not to cling, in the course of practice and realization, to the deluded appearances of words and letters. Only then can they directly realize the meaning of realization.
【大慧，宗通者，谓缘自得胜进相，远离言说文字妄想，趣无漏界自觉地自相，远离一切虚妄觉想，降伏一切外道众魔，缘自觉趣光明辉发，是名宗通相。】	[Mahāmati, realization means relying on the characteristics of one's own attainment and further advancement; departing from the deluded thoughts of words and letters; entering the undefiled realm and the characteristics of the ground of self-realization; departing from all false notions; subduing all non-Buddhist paths and māras; and, through self-realization, entering the radiant effulgence. This is called the characteristic of realization.]
“缘自得胜进相”：“缘自得”前面已经讲过，佛法本自具足，所以终需亲证始得，这就是“缘自得”。“胜进相”，于无可上进时，正是菩萨之上上升进处，所以是殊胜升进之相。	“Relying on the characteristics of one's own attainment and further advancement”: “one's own attainment” has already been explained. The Buddha Dharma is inherently complete, and thus it must ultimately be directly realized before it can be attained; this is “one's own attainment.” “Further advancement” refers to the bodhisattva's supreme advancement precisely where there is nowhere further to advance; therefore, it is the characteristic of exceptional advancement.
“趣无漏界自觉地自相”：入无漏界，达自心本具之自觉圣智相。	“Entering the undefiled realm and the characteristics of the ground of self-realization”: one enters the undefiled realm and reaches the characteristics of the noble wisdom of self-realization inherently possessed by one's own mind.
“远离一切虚妄觉想”：“觉想”，指知觉妄想。	“Departing from all false notions”: “notions” refers to perceptual deluded thoughts.
“缘自觉趣光明辉发”：依靠自觉圣智，而显发心地光明。	“Through self-realization, entering the radiant effulgence”: relying on the noble wisdom of self-realization, one reveals the luminosity of the mind-ground.
大慧，宗通，就是指亲证本自具足的自觉圣智，这是遣除了一切言说文字妄想的无师之智自然迸发。远离一切颠倒梦想，一切外道邪魔自然消散，唯自觉圣智的光明朗然独耀，这是宗通，也就是我们常说的证体。	Mahāmati, realization means directly realizing the noble wisdom of self-realization, which is inherently complete. It is wisdom without a teacher, naturally bursting forth after all deluded thoughts of words and letters have been eliminated. When one is free

	of all inverted dreams and delusions, all non-Buddhist paths and evil māras naturally disperse. Only the radiance of noble wisdom of self-realization shines clearly and alone. This is realization—what we commonly call realization of the essence.
到这里是一法不容的，妄想不立，智法不存，然而并不是断灭和死水，这时正好光明独耀，妙用无穷，而得以显发“说通”。	At this point, not a single dharma can be admitted: deluded thoughts are not established, and even wisdom and dharmas do not remain. Yet this is not annihilation or dead water. At precisely this time, luminosity shines alone, wondrous functioning is inexhaustible, and exposition can be brought forth.
【云何说通相？谓说九部种种教法，离异不异、有无等相，以巧方便随顺众生，如应说法，令得度脱，是名说通相。大慧，汝及余菩萨，应当修学。】	[What is the characteristic of exposition? It is expounding the various teachings of the nine divisions, free from such appearances as difference and nondifference, existence and nonexistence; adapting to sentient beings by skillful means and teaching the Dharma as appropriate, enabling them to be liberated. This is called the characteristic of exposition. Mahāmati, you and the other bodhisattvas should study and cultivate this.]
“九部种种教法”：即九部经，又称“九分教”，一般有大乘九部和小乘九部之分。大乘九部是指十二部经中去除因缘、譬喻和议论这三部。这里是表示一切佛所说法。	“The various teachings of the nine divisions” refers to the nine divisions of the scriptures, also called the “ninefold teaching.” They are generally divided into the Mahāyāna nine divisions and the Hīnayāna nine divisions. The Mahāyāna nine divisions are the twelve divisions of the scriptures minus the three divisions of causes and conditions, parables, and discussions. Here, the phrase represents all teachings spoken by the Buddha.
什么是说通？即，佛所演说的种种教法，都是远离同异、有无之相的。为了令众生远离这些幻相而觉悟解脱，如来也借用众生能接受的种种形式而善巧说法，这些都是为破除众生一切妄想执著，而趣入自觉圣智的权设方便。这就是说通，也就是我们常说的启用。大慧，你们应当如是修习宗通与说通。	What is exposition? The various teachings expounded by the Buddha are all free from the appearances of sameness and difference, existence and nonexistence. To enable sentient beings to depart from these illusory appearances and awaken to liberation, the Tathāgata also makes skillful use of various forms acceptable to sentient beings in teaching the Dharma. All these are provisional means established to break sentient beings’ every deluded attachment and lead them into the noble wisdom of self-realization. This is exposition, what we commonly call putting it into

	use. Mahāmati, you should cultivate realization and exposition in this way.
这是解释如来教法，虽然虚空无体，但是却能随器以成方圆、应机而化三乘。欲达此教法说通，还是应先令致通宗。	This explains that the Tathāgata's teachings, though empty space has no fixed form, can take square or round forms according to the vessel and transform into the three vehicles according to capacities. To attain this expository penetration of the teachings, one should first attain penetration of realization.
通宗旨者，一法不立，也不废一法，所以我们看佛的教法才如此活泼多样，有时显说，有时密说（咒语），有时无说，乃至棒喝雷驰，语默静动，皆是为令众生脱枷去锁，引至解脱岸。《涅盘经》卷九曰：“譬如有人以杂毒药用涂大鼓，于大众中击之发声。虽无心欲闻，闻之皆死。”就是形象地解释了如来之“说通”教法的力量。	One who penetrates the essential meaning establishes not a single dharma, yet does not discard a single dharma. This is why the Buddha's teachings are so lively and varied: at times they are explicitly spoken, at times secretly spoken in mantras, and at times not spoken at all. Even blows and shouts, thunderous movement, speech and silence, stillness and activity—all serve to free sentient beings from fetters and locks and lead them to the shore of liberation. Volume Nine of the Nirvāṇa Sūtra says: “It is like someone who smears a great drum with a mixture of poisonous medicines and strikes it among a great crowd so that it sounds. Even those who have no intention of hearing it will die upon hearing it.” This vividly explains the power of the Tathāgata's teaching of exposition.
【尔时世尊欲重宣此义，而说偈言：	[At that time, the World-Honored One, wishing to restate this meaning, spoke these verses:]
宗及说通相。缘自与教法。善见善分别。不随诸觉想。】	The characteristics of realization and exposition: / One's own attainment and the teachings. / See well and distinguish well; / Do not follow the various notions.
这是颂两通之相：宗通与说通，前者是缘自得法，是佛法宗旨，离语言妄想，自性本具，需亲证始得；后者是善巧方便，是教化工具。佛告大慧，应善加分别，不应执著语言文字妄想，弃海认浮沤。	This verse praises the characteristics of the two penetrations. Realization is the Dharma of one's own attainment; it is the essential meaning of the Buddha Dharma, free from language and deluded thought, inherently present in one's own nature, and attainable only through direct realization. Exposition, on the other hand, is skillful means and an instrument of teaching. The Buddha tells Mahāmati to distinguish them well and not cling to the deluded thoughts of language and letters, abandoning the ocean to grasp at floating foam.

古时有位神赞禅师度师的公案，神赞禅师离师行脚，后来遇百丈禅师开悟，然后又回到他的受业师那里。受业师便问他：“汝离吾在外，得何事业？”曰：“并无事业。”	In ancient times there was a Chan koan concerning Chan Master Shenzan and his ordination teacher. Chan Master Shenzan left his teacher to travel and seek instruction. Later, he awakened upon meeting Chan Master Baizhang and then returned to his original teacher. His teacher asked, “While you were away from me, what work did you accomplish?” He replied, “I accomplished no work at all.”
——受业师得失心未却，听他徒弟神赞说出去行脚没有收获，就认为徒弟是参学不力，遂遣神赞执役。一天受业师正在窗下看经，蜂子投窗纸求出。神赞睹之曰：“世界如许广阔不肯出，钻他故纸驴年去！”遂曰：“空门不肯出，投窗也大痴。百年钻故纸，何日出头时？”	—His teacher had not yet relinquished thoughts of gain and loss. Hearing Shenzan say that he had gained nothing from his travels, he concluded that his disciple had not applied himself diligently in study and practice, and so assigned Shenzan menial duties. One day, as the teacher was reading a scripture by the window, a bee struck against the window paper, seeking a way out. Seeing this, Shenzan said, “The world is so vast, yet you refuse to leave; how many donkey-years will you spend boring through that old paper?” He then said, “You refuse to leave the gate of emptiness, and foolishly strike against the window. For a hundred years you bore through old paper—when will you ever get out?”
——神赞看受业师整日看经，却如此不了法义，不由叹他：“世界如许广阔不肯出”！这的的宗义，明明在你眼前呢，多现成多广阔呀，怎么就偏偏牢执着言说妄想而不肯离开呢！“钻他故纸驴年去”，虽入佛门多年，却死执言语理论，而不肯依教在自己心地上用功修行。若这么，则佛经也不过是陈年废止，这么学到驴年都出不去！	—Seeing his teacher reading scriptures all day yet so utterly failing to understand their meaning, Shenzan could not help sighing, “The world is so vast, yet you refuse to leave!” The very meaning of realization is plainly before your eyes—how immediate and vast it is! Why, then, do you stubbornly cling to the deluded thoughts of words and refuse to leave them? “How many donkey-years will you spend boring through that old paper?” Though one has entered the Buddha’s gate for many years, one stubbornly clings to verbal theories and refuses to cultivate on the ground of one’s own mind in accordance with the teachings. If this is so, then even the Buddhist scriptures become nothing more than stale wastepaper. Study in this way until donkey-years pass, and one still cannot get out.
他的受业师听到，便置经而问：“汝行脚遇何人？吾前后见汝发言异常。”神赞曰：“某甲蒙百丈和尚指个歇处。今欲报慈德耳。”本师于是告众致斋，请师说法。神赞乃登座曰：“灵光独耀，迥脱根尘。体露真常，不	Hearing this, his teacher set aside the scripture and asked, “Whom did you meet in your travels? Before and after, I have noticed that your speech has become unusual.” Shenzan replied, “This disciple

拘文字。心性无染，本自圆成。但离妄缘，即如如佛。”本师于言下感悟曰：“何期垂老得闻极则事！”	received from Venerable Baizhang an indication of a place of rest. I now wish only to repay your compassionate kindness.” The original teacher thereupon informed the assembly, prepared a vegetarian meal, and invited him to teach the Dharma. Shenzan then ascended the seat and said: “The numinous light shines alone, far transcending faculties and objects. The essence reveals true permanence and is not bound by words. The nature of mind is unstained and originally complete. Merely depart from deluded conditions, and you are a tathatā Buddha.” Upon hearing these words, his original teacher awakened and said, “Who would have expected that, in my old age, I would hear this ultimate matter!”
所以，佛法修证的要旨只在宗通。如果不去会宗义，则翻破经卷，依旧凡圣两隔。相反，若能于的的宗义通达，则无通无不通——心中无碍，以后说法自然能应病与药，自然能直击学人之疑症要害而圆融无碍。	Therefore, the essential point of Buddhist practice and realization lies solely in realization. If one does not comprehend its essential meaning, one may wear out the scriptures, yet ordinary beings and sages will still remain worlds apart. Conversely, if one thoroughly understands the very meaning of realization, then there is neither penetration nor nonpenetration: the mind is unobstructed. Thereafter, when teaching the Dharma, one will naturally prescribe medicine according to the illness, directly strike at the vital point of students’ doubts, and remain perfectly unobstructed.
正如神赞禅师对受业师所说的言语，虽然字句与楞伽都不相同，但是这“灵光独耀，迥脱根尘。体露真常，不拘文字。心性无染，本自圆成。但离妄缘，即如如佛”，正与楞伽宗旨暗暗合辙呀！	Just as the words Chan Master Shenzan spoke to his original teacher differ in wording from the Laṅkāvatāra, yet this passage—“The numinous light shines alone, far transcending faculties and objects. The essence reveals true permanence and is not bound by words. The nature of mind is unstained and originally complete. Merely depart from deluded conditions, and you are a tathatā Buddha.”—secretly accords exactly with the essential meaning of the Laṅkāvatāra.
【非有真实性。如愚夫妄想。云何起妄想。非性为解脱。】	[There is no real self-nature; / It is like the deluded thoughts of foolish people. / How do deluded thoughts arise? / Non-self-nature is liberation.]
这是说，一切法并没有真实的自性，所谓的一切法无非都是愚夫自心升起的妄见。愚夫为什么会起妄想，认	This means that none of the dharmas has any real self-nature; all so-called dharmas are merely deluded views arising in the minds of foolish

为：实有贪嗔痴可受，实有贪嗔痴能灭，然后立一个什么都没有的断灭无。愚夫为什么认为，这就是解脱呢？	people. Why do foolish people give rise to deluded thoughts? They suppose that greed, anger, and ignorance truly exist to be undergone, that greed, anger, and ignorance truly exist and can be extinguished, and then establish an annihilating nothingness in which nothing at all exists. Why do foolish people regard this as liberation?
【观察诸有为。生灭等相续。增长于二见。颠倒无所知。一是为真谛。无罪为涅　。观察世妄想。如幻梦芭蕉。】	[They observe all conditioned dharmas / As arising, ceasing, and continuing alike; / They strengthen the two views, / Inverted and unaware. / They take one side as ultimate truth / And sinlessness as nirvāṇa. / Observe worldly deluded thoughts / As like illusions, dreams, and banana plants.]
因为在他们看来，一切诸法实有生灭相续，故而沉沦于二边邪见，颠倒妄想而不自知。其实，有、无二边都是虚妄，真谛并非如此。唯一的真谛是涅　寂灭，本无罪业，谈何灭之？无罪可灭，是为真灭罪者。	For in their view, all dharmas truly possess the continuity of arising and ceasing. Thus they sink into the erroneous views of the two extremes, caught in inverted deluded thoughts without knowing it. In fact, both extremes of existence and nonexistence are false; ultimate truth is not like this. The one ultimate truth is the quiescent cessation of nirvāṇa. Originally there is no karmic offense—so what is there to extinguish? When there is no offense to extinguish, this is true extinction of offenses.
而并不是先有罪业、继而灭之为无，才是涅　。如来正智观察，世间一切诸法，无非妄想分别，有如幻化、梦事一样虚妄，有如芭蕉一样危脆不坚。	It is not that there are first karmic offenses and then their extinction into nothingness, which would constitute nirvāṇa. The Tathāgata’s right wisdom observes that all worldly dharmas are no more than deluded discriminations: as illusory and unreal as magical transformations and dream-events, and as fragile and insubstantial as banana plants.
【虽有贪恚痴。而实无有人。从爱生诸阴。有皆如幻梦。】	[Though greed, anger, and ignorance exist, / In truth there is no person. / From attachment arise the aggregates; / All existences are like illusions and dreams.]
纵有种种贪恚痴的妄相，若真实观察，并没有能于其中造作和受之的主体。那么，贪嗔痴还能害到谁呢？“从爱生诸阴”，从爱、欲而生的诸阴和合，这是以人从受生，一直到老死的现象，来代表一切有为诸法。即，你们所见，一切有为之法，都非实有，而是幻有，是因为众生误会，爱染取舍，所以认假作真了。	Even if the deluded appearances of greed, anger, and ignorance arise in many forms, on close examination there is no subject within them that acts or undergoes their effects. Whom, then, can greed, anger, and ignorance harm? “From attachment arise the aggregates”: the combination of aggregates arising from attachment and desire represents all conditioned dharmas through the

	phenomena of a person's arising from feeling through old age and death. That is, all conditioned dharmas that you see are not truly existent but only illusorily existent. Sentient beings misunderstand them, become attached, grasp and reject, and therefore take the false for the real.
此颂先说了宗通与说通，接着批驳了愚夫的根本错误——有无边见，继而引导大众要远离生灭邪见妄想。远离了颠倒妄想，即是涅　寂灭。	This verse first explains realization and exposition, then refutes the fundamental error of foolish people—the extreme views of existence and nonexistence—and further guides everyone to depart from the deluded thoughts of erroneous views concerning arising and ceasing. Departing from inverted deluded thoughts is the quiescent cessation of nirvāṇa.
本门概要：	Overview of This Dharma Gate:
本门关键词：“宗通”，“说通”。本门以说通显宗通，说明宗通不在言语文字中，然而通宗者也不废言语文字。说通是教法，宗通须亲证。所以学人未彻悟本心的时候，要知道文字言说就是方便工具，不可执着，要远离言说计著妄想，远离断常邪见，这样才容易直趣究竟自觉圣智。	The key terms of this Dharma gate are “penetration of the essential principle” and “penetration through exposition.” This Dharma gate uses penetration through exposition to reveal penetration of the essential principle, making clear that penetration of the essential principle does not lie in words and letters. Yet one who has penetrated the essential principle does not discard words and letters. Penetration through exposition belongs to the teaching; penetration of the essential principle must be directly realized. Therefore, before practitioners have thoroughly awakened to their original mind, they should understand that written and spoken words are merely expedient tools and must not be clung to. They should leave behind deluded thoughts that grasp at words and speech, and leave behind the erroneous views of annihilationism and eternalism. In this way, they can more readily proceed directly toward ultimate self-realized noble wisdom.

二五、虚妄分别

25. Deluded Discrimination

【尔时大慧菩萨白佛言：世尊，惟愿为说不实妄想相，不实妄想云何而生？说何等法名不实妄想？于何等法中不实妄想？佛告大慧：善哉善哉，能问如来如是之义，	[At that time, Mahāmati Bodhisattva addressed the Buddha: “World-Honored One, I only pray that you will explain the characteristics of unreal false

多所饶益，多所安乐，哀悯世间一切天人，谛听谛听，善思念之，当为汝说。大慧白佛言：善哉世尊，唯然受教。】	discrimination. How does unreal false discrimination arise? What dharmas are called unreal false discrimination? With regard to what dharmas does unreal false discrimination occur?" The Buddha told Mahāmati: "Excellent, excellent! You are able to ask the Tathāgata about such a matter, bringing great benefit and great peace and happiness, out of compassion for all devas and human beings in the world. Listen carefully, listen carefully, and reflect well upon it. I shall explain it for you." Mahāmati said to the Buddha: "Excellent, World-Honored One. Yes, I respectfully receive your teaching."]
上一门颂偈谈到，之所以边见得生，在于众生妄想。此门大慧继而追问："不实妄想相"到底是什么？下分三个具体问题：	The verse in the preceding section stated that extremist views arise because sentient beings give rise to false discrimination. In this section, Mahāmati further asks: What exactly are the characteristics of "unreal false discrimination"? He then poses three specific questions:
1、"不实妄想，云何而生"，不实妄想为什么会生？这是问妄想的生因；	1. "How does unreal false discrimination arise?" Why does unreal false discrimination arise? This asks about the cause of its arising;
2、"说何等法，名不实妄想"，什么法是不实妄想？这是问妄想之体；	2. "What dharmas are called unreal false discrimination?" What dharmas constitute unreal false discrimination? This asks about the substance of false discrimination;
3、"于何等法中，不实妄想"，在什么情况下生出不实妄想？这是问妄想依何而生，即妄想的依处。	3. "With regard to what dharmas does unreal false discrimination occur?" Under what circumstances does unreal false discrimination arise? This asks what false discrimination depends upon for its arising—that is, its basis.
世尊一一作答：	The World-Honored One answers each question in turn:
【佛告大慧：种种义，种种不实妄想计著，妄想生。大慧，摄所摄计著，不知自心现量，及堕有无见，增长外道见。妄想习气，计著外种种义，心、心数妄想计著，我、我所生。】	[The Buddha told Mahāmati: "False discrimination arises through attachment to various meanings and to various unreal discriminations. Mahāmati, attachment to grasping and what is grasped, failure to know the manifestations of one's own mind, and falling into views of existence and nonexistence cause heterodox views to increase. Through the habitual tendencies of false discrimination, attachment to the various external meanings, and

	the false-discriminating attachment of mind and mental factors, the notions of self and what belongs to self arise.”]
“外种种义”，执著心外实有色、声、香、味、触、法等种种法义。	“Various external meanings” refers to clinging to the real existence, outside the mind, of the various dharmas and meanings of form, sound, odor, taste, touch, and mental objects.
“心、心数”，指心王与心所。心王是心法中起主要作用的，展开有八识；心数，有遍行、别境、善、烦恼、随烦恼、不定六位等五十一种心所，是依心王而起的贪　定慧等别作用。维摩经五曰：“遍知众生心心数法。”	“Mind and mental factors” refers to the mind-king and its mental factors. The mind-king plays the principal role among mental dharmas and is elaborated as the eight consciousnesses. Mental factors include the fifty-one mental factors in the six categories of universal, particular-object, wholesome, afflictive, subsidiary-afflictive, and indeterminate factors; these are distinct functions, such as greed, anger, concentration, and wisdom, that arise in dependence on the mind-king. The Vimalakīrti Sūtra, fascicle 5, says: “He fully knows the minds and mental factors of sentient beings.”
一、“种种义，种种不实妄想计著，妄想生”：众生认外界种种尘境为真，对内自心又生种种不实的分别计著，妄想邪见因此而生。这是回答第一问：分别计著是妄想生因。	First, “False discrimination arises through attachment to various meanings and to various unreal discriminations”: Sentient beings take the various sensory realms of the external world as real, while within they give rise to various unreal discriminating attachments to their own minds. False discrimination and deviant views therefore arise. This answers the first question: discriminating attachment is the cause of false discrimination’s arising.
二、“摄所摄计著，不知自心现量，及堕有无见，增长外道见”：什么是不实妄想呢？对能取和所取认假为真，执著分别，不知道这些都是自心妄想所现，而堕于有、无边见，继而相续的辗转分别，不断的增长外道邪见。这回答了第二问，计着分别而生的种种边见、邪见，就是不实妄想，也就是妄想之体。	Second, “attachment to grasping and what is grasped, failure to know the manifestations of one’s own mind, and falling into views of existence and nonexistence cause heterodox views to increase”: What is unreal false discrimination? It is taking the grasper and the grasped, though false, to be real; clinging to and discriminating them; failing to know that they are all manifestations of one’s own false-discriminating mind; and thereby falling into the extremist views of existence and nonexistence. This then gives rise to continuing, successive discriminations that endlessly increase heterodox and deviant views. This answers the second question: the various extremist and deviant

	views arising from clinging and discrimination are unreal false discrimination, that is, the substance of false discrimination.
三、“妄想习气，计著外种种义，心心数妄想计著，我、我所生”：由于无始以来的妄想习气，即无明，分别计著外部种种妄境，以为心外实有其法，进而生出种种分别感受，我、我所由此而生。这是回答第三问，妄想邪见的依处是无明。	Third, “through the habitual tendencies of false discrimination, attachment to the various external meanings, and the false-discriminating attachment of mind and mental factors, the notions of self and what belongs to self arise”: Because of the beginningless habitual tendencies of false discrimination—that is, ignorance—one discriminates and clings to the various external illusory objects, believing that such dharmas truly exist outside the mind. Various discriminating sensations then arise, and with them self and what belongs to self. This answers the third question: ignorance is the basis of false discrimination and deviant views.
【大慧白佛言：世尊，若种种义，种种不实妄想计著，妄想生，摄所摄计著，不知自心现量，及堕有无见，增长外道见，妄想习气计著外种种义，心心数妄想，我、我所计著生。世尊，若如是，外种种义相，堕有无相。	[Mahāmati said to the Buddha: “World-Honored One, if false discrimination arises through attachment to various meanings and to various unreal discriminations; if attachment to grasping and what is grasped, failure to know the manifestations of one’s own mind, and falling into views of existence and nonexistence increase heterodox views; and if, through the habitual tendencies of false discrimination, attachment to various external meanings, and the false discrimination of mind and mental factors, attachment to self and what belongs to self arises—then, World-Honored One, the characteristics of the various external meanings fall into the characteristics of existence and nonexistence.”
离性非性，离见相，世尊，第一义亦如是，离量根分譬因相。世尊，何故一处妄想不实义，种种性计著妄想生，非计著第一义处相妄想生？将无世尊说邪因论耶？说一生一不生？】	“Apart from existence and nonexistence, apart from views of characteristics, the ultimate truth is likewise apart from the characteristics of measures, faculties, parts, analogies, and reasons. World-Honored One, why is it that, in one place, false discrimination arises through attachment to the various characteristics of unreal meanings, but false discrimination does not arise through attachment to the characteristics of the ultimate truth? Would this not mean, World-Honored One, that you are propounding a theory of false causes

	—saying that one arises and the other does not arise?”]
“外种种义相，堕有无相”：取外种种义境而妄自分别，这样便会堕于有、无之相。	“The characteristics of the various external meanings fall into the characteristics of existence and nonexistence”: When one grasps the various external objects and discriminates falsely, one falls into the characteristics of existence and nonexistence.
“离性非性，离见相”：即，离开有、无，离开定相之见。	“Apart from existence and nonexistence, apart from views of characteristics”: That is, apart from existence and nonexistence, and apart from views that posit determinate characteristics.
“量、根、分、譬、因相”：“量”，即第六识之揣测比量。“根”，指前五识之感官现量。“分、譬、因”，指因明学之五分论——宗、因、喻、合、结。分是指因明五分论，“譬”，即五分论之譬喻。“因”，即五分论之因。这里这些词语实质指分别妄想，思维揣量。	“Measures, faculties, parts, analogies, and reasons”: “Measures” refers to the sixth consciousness’s conjectural inference. “Faculties” refers to the direct sensory awareness of the first five consciousnesses. “Parts, analogies, and reasons” refer to the five-membered reasoning of Indian logic—thesis, reason, example, application, and conclusion. “Parts” refers to this five-membered reasoning; “analogies” to its examples; and “reasons” to its reasons. In substance, all these terms here refer to discriminating false thought and conceptual calculation.
这段的大意是大慧听佛回答后，先重复了一遍佛对妄想之问的回答，然后问佛：为什么这一处，也就是妄想不实义处，是妄想生；而真谛的第一义处，就是妄想不生呢？这段的具体通顺意思如下：	The general meaning of this passage is that, after hearing the Buddha’s answer, Mahāmati first repeats the Buddha’s response concerning false discrimination and then asks: Why does false discrimination arise in this domain—that is, in the domain of unreal meanings—whereas it does not arise in the domain of ultimate truth? Its specific and coherent meaning is as follows:
大慧说：如您所说，众生见外种种尘境，内生出种种不实的分别计著，计心、境为实有之法，妄想因此而生。妄想就是对能作与所作认假为真，执著分别，不知道这些都是自心现量所现，而堕于有、无断常邪见。由于无始以来的妄想习气，分别计著外部种种妄境，以为心外实有其法，进而生出种种分别感受，我、我所由此而生。	Mahāmati says: As you have said, sentient beings perceive the various sensory realms outside and give rise within to various unreal discriminating attachments. They take mind and objects to be truly existent dharmas, and false discrimination consequently arises. False discrimination is taking the agent and the object of action, though false, as real; clinging to and discriminating them; failing to know that they are manifestations of one’s own mind’s direct awareness; and thereby falling into the deviant views of existence and nonexistence,

	annihilation and eternalism. Because of beginningless habitual tendencies of false discrimination, they discriminate and cling to the various external illusory objects, believing that dharmas truly exist outside the mind. Various discriminating sensations then arise, and with them self and what belongs to self.
而您说第一义的时候，是说第一义离开有、无，离开这样的定相之见，远离一切揣测度量、诸根辨识、五分论推定等，就是第一义。	Yet when you speak of ultimate truth, you say that ultimate truth is apart from existence and nonexistence, apart from such views of determinate characteristics, and far removed from all conjectural measurement, discrimination by the faculties, and determinations based on five-membered reasoning. This, you say, is ultimate truth.
“世尊，何故一处妄想不实义，种种性计著妄想生，非计著第一义处相妄想生？将无世尊说邪因论耶？说一生一不生？”——那么世尊，为什么您在这一处，就是批评世俗的不实妄想法义处，批驳说，分别拣择就是妄想生；而您	“World-Honored One, why is it that, in one place, false discrimination arises through attachment to the various characteristics of unreal meanings, but false discrimination does not arise through attachment to the characteristics of the ultimate truth? Would this not mean, World-Honored One, that you are propounding a theory of false causes—saying that one arises and the other does not arise?” That is: World-Honored One, why, when criticizing the conventional dharmas of unreal false discrimination, do you say that discriminating selection gives rise to false discrimination, whereas when you
在另一处，就是显发真实的第一义的时候，也说离相，这不也是分别拣择么？这怎么是妄想不生呢？您这样说一处是生（世谛邪见），一处是不生（自觉圣智），这不是偏颇么？岂不是等同于外道的邪因论了么？	speak elsewhere, in revealing the genuine ultimate truth, you also speak of being apart from characteristics? Is that not likewise discriminating selection? How then can it be the non-arising of false discrimination? By saying that one domain involves arising—the deviant views of conventional truth—and another non-arising—the noble wisdom of self-realization—are you not being one-sided? Would this not be equivalent to the heterodox theory of false causes?”
“将无”就是反问的，岂不是。“邪因”，外道邪因论，就是妄计某种二边之论，然后强言“这样就是这样!”如是强词夺理，来解决其立论上的冲突矛盾之处。	“Would this not” is a rhetorical question: “Would it not be so?” A “false cause,” in the heterodox theory of false causes, is to falsely conceive some theory of the two extremes and then forcibly insist, “This is simply how it is!” Such specious argument is used

	to resolve the conflicts and contradictions in one's own position.
大慧就问，那么世尊于此之说，是不是也犯了同样的毛病?——以上是大慧问难的大意。	Mahāmati therefore asks whether the World-Honored One's teaching here also suffers from the same fault. This is the general meaning of Mahāmati's challenge.
【佛告大慧：非妄想一生一不生。所以者何？谓有无妄想不生故，外现性非性，觉自心现量，妄想不生。大慧，我说余愚夫自心种种妄想相故，事业在前，种种妄想性相计著生。	[The Buddha told Mahāmati: "It is not that false discrimination arises in one place and does not arise in another. Why is this so? Because false discrimination concerning existence and nonexistence does not arise, and because one realizes that the externally manifested existent and nonexistent are manifestations of one's own mind, false discrimination does not arise. Mahāmati, I speak of other foolish people because their own minds have the characteristics of various false discriminations; with activities before them, attachment to the characteristics of the nature of various false discriminations arises."
云何愚夫得离我、我所计著见，离作所作因缘过？觉自妄想心量，身心转变，究竟明解一切地如来自觉境界，离五法自性事见妄想，以是因缘故，我说妄想从种种不实义计著生，知如实义，得解脱自心种种妄想。】	"How may foolish people become free from attachment to views of self and what belongs to self, and free from the faults of the causal conditions of agent and action? By realizing the measure of their own false-discriminating minds, body and mind are transformed, and they ultimately and clearly understand the realm of the Tathāgata's self-realization at all stages. They are free from the false-discriminating views of things in the five dharmas and the three natures. For this reason, I say that false discrimination arises from attachment to various unreal meanings. When one knows the meaning as it truly is, one is liberated from the various false discriminations of one's own mind."]
"离作所作因缘过"：即，离开能作、所作的善恶业因缘、生死过患。离开这些，就是从因果轮回中解脱出来了。	"Free from the faults of the causal conditions of agent and action" means being free from the wholesome and unwholesome karmic causes and conditions of agent and action, and from the sufferings of birth and death. To be free from these is to be liberated from karmic causation and cyclic rebirth.
"离五法自性事见妄想"，"五法"，指相、名、分别、正智、如如；"自性"，指遍计所执性、依他起	"Free from the false-discriminating views of things in the five dharmas and the three natures": The

性、圆成实性。“见”是内心思维；“事”是外显境界。“离五法自性事见妄想”，就是离开五法、三自性，内不随念转，外不随境迁，一切俱遣。这里不仅离开世俗谛，也离开了真谛见，这才是真谛实义。	“five dharmas” are characteristics, names, discrimination, right knowledge, and suchness; the “three natures” are the nature of pervasive discrimination and attachment, the nature of dependence on others, and the nature of absolute reality and perfection. “Views” are the mind’s internal thoughts; “things” are externally manifested realms. To be free from false-discriminating views of the five dharmas and the three natures means to be inwardly unmoved by thoughts and outwardly unmoved by circumstances, relinquishing everything. Here, one abandons not only the view of conventional truth but also the view of ultimate truth. Only this is the true meaning of ultimate truth.
佛在回答的时候，从两个方面来回答大慧的问难：一是为什么觉者真谛处妄想不生，二是为什么凡夫俗谛处妄想生。进而又引申而说：应该具正知见，踏实修证，直到最终明彻究竟，这才是真正远离一切妄想执着。这也是这一门探究妄想体相要达到的最终目的。具体解释如下：	In answering, the Buddha responds to Mahāmati’s challenge from two perspectives: first, why false discrimination does not arise for an awakened one in the domain of ultimate truth; and second, why it arises for ordinary people in the domain of conventional truth. He further explains that one should possess right view and engage earnestly in practice and realization until one attains ultimate, thorough clarity. Only then is one truly free from all false discriminations and attachments. This is also the ultimate aim of this inquiry into the substance and characteristics of false discrimination. The specific explanation follows:
佛告大慧：并非妄想于一处生，另一处就是不生。为什么呢？	The Buddha tells Mahāmati: It is not that false discrimination arises in one place while not arising in another. Why is this so?
“谓有无妄想不生故，外现性非性，觉自心现量，妄想不生”——因为真实理地处，远离有、无边见，了证外在所现的一切诸法本质非有，一切都是自心所现，恰如镜中花，水中月，把捉岂非徒劳？因为具这样的究竟的正知见，	“Because false discrimination concerning existence and nonexistence does not arise, and because one realizes that the externally manifested existent and nonexistent are manifestations of one’s own mind, false discrimination does not arise”: In the realm of true principle, one is free from the extremist views of existence and nonexistence and directly realizes that the essential nature of all externally manifested dharmas is nonexistence, and that all are manifestations of one’s own mind. They are like flowers in a mirror and the moon reflected in water; is not trying to seize them futile? Because one possesses such ultimate right view,

了知一切生处都是不实虚幻，所以真谛处并不是产生妄想，而是一切认知和智慧幻“生”而实则不生，实则未曾生过。	one knows that every apparent arising is unreal and illusory. Thus, in the domain of ultimate truth, false discrimination does not arise. Rather, all cognition and wisdom seem to “arise” illusorily, yet in reality do not arise and have never arisen.
“大慧，我说余愚夫自心种种妄想相故，事业在前，种种妄想性相计著生”——进而解释愚夫俗谛的“妄想生”：凡夫由于自心有一定要立妄想之相的习气，就是无明习气的驱使原因，所以见种种外幻境界，就会生起种种妄想计著，认假作真，计虚为实。所以凡夫见，是在究竟不生处，妄见有生。这正好和觉者相反。	“Mahāmati, I speak of other foolish people because their own minds have the characteristics of various false discriminations; with activities before them, attachment to the characteristics of the nature of various false discriminations arises”: This further explains the “arising of false discrimination” among foolish people in conventional truth. Ordinary beings have habitual tendencies to posit the characteristics of false discrimination in their own minds; this is the driving force of habitual tendencies of ignorance. Therefore, upon seeing various external illusory realms, they give rise to various false-discriminating attachments, taking what is false for true and what is empty for real. Thus the view of ordinary beings sees arising where, ultimately, there is no arising. This is precisely the opposite of the awakened one.
“云何愚夫得离我、我所计著见，离作所作因缘过？觉自妄想心量，身心转变，究竟明解一切地如来自觉境界，离五法自性事见妄想”——那么，愚夫如何能够远离邪知妄见、证真知呢？这也是这一门穷究妄想的目的：如果要离	“How can ordinary people free themselves from the views that cling to self and what belongs to self, and from the errors of causes and conditions involving agent and action? By recognizing the measure of their own deluded mind, transforming body and mind, and ultimately comprehending the realm of self-realization attained by the Tathāgatas at all stages, they free themselves from deluded imaginings concerning the five dharmas, the self-natures, and phenomena.” So how can ordinary people rid themselves of erroneous knowledge and deluded views and realize true knowledge? This, too, is the purpose of this inquiry into deluded thought: if one is to free oneself
开能所计著的邪见，离开对立两边，而从因缘果报中解脱出来，须觉知：一切本来寂灭，妄想之生与不生，都是自心所现，理事、真俗一切俱遣；这样身心俱得转变；最终究竟明彻一切如来所证之自觉圣智境界。这才是真正地超离五法、三自性等一切不实妄想，是真正地内不随念转，外不随境迁。	from erroneous views that cling to subject and object, leave behind the two opposing extremes, and become liberated from karmic causation and retribution, one must recognize that all is originally quiescent and extinct; whether deluded thoughts arise or do not arise is entirely an appearance of one’s own mind. Principle and phenomena, truth and conventionality—all must be relinquished.

	Then both body and mind are transformed, and one ultimately penetrates completely the realm of noble self-realizing wisdom attained by all Tathāgatas. Only then does one truly transcend all unreal deluded thoughts concerning the five dharmas and the three self-natures. This is truly: “Inwardly, do not turn with thoughts; outwardly, do not move with circumstances.”
“身心转变”，这里的“心”指见解、“身”指行为，“身心转变”就是不仅要具备正知见，而且更要落实正知见，最终将正知见完全化为自己之本有之宝藏，乃至一丝一毫知见的影子都荡然无存，这就是“身心转变，究竟明解一切地如来自觉境界”，只有这样，才能真正远离一切的不实妄想。	In “transforming body and mind,” “mind” here refers to views, and “body” to conduct. “Transforming body and mind” means not only possessing right knowledge and views, but, more importantly, putting them into practice, until right knowledge and views are wholly transformed into one’s own inherent treasure. Eventually, even the slightest trace of knowledge and views vanishes completely. This is what is meant by “transforming body and mind and ultimately comprehending the realm of self-realization attained by the Tathāgatas at all stages.” Only in this way can one truly free oneself from all unreal deluded thoughts.
“以是因缘故，我说妄想从种种不实义计著生，知如实义，得解脱自心种种妄想”——所以如来说，妄想就是分别计著种种虚幻不实之法为实有，从而得生种种邪知邪见。唯有彻底了证如实法义，才能从自心所现的种种妄想邪见中得以解脱。	“For this reason, I say that deluded thoughts arise from clinging to various unreal meanings. By knowing meanings as they truly are, one gains liberation from the various deluded thoughts of one’s own mind.” Thus the Tathāgata says that deluded thought arises when one discriminates among various illusory and unreal dharmas, clings to them as truly existent, and thereby gives rise to all manner of erroneous knowledge and deluded views. Only by thoroughly realizing the true meaning of dharmas as they are can one be liberated from the various deluded thoughts and erroneous views manifested by one’s own mind.
综上，对于这一问难，佛的回答是：并非于世谛一处说能生妄想，真谛处说不生妄想。生和不生，在于是否了具正知见，了则生即不生，是为第一义处妄想不生。不了则认假作真，于实不生处妄想横生，是为愚夫俗义处妄想生。	In summary, the Buddha’s answer to this challenge is that he does not say that deluded thoughts can arise in the domain of conventional truth but cannot arise in the domain of ultimate truth. Their arising or non-arising depends on whether one fully possesses right knowledge and views. Once one understands, arising itself is non-arising; this is the non-arising of deluded thought in the domain of the highest truth. Without understanding, one mistakes the false for the true, and deluded

	thoughts arise recklessly where, in reality, there is no arising. This is the arising of deluded thought in the conventional domain of ordinary people.
而真正的具备正知见就是明心见性，这需要行起解绝，才能最终彻证第一义境界。第一义境界，非关妄想分别，不涉五法三自性。	To truly possess right knowledge and views is to realize the mind and see one's true nature. This requires practice to arise and conceptual understanding to cease before one can ultimately realize completely the realm of the highest truth. The realm of the highest truth has nothing to do with deluded discrimination and does not involve the five dharmas or the three self-natures.
【尔时世尊欲重宣此义，而说偈言：	At that time, the World-Honored One, wishing to restate this meaning, spoke these verses:
诸因及与缘。从此生世间。妄想著四句。不知我所通。	All causes and conditions— / from these the world arises. / Deluded thoughts cling to the four propositions; / they do not understand what I have penetrated.
世间非有生。亦复非无生。不从有无生。亦非非有无。	The world does not arise from existence, / nor does it arise from nonexistence. / It does not arise from both existence and nonexistence, / nor from neither existence nor nonexistence.
诸因及与缘。云何愚妄想。非有亦非无。亦复非有无。	All causes and conditions— / how can the foolish give rise to deluded thoughts? / It is neither existent nor nonexistent, / nor both existent and nonexistent.
如是观世间。心转得无我。一切性不生。以从缘生故。	Contemplate the world in this way, / and the mind is transformed, attaining selflessness. / All natures are unborn, / because they arise from conditions.
一切缘所作。所作非自有。事不自生事。有二事过故。	All that conditions produce / is not self-existent. / A result cannot produce a result, / for that entails the error of two results.
无二事过故。非有性可得。】	Because there is no error of two results, / no existent nature can be found.
由诸因与众缘，而生世间一切诸法；然而愚夫却妄生是非四句等，不能通宗。	Through all causes and manifold conditions, all dharmas in the world arise. Yet ordinary people mistakenly generate the four propositions of affirmation and negation and the like, and cannot penetrate the essential principle.
“世间非有生。亦复非无生。不从有无生。亦非非有无。诸因及与缘。云何愚妄想”——这是破外道计著四	“The world does not arise from existence, nor does it arise from nonexistence. It does not arise from

句能生之邪见：世间诸法，不是从有、无、亦有亦无、非有非无得生。是由诸因及与众缘和合而生，因缘和合则现发生之相，因缘不和合则现消灭之相。为何愚夫却于此横生妄想计著呢?	both existence and nonexistence, nor from neither existence nor nonexistence. All causes and conditions—how can the foolish give rise to deluded thoughts?" This refutes the erroneous view of non-Buddhists who cling to the four propositions as capable of producing things. The dharmas of the world do not arise from existence, nonexistence, both existence and nonexistence, or neither existence nor nonexistence. They arise through the conjunction of all causes and manifold conditions. When causes and conditions combine, the appearance of arising manifests; when they do not combine, the appearance of cessation manifests. Why, then, do ordinary people arbitrarily generate deluded thoughts and cling to them?
“非有亦非无。亦复非有无。如是观世间。心转得无我”——缘生诸法不是实有、实无的，却也不离有、无现相。如果能这样妙观察世间，令心得转，则我当下就是无我。	"It is neither existent nor nonexistent, nor both existent and nonexistent. Contemplate the world in this way, and the mind is transformed, attaining selflessness." Dharmas arising from conditions are neither truly existent nor truly nonexistent, yet neither are they apart from the manifest appearances of existence and nonexistence. If one can contemplate the world in this subtle way and thereby transform the mind, then the self is, at that very moment, selfless.
“一切性不生。以从缘生故。一切缘所作。所作非自有”——一切诸法本不曾生，只是因为众缘和合而现幻生假相；一切造作之相本来也不是由谁造作而成，只是因为众缘和合而暂时假现了造作之相而已。	"All natures are unborn, because they arise from conditions. All that conditions produce is not self-existent." All dharmas have never truly arisen; they merely manifest the illusory appearance of arising through the conjunction of manifold conditions. Likewise, all appearances of activity are not originally made by anyone; they merely manifest temporarily as appearances of activity through the conjunction of manifold conditions.
“事不自生事。有二事过故。无二事过故。非有性可得”——“事”，这里可以理解为因缘法里的果。“二事”，就是果生果。这句是说，一果不能独自生果，如果一果能独生果，则不需有其他因缘了。	"A result cannot produce a result, for that entails the error of two results. Because there is no error of two results, no existent nature can be found." Here, "result" may be understood as the fruition in the dharmas of causes and conditions. "Two results" means that a result produces a result. This passage says that one result cannot independently produce another result. If one result could independently produce a result, there would be no need for any other causes or conditions.

比如说，大树由种子为因，但还需要适时的空气、水分和阳光为缘，才可能生成大树。如果种子不需要空气阳光和水分而直接生成大树，就是“二事过”。	For example, a great tree has a seed as its cause, but it also requires timely air, water, and sunlight as conditions before it can grow into a great tree. If a seed could directly produce a great tree without air, sunlight, or water, this would be the “error of two results.”
也就是说，任何的果相都必须因缘具足而得生，离开了因与缘，也没有果可得。同样，此因又是前事之果，也是有前因与前缘具足才能生果。所以，一一推究，并没有最初的因与最后的果存在，并没有实际的因缘果事，也就是一切诸法，包括因缘果报，都并非实有，都并无自性可得。	That is to say, every appearance of fruition must arise only when causes and conditions are complete. Apart from causes and conditions, no fruition can be obtained. Likewise, this cause is itself the result of an earlier event, and it can produce a result only when preceding causes and conditions are complete. Thus, upon investigating each one in turn, no first cause or final result can be found. There are no actual events of cause, condition, and result. Hence all dharmas, including karmic causes, conditions, and retributions, are not truly existent and have no self-nature to be found.
这段是说，世间诸法不是从有或无得生，诸法都是因缘幻生，而实不曾生。一切诸法本无实性可得，所以谈不上有或无，所以应该出离四句妄想。	This passage says that the dharmas of the world do not arise from existence or nonexistence. All dharmas arise illusorily through causes and conditions, yet have never truly arisen. Since all dharmas originally have no real nature to be found, one cannot speak of their existence or nonexistence. Therefore, one should leave behind the deluded thoughts of the four propositions.
【观诸有为法。离攀缘所缘。无心之心量。我说为心量。量者自性处。缘性二俱离。性究竟妙净。说名心量。】	Contemplate all conditioned dharmas, / apart from the subject that apprehends and the object apprehended. / The measure of mind that is without mind— / this I call the measure of mind. / At the locus of measure lies self-nature; / both conditionality and self-nature are abandoned. / When nature is ultimately subtle and pure, / this is called the measure of mind.
“缘性”——指缘起妄想与自性妄想，详见第十六门。	“Conditionality and self-nature” refers to deluded thoughts of dependent arising and deluded thoughts of self-nature; see the sixteenth section for details.
正智观察有为诸法，实质上是离于能攀缘之识、及所攀缘之法的。既无能、所，也本无一切虚妄分别，本无自觉圣智。故说，无心之心量，是真心量。	When right wisdom contemplates conditioned dharmas, it is in essence free from both the consciousness that apprehends and the dharmas apprehended. Since there is neither subject nor

	object, there are originally no false discriminations and no noble wisdom of self-realization. Therefore, the measure of mind that is without mind is called the true measure of mind.
真心量处，缘起妄想与自性妄想俱离，一切有心、无心，都不可得，这样而达究竟妙净，就是如来藏心量。“净”，即染有生死、“净”无诸佛，这是真净。“妙”，即离开妄想分别、当下现成的现量，是所有思维想象、言语文字、人工造作比量无法达到的，所以是妙。	At the locus of the true measure of mind, both deluded thoughts of dependent arising and deluded thoughts of self-nature are absent. Mind and no-mind alike cannot be obtained. In this way one reaches ultimate subtle purity, which is the measure of mind of the tathāgatagarbha. “Purity” means that defilement has birth and death, while purity has no Buddhas; this is true purity. “Subtle” means the immediately present direct perception that is free of deluded discrimination. It cannot be reached by any conceptual thought, imagination, words and language, or artificially contrived inferential knowledge; therefore, it is subtle.
这是说，不仅应该出离四句妄想，还应遣除一切能攀、所攀，遣有心、遣无心，心亦不可得，即为如来之心量。	This means that one should not only leave behind the deluded thoughts of the four propositions, but also eliminate all apprehending subjects and apprehended objects, eliminate mind and eliminate no-mind. Even mind cannot be obtained. This is the measure of mind of the Tathāgata.
【施设世谛我。彼则无实事。诸阴阴施设。无事亦复然。有四种平等。相及因性生。第三无我等。有四修修者。】	The self posited in conventional truth / has no real entity. / The aggregates that obscure the aggregates— / likewise have no entity. / There are four kinds of equality: / appearance, cause, nature, and arising; / third, self and selflessness; / fourth, cultivation and non-cultivation.
“世谛我”，指我执。	“The self of conventional truth” refers to attachment to self.
“诸阴阴”，诸阴是五阴，第二个阴是遮蔽的意思。诸阴阴，指欲灭除五阴，即法执。	“The aggregates that obscure the aggregates”: the aggregates are the five aggregates; the second occurrence of “aggregate” means obscuring. “The aggregates that obscure the aggregates” refers to seeking to eliminate the five aggregates—that is, attachment to dharmas.
世谛所称的五阴和合的我，是假名施设，并无实事；不仅如此，用以遮蔽五阴，欲出离苦、空、无常的出世间道法也是方便设施，如同以幻修幻，并无实事。所以我、法二俱无。	The self conventionally designated as the conjunction of the five aggregates is a provisionally established name and has no real entity. Moreover, the supramundane path of dharmas that seeks to obscure the five aggregates and escape suffering,

	emptiness, and impermanence is also a provisional expedient, like using an illusion to cultivate an illusion, and has no real entity. Thus both the self and dharmas are without self.
此二无我具有四种平等性：“相及因性生”，“生”是果性。“相”与非相平等，是为一平等；凡相必有因，“因”性与果性本来不实，所以因与果平等，是为二平等；由因生果，因果具足而“生”我，我和无我平等，是为三平等；亲证无我的过程是修，而本来就无我，此不属修得，则有修和无修平等，是为四平等。	These two kinds of selflessness possess four kinds of equality. In “appearance, cause, nature, and arising,” “arising” is the nature of fruition. Appearance and non-appearance are equal: this is the first equality. Every appearance necessarily has a cause, yet the natures of cause and fruition are originally unreal; thus cause and result are equal: this is the second equality. Results arise from causes, and when cause and result are complete, the “arising” of self occurs; self and selflessness are equal: this is the third equality. The process of directly realizing selflessness is cultivation, yet selflessness is originally present and is not something attained through cultivation; thus cultivation and non-cultivation are equal: this is the fourth equality.
这是承接上颂，细说如来正智之心量，是彻证二无我，同具四平等。即，人、法俱遣，修与无修俱遣。遣至无可遣处，即是如来心量。	This continues the preceding verse by explaining in detail the measure of mind of the Tathāgata’s right wisdom: it is the complete realization of the twofold selflessness, together with the four equalities. That is, both person and dharmas are relinquished, and both cultivation and non-cultivation are relinquished. When one has relinquished everything that can be relinquished, this is the measure of mind of the Tathāgata.
【妄想习气转。有种种心生。境界于外现。是世俗心量。	As the habitual tendencies of deluded thoughts turn, / various minds arise. / Objects appear outwardly— / this is the conventional measure of mind.
外现而非有。心见彼种种。建立于身财。我说为心量。】	Though outwardly manifest, they are not existent. / The mind sees them as various things / and establishes body and possessions— / this I call the measure of mind.
世俗谛的心量则不然，一切本自圆明，奈何凡夫妄起一念认明，从这样的无明习气，辗转变为妄想丛生。种种心识妄想既立，则见实有外种种境界，这就是世俗心量。	The measure of mind in conventional truth is otherwise. All is originally perfect and luminous, yet ordinary people mistakenly stir a thought and take luminosity as an object. From such habitual tendencies of ignorance, deluded thoughts proliferate in succession. Once the various deluded

	thoughts of consciousness are established, one sees various external objects as truly existent. This is the conventional measure of mind.
而一切所现皆为梦幻，实则本无。因为有分别妄心，才见种种法，才见实有种种外界境尘，是为“财”；并见实有诸内根之思维妄识，是为“身”。所以应具备正知见，了知一切都是自心所现，一切外尘、内根都并非实有，了不可得，这就是真心量。	Yet all that appears is dreamlike and illusory, and in reality there is nothing at all. Because of the discriminating deluded mind, one sees various dharmas and external sensory objects as truly existent; these are called “possessions.” One also sees the deluded consciousness that thinks through the inner faculties as truly existent; this is called “body.” Therefore, one should possess right knowledge and views, knowing that all is manifested by one’s own mind. Neither external objects nor internal faculties is truly existent; they are utterly unobtainable. This is the true measure of mind.
【离一切诸见。及离想所想。无得亦无生。我说为心量。	Free from all views, / and free from the mind that conceives and the objects conceived, / there is neither attainment nor arising— / this I call the measure of mind.
非性非非性。性非性悉离。谓彼心解脱。我说为心量。	Neither self-nature nor no self-nature: / self-nature and no self-nature are both relinquished. / This is called liberation of mind— / this I call the measure of mind.
如如与空际。涅　及法界。种种意生身。我说为心量。】	Suchness and the limit of emptiness, / nirvāṇa and the dharma realm, / the various mind-born bodies — / these I call the measure of mind.
离一切诸见，离能想之心及所想之境，则无一法能生，无一法可得。如是情亡虑空，是如来真心量。——这是说如何证得真谛心量。	When one is free from all views, free from the mind that conceives and the objects conceived, then no dharma can arise and no dharma can be obtained. When emotional attachment is gone and discursive thought is empty in this way, this is the Tathāgata’s true measure of mind. This explains how to realize the measure of mind of ultimate truth.
此真心现量，非有非无，超四句绝百非，一切悉离，纤尘不立，正这么时，就是心解脱，即为真心量。——这是说真谛心量之本质。	This direct perception of the true mind is neither existent nor nonexistent. It transcends the four propositions and is free from the hundred negations; all is relinquished, and not even the slightest speck is established. At precisely such a time, the mind is liberated. This is the true measure of mind. This explains the nature of the measure of mind of ultimate truth.

然而也并非断灭。这纤尘不立处，正含廓一切妙有；涅　寂灭时，恰周赅一切法界；寂寂无生处，迥然种种意生身得生。这，就是如来自觉境界的真实心量。——最后周说真谛心量之妙圆相用。	Yet this is not annihilation. Where not the slightest mote is established, all wondrous presence is precisely contained; when nirvāṇa is quiescent and extinct, it nevertheless encompasses the entire dharma realm; where all is still and unborn, the various mind-born bodies distinctly arise. This is the true mind-capacity of the Tathāgata's realm of self-realization. —Finally, it gives a comprehensive account of the wondrous, perfect characteristics and functions of the ultimate truth's mind-capacity.
本门概要：	Overview of This Teaching:
本门关键词：“不实妄想”、“心量”。大慧先问佛，何为不实妄想。佛回答，由于无明习气，所以会根尘计著，而生种种妄想分别。	Key terms of this teaching: “unreal deluded thoughts” and “mind-capacity.” Mahāmati first asks the Buddha what unreal deluded thoughts are. The Buddha replies that, because of the habitual tendencies of ignorance, one becomes attached to the sense faculties and their objects, giving rise to all manner of deluded thoughts and discriminations.
大慧又问，真谛也有计著分别，为什么真谛处是妄想不生？佛回答，智者了知诸法无自性，唯心所现，所以分别即非分别，妄想生即不生。因此，若要真正远离妄想邪见，必须彻证自觉圣智境界，了知万法唯心所现，而一切俱遣。遣至无可遣处，就是一切本不曾生，遣亦多余，这就是如来真心量。此真心量湛然空寂，故而含藏无量妙有。	Mahāmati further asks: The ultimate truth also involves attachment and discrimination, so why is it that deluded thoughts do not arise in the realm of ultimate truth? The Buddha replies that the wise understand that all dharmas lack self-nature and are only manifestations of mind. Thus discrimination is itself not discrimination, and the arising of deluded thoughts is itself non-arising. Therefore, to truly depart from deluded thoughts and erroneous views, one must thoroughly realize the realm of noble wisdom of self-realization, understand that all phenomena are only manifestations of mind, and discard everything. When one has discarded until there is nothing left to discard, one realizes that all things have never arisen, and that discarding itself is superfluous. This is the Tathāgata's true mind-capacity. This true mind-capacity is limpidly empty and quiescent, and therefore contains immeasurable wondrous presence.

二六、善于语义

26. Skilled in Language and Meaning

【尔时大慧菩萨白佛言：世尊，如世尊所说，菩萨摩诃萨当善语义。云何为菩萨善语义？云何为语？云何为义？佛告大慧：谛听谛听，善思念之，当为汝说。大慧白佛言：善哉世尊，唯然受教。佛告大慧：云何为语？谓言字妄想和合，依咽喉唇舌齿　颊辅，因彼我言说妄想习气计著生，是名为语。】	[At that time, the bodhisattva Mahāmati addressed the Buddha: “World-Honored One, as the World-Honored One has taught, bodhisattva mahāsattvas should be well versed in words and meanings. How is a bodhisattva well versed in words and meanings? What are words? What are meanings?” The Buddha told Mahāmati, “Listen carefully, listen carefully, and reflect well upon this. I shall explain it to you.” Mahāmati addressed the Buddha, “Excellent, World-Honored One. Yes, I respectfully receive your instruction.” The Buddha told Mahāmati, “What are words? They are the combination of imagined words and letters, relying on the throat, lips, tongue, teeth, gums, cheeks, and jaws; through the habitual tendencies of attachment to imagined self-and-other speech, words and sounds arise. This is called words.”]
“颊辅”：即面腮两旁的肉。	“Cheeks and jaws” refers to the flesh on both sides of the face.
上一节说不应该妄计外种种义为实。又说“知如实义，得解脱自心种种妄想。”所以大慧接着请问，那如何善达如来语义呢？比如佛说法，为何菩萨就善于由语而入义？到底什么是语？什么是义呢？	The preceding section explained that one should not mistakenly take the various external meanings to be real. It also said, “Knowing meaning as it truly is, one is liberated from the mind’s various deluded thoughts.” Mahāmati therefore asks: How can one thoroughly comprehend the Tathāgata’s words and meanings? For example, when the Buddha teaches the Dharma, why are bodhisattvas able to enter meaning through words? What, precisely, are words? What are meanings?
佛先回答语：什么是语呢？就是因有无始以来的计著习气，而对自、他交流所用的语言文字工具执以为实，以此为因，外依咽喉、唇、舌、齿、龈、颊辅等处为缘，因缘和合，而生言语音声，这就是世俗之语。	The Buddha first answers the question of words: What are words? Because of habitual tendencies of attachment from beginningless time, people take the linguistic and written instruments used for communication between self and others to be real. Taking this as the cause, and relying externally on such conditions as the throat, lips, tongue, teeth, gums, cheeks, and jaws, words and sounds arise through the conjunction of causes and conditions. These are worldly words.

【大慧，云何为义？谓离一切妄想相言说相，是名为义。大慧，菩萨摩诃萨于如是义，独一静处，闻思修慧，缘自觉了向涅　城，习气身转变已，自觉境界，观地地中间胜进义相，是名菩萨摩诃萨善义。】	[“Mahāmati, what is meaning? To be free from all characteristics of deluded thought and of speech is called meaning. Mahāmati, with respect to such meaning, bodhisattva mahāsattvas, in solitary quiet places, develop the wisdom of hearing, reflection, and cultivation. Taking self-realization as their object, they proceed toward the city of nirvāṇa. Having transformed the body of habitual tendencies, they enter the realm of self-realization and contemplate, between each stage and the next, the characteristics of superior progress in meaning. This is called bodhisattva mahāsattvas being well versed in meaning.”]
什么是义？离一切言说相、妄想相，就是真谛之义。我们常说，言语道断，心行处灭，是为此也。菩萨能了此真谛义，所以会独一静处，先闻思，再慧修，了达本无生死，本自涅　之正见，进而转变身心习气，地地相续升进，直至彻底圆满。这就是菩萨摩诃萨善达实义。	What is meaning? To be free from all characteristics of speech and deluded thought is the meaning of ultimate truth. We often say, “The path of words and speech is cut off; the sphere of mental activity is extinguished.” This is what it means. Because bodhisattvas comprehend this meaning of ultimate truth, they dwell alone in quiet places: first hearing and reflecting, then cultivating wisdom. They realize the right view that birth and death have never truly existed and that nirvāṇa is intrinsic from the outset. They then transform the habitual tendencies of body and mind, progressing continuously from stage to stage until complete fulfillment. This is bodhisattva mahāsattvas’ thorough comprehension of true meaning.
【复次大慧，善语义菩萨摩诃萨，观语与义非异非不异，观义与语亦复如是。若语异义者，则不因语辩义，而以语入义，如灯照色。】	[“Furthermore, Mahāmati, bodhisattva mahāsattvas who are well versed in words and meanings contemplate words and meanings as neither different nor not different; they contemplate meanings and words in the same way. If words were different from meanings, one could not discern meaning through words and enter meaning by means of words, just as a lamp illumines colors.”]
大慧，菩萨善达语、义，了知义、语非一非异，而不会偏颇。如果认为语与义不同，就会轻语，无法因语而辨义。实际语言是入义的工具，犹如没有灯就无法照出众彩色一样，没有语言作为交流的指引，也无法引导学人洞达实义。	Mahāmati, bodhisattvas who thoroughly comprehend words and meanings know that meaning and words are neither one nor different, and thus do not fall into one-sidedness. If one considers words and meanings to be different, one will slight words and be unable to discern meaning through them. In fact, language is a tool for

	entering meaning. Just as colors cannot be seen without a lamp, learners cannot be guided to penetrate true meaning without language as a guide for communication.
【复次大慧，不生不灭、自性涅　、三乘一乘、心、自性等，如缘言说、义计著，堕建立及诽谤见，异建立异妄想，如幻种种妄想现，譬如种种幻，凡愚众生作异妄想，非圣贤也。】	[“Furthermore, Mahāmati, regarding non-arising and non-ceasing, nirvāṇa inherent in one’s own nature, the three vehicles and the one vehicle, mind, and intrinsic nature: if, dependent on words, one becomes attached to meanings, one falls into views of assertion and slander. Differing assertions give rise to differing deluded thoughts, which manifest in various illusory ways. It is like the various illusions upon which ordinary deluded beings form differing deluded thoughts; this is not the way of sages.”]
上面说为方便接引，不应废弃语言。这段佛又接着告诉大慧，也不应执著于语言：	The preceding passage says that language should not be abandoned merely because it is a skillful means for guiding beings. Here the Buddha further tells Mahāmati that one should not become attached to language either:
大慧，一切法不生不灭、自性涅　、三乘与一乘，渐与顿之非一非异、自心本具自觉圣智等，这些如来甚深法义，虽然是借言而表出，但是如果执著于文字言说，乃至执这些义为实有，都是谬见过患。因为真义无义。	Mahāmati, all dharmas are non-arising and non-ceasing; nirvāṇa is inherent in one’s own nature; there are the three vehicles and the one vehicle; gradual and sudden approaches are neither one nor different; and one’s own mind inherently possesses the noble wisdom of self-realization. Although such profound meanings of the Tathāgata’s Dharma are expressed through words, attachment to written language, or even taking these meanings to have real existence, is an erroneous view and a fault. For true meaning is without any fixed meaning.
所以，如果执著语和义为实有，就会堕到建立之“有”见或诽谤之“无”见里，横加建立，横生妄想邪见，这就象对梦幻泡影而生种种妄想思量。对种种的梦幻泡影而横生妄想分别的行为，绝非圣贤所为。	Therefore, if one takes words and meanings to have real existence, one falls into the “existence” view of assertion or the “nonexistence” view of slander. One arbitrarily establishes notions and gives rise to deluded, erroneous views. This is like generating all manner of discriminating thoughts about dreams, illusions, bubbles, and shadows. Such arbitrary deluded discrimination regarding these various dreamlike illusions is certainly not the conduct of sages.

这几段佛说明了什么是世俗语，什么是圣谛义。圣谛义离言说妄想，但是也并不废弃语文言说。	In these passages, the Buddha explains what worldly words are and what the meaning of noble truth is. The meaning of noble truth is free from speech and deluded thought, yet it does not discard verbal or written expression.
关于如何用语言文字指示圣谛实义，临济禅师曾说：“大凡演唱宗乘，一句语须具三玄门，一玄门须具三要，一要义中有权有实，有照有用。	Concerning how language and writing may indicate the true meaning of noble truth, Chan Master Linji once said: “In general, when expounding the doctrine of the school, a single utterance must contain the Three Profound Gates, and each Profound Gate must contain the Three Essentials. Within the meaning of each Essential are provisional and true, illumination and function.”
汝等诸人作么生会?”就是说，弘扬教法者应知，一语里须具三玄三要之义，这样才能开口说法，否则便是一盲引众盲，开口便错，害人害己。	“How do all of you understand this?” That is, those who propagate the teachings should know that a single utterance must contain the meaning of the Three Profound Gates and Three Essentials. Only then can they open their mouths to teach the Dharma. Otherwise, one blind person leads a crowd of blind people: the moment one speaks, one errs, harming both others and oneself.
那么，三玄三要义到底是什么？后人为此争论不休，一直争论到后来的汾阳善昭禅师那里，汾阳禅师摊摊手说，三玄三要义真的很难分啊！哈哈，到了这，三玄三要才算真分清楚了。我们看看他的原颂：	What, then, is the meaning of the Three Profound Gates and Three Essentials? Later generations argued about this without end. By the time of Chan Master Fenyang Shanzhao, Master Fenyang spread his hands and said that the meanings of the Three Profound Gates and Three Essentials were truly difficult to distinguish. Ha! At that point, the Three Profound Gates and Three Essentials were finally made clear. Let us look at his original verse:
“三玄三要事难分，得意忘言道易亲。一句明明该万象，重阳九日菊花新”——要通达言说语句中的三玄三要圣谛义很难。	“The Three Profound Gates and Three Essentials are hard to distinguish; when one grasps the meaning and forgets words, the Way is easily approached. One utterance clearly encompasses the myriad forms; on the ninth day of the Double Ninth, the chrysanthemums are fresh.” That is, it is difficult to penetrate the noble-truth meaning of the Three Profound Gates and Three Essentials within spoken words and phrases.
但是也很容易，现在就扔掉这些分别计量，最亲处一把擒来，则一语中本具万象，何况是三玄呢？要是听到这些，又去拣择个“不分别”或者“一把擒来”，那就把	Yet it is also very easy. Cast aside all these discriminating calculations now; seize at once what is closest at hand, and the myriad forms are

这些都扔掉，说点平常话：你看，那重阳九日的菊花是不是又新开了？正这么时，就是佛法的的义啊，还再拣择个什么？！	inherently present within a single utterance—how much more so the Three Profound Gates. But if, on hearing this, you again select and cling to “non-discrimination” or “seizing at once,” then cast all of that aside and say something ordinary: Look—have the chrysanthemums on the ninth day of the Double Ninth not blossomed anew? At just this moment lies the meaning of Buddhadharma. What more is there to select and discriminate?
【尔时世尊欲重宣此义，而说偈言：	[At that time, wishing to restate this meaning, the World-Honored One spoke these verses:]
彼言说妄想。建立于诸法。以彼建立故。死堕泥犁中。	Those deluded thoughts of speech Impose assertions upon all dharmas. Because of those assertions, At death one falls into the Naraka hells.
阴中无有我。阴非即是我。不如彼妄想。亦复非无我。	There is no self within the aggregates, Nor are the aggregates themselves the self. Yet it is not as those deluded thoughts suppose, Nor is there simply no self.
一切悉有性。如凡愚妄想。若有彼所见。一切应见谛。	All things possess a nature, So ordinary deluded beings imagine. If what they see truly existed, All should see reality.
一切法无性。净秽悉无有。不实如彼见。亦非无所有。】	All dharmas are without self-nature; Neither purity nor defilement exists. Things are not real as they are seen, Yet neither are they utterly nonexistent.]
“泥犁”，梵语音译，翻译过来就是地狱之义。	“Naraka” is a Sanskrit transliteration; in translation, it means hell.
尔时世尊欲重宣此义，颂言：	At that time, wishing to restate this meaning, the World-Honored One spoke these verses:
愚夫对言说起分别妄想，而横生邪见邪法，误导大众，则感召死后堕地狱的果报。	Foolish people give rise to discriminating, deluded thoughts about words, arbitrarily generate erroneous views and teachings, and mislead the multitude. They thereby bring about the karmic result of falling into hell after death.
凡愚以为五阴和合身是我；觉者则了知阴中实无有我，如来法身，离阴、界、入一切世相，然而并不是什么都没有。此“无我”正是“我”。所以，圣谛法身既不可	Ordinary deluded beings regard the body formed by the conjunction of the five aggregates as the self. The awakened realize that there is truly no self within the aggregates. The Tathāgata’s Dharma

于阴中求，然而离阴也无以可显。——这是破人我之见。	body is free from all worldly appearances of the aggregates, realms, and sense-bases, yet this does not mean that nothing at all exists. This “no-self” is precisely “self.” Thus, although the Dharma body of noble truth cannot be sought within the aggregates, it cannot be made manifest apart from them. This refutes the view of a personal self.
凡愚还妄认，一切法实有自性。如果真是这样，就是既有确实能见的实体，又有确实所见的实性，那就应该一切人都能洞见本质。而实际并不是一切人都洞见本质，则此“实有”常见不能成立，这是不实的见解。	Ordinary deluded beings further mistakenly believe that all dharmas truly possess self-nature. If this were so, there would be a real entity that sees and a real nature that is seen; then everyone should be able to penetrate and see the true nature. Yet in fact not everyone does so. Thus this eternalist view of “real existence” cannot be established; it is an unreal view.
觉者并不持如是见，觉者了知一切法实无自性，不曾污染，连清净也无。然而实相无相也并不是什么都没有的断灭。所以，一切诸法既非实有自性，也不是什么都没有的断灭无——这是破法我之见。	The awakened do not hold such a view. They know that all dharmas truly lack self-nature and have never been defiled; even purity does not exist. Yet the markless true reality does not mean an annihilation in which nothing whatsoever exists. Therefore, all dharmas neither possess truly existing self-nature nor are they an annihilationist nothingness. This refutes the view of a dharma-self.
综上，这段颂为破凡夫言语妄想，先破除人我见，再破法我见，以引导大众远离言语分别，而达究竟圣谛之义。	In sum, these verses refute ordinary people’s deluded thoughts about language: first refuting the view of a personal self, then the view of a dharma-self, in order to guide people away from verbal discrimination and toward the ultimate meaning of noble truth.
研习经典者，到此应该警醒：如果只研究经典里的语言名相，忙着去思维拣择，却不因言会义，不把义落实到自己的修证中去亲证落实，便绝非修行人所为。更有一些知解徒宗，徒炫多闻善辩，更发展为争名夺利，败坏佛法。	Students of the scriptures should take warning here: if they merely study the words, names, and appearances in the scriptures, busily thinking and discriminating, yet do not understand meaning through words or put that meaning into their own cultivation and realization for direct realization, this is certainly not the conduct of practitioners. Still others merely follow intellectual understanding, flaunting their extensive learning and eloquence, until it develops into contention for fame and profit, thereby corrupting Buddhadharma.

《五灯会元》就记载过禅宗二祖慧可大师被害的事例：慧可大师“尝于管城县匡救寺山门下，谈无上道，听者林会。”当时有位辩和法师在为大家讲涅　经。	The Compendium of the Five Lamps records the case of Chan Master Huike, the Second Patriarch, being killed: “He once expounded the unsurpassed Way beneath the mountain gate of Kuangji Monastery in Guancheng County, and his listeners gathered like a forest.” At that time, a Dharma master named Bianhe was lecturing to the public on the Nirvāṇa Sūtra.
他为众讲经多年，不仅不知道慧可大师所说的是无上般若，反而因为自己的听众都跑去听慧可说法而心生嫉妒，终置慧可禅师于非命。这样的经论讲师，虽现经师之相，实则断人法身慧命，造作深重魔业。	After teaching sūtras for many years, he not only failed to recognize that what Chan Master Huike taught was unsurpassed prajñā; because his own audience went to hear Huike teach, he instead became jealous and ultimately caused Chan Master Huike’s untimely death. Such lecturers on sūtras and treatises may outwardly bear the appearance of Dharma teachers, but in fact they cut off others’ Dharma-body wisdom-life and create grave demonic karma.
所以真佛子应如大乘菩萨，学经是为“受持”，即受而持之，关键在于行持，“于如是义，独一静处，闻思修慧，缘自觉了向涅　城，习气身转变已，自觉境界，观地地中间胜进义相”。而绝非只在文字、名相上缠绕，空数他人之宝。	Therefore, true children of the Buddha should be like Mahāyāna bodhisattvas: they study the scriptures in order to “receive and uphold” them—that is, to receive them and put them into practice. The crucial point is practice: “With respect to such meaning, in solitary quiet places, develop the wisdom of hearing, reflection, and cultivation. Taking self-realization as their object, proceed toward the city of nirvāṇa. Having transformed the body of habitual tendencies, enter the realm of self-realization and contemplate, between each stage and the next, the characteristics of superior progress in meaning.” They should certainly not become entangled solely in words, names, and appearances, vainly counting the treasures of others.
【复次大慧，智识相今当说。若善分别智识相者，汝及诸菩萨，则能通达智识之相，疾成阿耨多罗三藐三菩提。大慧，彼智有三种，谓世间、出世间、出世间上上。云何世间智？谓一切外道凡夫计著有无。	[“Furthermore, Mahāmati, I shall now explain the characteristics of wisdom and consciousness. If you and the other bodhisattvas can skillfully distinguish the characteristics of wisdom and consciousness, you will be able to penetrate them and swiftly attain anuttarā-samyak-saṃbodhi. Mahāmati, that wisdom is of three kinds: worldly, supramundane, and supra-supramundane. What is worldly wisdom? It is the attachment of all non-Buddhist

	adherents and ordinary beings to existence and nonexistence.”]
云何出世间智？谓一切声闻缘觉，堕自共相希望计著。云何出世间上上智？谓诸佛菩萨，观无所有法，见不生不灭，离有无品，如来地人法无我，缘自得生。】	[“What is supramundane wisdom? It is that of all śrāvakas and pratyekabuddhas, who fall into attachment to the expectation of self-characteristics and common characteristics. What is supra-supramundane wisdom? It is that of all Buddhas and bodhisattvas, who contemplate dharmas as without anything existent, see non-arising and non-ceasing, are free from the categories of existence and nonexistence, and, through self-realization, give rise to the Tathāgata stage of the selflessness of persons and dharmas.”]
佛由语和义的回答，又引申出分辨语、义的关键，在于识还是智。如果善于分别智与识，就能通达智识行相，而速证真常：	From the answer concerning words and meanings, the Buddha further draws out the key to distinguishing words and meanings: whether one relies on consciousness or wisdom. If one can skillfully distinguish wisdom from consciousness, one can penetrate their characteristics and swiftly realize true permanence:
大慧，智识相有三种：世间、出世间、出世间上上。	Mahāmati, the characteristics of wisdom and consciousness are of three kinds: worldly, supramundane, and supra-supramundane.
1、外道和凡夫计著有无，是世间识；	1. Non-Buddhist adherents and ordinary beings who are attached to existence and nonexistence possess worldly consciousness;
2、声闻缘觉计著诸法的异同之相。比如，他们认为世间苦、空、无常等为实，以为别有出世法可以灭苦，别有去处可以出离，而希求计著，这是出世间智；	2. Śrāvakas and pratyekabuddhas become attached to the distinctions and similarities among dharmas. For example, they take the suffering, emptiness, and impermanence of the world to be real; they suppose that there is a separate supramundane dharma that can extinguish suffering and a separate destination through which one can escape, and they seek and cling to these. This is supramundane wisdom;
3、诸佛菩萨了达一切法无所有，不可得；亦了知一切法不可舍，不断灭。如是远离有、无两品边见；彻证如来地之人法二无我；彻证自觉圣智本自具足，法尔本来如是。这是出世间上上智。	3. All Buddhas and bodhisattvas understand that all dharmas are devoid of anything and cannot be obtained; they also know that no dharma can be abandoned, and thus do not fall into annihilation. In this way, they are free from the two extreme views of existence and nonexistence; they thoroughly realize the twofold selflessness of

	persons and dharmas at the Tathāgata stage; and they thoroughly realize that the noble wisdom of self-realization is inherently complete and has always been so in accordance with dharma. This is the supreme supramundane wisdom.
【大慧，彼生灭者是识，不生不灭者是智。复次堕相无相，及堕有无种种相因是识，超有无相是智。复次长养相是识，非长养相是智。】	[Mahāmati, that which arises and ceases is consciousness; that which neither arises nor ceases is wisdom. Furthermore, falling into the characteristics of form and formlessness, and into the various causal characteristics of existence and nonexistence, is consciousness; transcending the characteristics of existence and nonexistence is wisdom. Furthermore, the characteristic of increase is consciousness; the characteristic of non-increase is wisdom.]
“有无种种相因”，外道及二乘，将诸法相之起因归为有或者无。其实这实质是说，诸法归根结底是有自性还是无自性的问题。	“The various causal characteristics of existence and nonexistence” means that non-Buddhists and adherents of the two vehicles attribute the causes of the characteristics of dharmas to either existence or nonexistence. In essence, this concerns whether dharmas, at their root, possess inherent nature or lack inherent nature.
大慧，生灭是识，不生不灭是智。	Mahāmati, arising and ceasing are consciousness; neither arising nor ceasing is wisdom.
执一切诸相实有或者是实无，以及将一切有相、无相的诸法起因归于有因生或者无因生，这是识；超离有相、无相，超离有因、无因，是智。	To cling to all characteristics as truly existent or truly nonexistent, and to attribute the arising of all dharmas characterized by existence or nonexistence to causes of existence or to causes of nonexistence, is consciousness. To transcend the characteristics of existence and nonexistence, and to transcend causes of existence and causes of nonexistence, is wisdom.
再者，进退、增减是识，不退不进、不增不减是智。	Furthermore, advancing and retreating, increasing and decreasing, are consciousness; neither retreating nor advancing, neither increasing nor decreasing, is wisdom.
这些妄识不仅是愚夫外道见，二乘学人也常持此见。比如：	These deluded consciousnesses are not merely the views of foolish ordinary people and non-Buddhists; students of the two vehicles also commonly hold such views. For example:
生灭者，以为有烦恼、迷惑可灭，有菩提、开悟可生；	Regarding arising and ceasing, they believe that there are afflictions and delusions that can be

	extinguished, and bodhi and awakening that can arise;
有无者，以为有染有迷，而求净求悟；	Regarding existence and nonexistence, they believe there is defilement and delusion, and so seek purity and awakening;
长养者，要进步，不要退步。故六祖能大师听卧轮禅师“菩提日日长”的偈子，就说：“此偈未明心地，若依而行之，是加系缚。”更示一偈驳曰：“惠能没伎俩，不断百思想，对境心数起，菩提作么长？”	Regarding increase, they want to advance and do not want to retreat. Thus, when the Sixth Patriarch Huineng heard Chan Master Wolun’s verse, “Bodhi grows day by day,” he said: “This verse has not realized the mind-ground. If one practices according to it, one merely adds further bonds.” He further offered a verse in rebuttal: “Huineng has no skills; he does not cut off the hundred thoughts. When encountering objects, thoughts continually arise—how could bodhi grow?”
心中心法的观照、保任做功夫也同样如此。《大集经》云：“起念欲精进，是妄非精进。若能心不妄，精进无有涯。”——于无可长养处，时时精进。	The contemplative practice and safeguarding realization of the Heart-of-Heart Dharma are the same. The Mahāsaṃnipāta Sūtra says: “To give rise to the thought of wishing to strive diligently is delusion, not diligence. If the mind is free of delusion, diligence has no limit.” That is, at the very place where there is nothing to increase, strive diligently at all times.
一旦有得失、长养的妄念，急须荡除干净，这起个假名曰“保任”、“长养”素位法身。	The moment deluded thoughts of gain and loss or increase arise, one must swiftly sweep them away completely. “Safeguarding realization” and “increase” are merely provisional names for the dharmakāya in its original state.
奈何大家多数执着习气深厚，急于求成，生怕自己退步，总是拿捏怎么观照，殊不知这拿捏与挂碍，正是生灭、有无、长养，正好远离了祖师提醒我们观照做功夫的本来意。祖师所说的观照方便其实正要照破这些。	Yet most people are deeply attached to their habitual tendencies. Eager for quick success and fearful of regression, they are always trying to manage how they should contemplate. They do not realize that this managing and these concerns are precisely arising and ceasing, existence and nonexistence, and increase; they are exactly what departs from the original intent of the patriarchs’ instruction to contemplate and practice. The patriarchs’ expedient teaching of contemplation is meant precisely to illuminate and break through these things.
所以，对这些人说个“你别观照了”，就是让你当下去掉这拿捏，现在就别再生灭、有无、长养了！是为“若	Therefore, to say to such people, “Do not contemplate any longer,” is to have them

能心不妄，精进无有涯。”	immediately cast off this managing. At this very moment, do not again fall into arising and ceasing, existence and nonexistence, or increase. This is what is meant by, “If the mind is free of delusion, diligence has no limit.”
【复次有三种智，谓知生灭，知自共相，知不生不灭。复次无碍相是智境界，种种碍相是识。复次三事和合生方便相是识，无事方便自性相是智。复次得相是识，不得相是智。自得圣智境界不出不入故，如水中月。】	[Furthermore, there are three kinds of wisdom: knowing arising and ceasing, knowing the individual and common characteristics, and knowing neither arising nor ceasing. Furthermore, the characteristic of nonobstruction is the realm of wisdom; the various characteristics of obstruction are consciousness. Furthermore, the expedient characteristics produced by the conjunction of three factors are consciousness; the self-nature characteristic of no-thingness and no expedient means is wisdom. Furthermore, obtaining characteristics is consciousness; not obtaining characteristics is wisdom. Because the realm of noble wisdom attained by oneself neither goes out nor comes in, it is like the moon in water.]
“三事和合”：十二缘生中，根、境、识三事和合而生触，这里是用此代表十二缘生的诸方便事相。	“The conjunction of three factors”: among the twelve links of dependent origination, the sense faculty, object, and consciousness join together to produce contact. Here this represents the various expedient phenomena of the twelve links of dependent origination.
再者，智慧有三种：知生灭，这是一切智；知诸法之同异、共别，这是道种智；知不生不灭，这是最关键的一切种智，也通达和包括了前两种智。	Furthermore, wisdom has three kinds: knowing arising and ceasing—this is all-knowing wisdom; knowing the common and distinct characteristics of dharmas—this is wisdom of the paths; and knowing neither arising nor ceasing—this is the most crucial wisdom of all aspects, which also comprehends and includes the first two kinds of wisdom.
自觉圣智有此三种智用，欲求时了不可得，正用时能依三种根性随类说法。这就是一切无碍的周圆通达之相。赵州古佛云：“老僧把一枝草为丈六金身用，把丈六金身为一枝草用”，互不相妨，圆融无碍，这就是“智境界”。	The noble wisdom of self-realization has the functioning of these three kinds of wisdom. When sought, it is utterly unobtainable; when actively functioning, it can teach the Dharma according to the three capacities and the different kinds of beings. This is the all-round, unobstructed characteristic of complete penetration. The ancient Buddha Zhaozhou said, “This old monk uses a blade of grass as a sixteen-foot golden body, and uses a sixteen-foot golden body as a blade of

	grass.” Neither obstructs the other; they interpenetrate perfectly and without obstruction. This is the “realm of wisdom.”
愚夫则不然，他们认为有和无是矛盾；二乘认为世间实苦，实有法可出离而得大乐，这些见解都是相互有碍，未至通达。他们这些“种种碍相”，都是“识境界”。	Foolish ordinary people are not like this: they regard existence and nonexistence as contradictory. Adherents of the two vehicles consider the world’s suffering to be real, and believe that there are real dharmas through which one may escape and attain great bliss. Such views obstruct one another and have not reached thorough penetration. These various “characteristics of obstruction” are all the “realm of consciousness.”
还有，凡夫及二乘认为实有因缘诸法，实有因缘果报之事相，这是“识”。了知诸法自性本不生灭，不假缘生，也并无方便相可见，这是“智”。	Moreover, ordinary people and adherents of the two vehicles believe that dharmas conditioned by causes and conditions truly exist, as do the phenomenal events of karmic results conditioned by causes and conditions. This is “consciousness.” To know that the self-nature of dharmas has never arisen or ceased, does not arise dependently on conditions, and presents no expedient characteristics to be seen—this is “wisdom.”
最后，有相可得、有法可证是识；无相可得、无法可证，是智。	Finally, to have characteristics that can be obtained or dharmas that can be realized is consciousness; to have no characteristics that can be obtained and no dharmas that can be realized is wisdom.
那么，“自得圣智境界”到底是“得”还是“不得”？正如水中之月，虽现月相，但毕竟与水共体，无可把捉。自觉圣智境界亦然，虽必须要实证才能明彻，但是毕竟本来具足，本来既无轮回可出，也非别有圣境界能入。	Then is the “realm of noble wisdom attained by oneself” an attainment or a non-attainment? It is like the moon in water: although the appearance of the moon is manifest, it is ultimately one substance with the water and cannot be grasped. So too with the realm of noble wisdom of self-realization. Although one must directly realize it in order to understand it fully, it is ultimately inherently complete. From the outset, there is neither a cycle of rebirth to leave nor a separate noble realm to enter.
【尔时世尊欲重宣此义，而说偈言：	[At that time, the World-Honored One, wishing to restate this meaning, spoke these verses:
采集业为识。不采集为智。观察一切法。通达无所有。逮得自在力。是则名为慧。缚境界为心。觉想生为智。无所有及胜。慧则从是生。】	Gathering karma is consciousness. Not gathering is wisdom. Observe all dharmas. Thoroughly comprehend their lack of anything. Attain the

	power of mastery. This is called wisdom. Being bound by realms is mind. Awakening to the arising of thoughts is wisdom. From the absence of anything and from the supreme, wisdom arises.]
“采”，采取之意，指六根对六尘起念攀缘。	“Gathering” means taking up; it refers to the six sense faculties giving rise to thoughts and grasping after the six sense objects.
“集”，积集，招集。	“Collecting” means accumulating and assembling.
执实诸根，攀缘外尘，广事采取而生成善恶业相，招至生死受报，这是识。根尘绝待，无可执取，是智。正智观察一切诸法，毕竟无所有。“以无所得故”，而得大自在解脱，所谓“饭千亿三世诸佛，不如饭一无念、无住、无修、无证之者”。这是智慧。	To regard the sense faculties as real, grasp after external objects, engage extensively in taking and gathering, thereby producing the characteristics of wholesome and unwholesome karma and bringing about karmic retribution in birth and death—this is consciousness. When faculties and objects are free from relative opposition and there is nothing to grasp, that is wisdom. True wisdom observes all dharmas and finds them ultimately devoid of anything. “Because nothing is attained,” one gains great freedom and liberation. As it is said, “Feeding a hundred billion Buddhas of the three times is not as good as feeding one who is without thought, without abiding, without cultivation, and without realization.” This is wisdom.
认种种内根、外尘为实，被其所困而不得出离，就是缚。缚是识；觉悟一切内根、外尘皆为妄想，毕竟无生。本来无缚，本来解脱，这是智。	To take the various inner faculties and external objects as real, and to be trapped by them without being able to escape, is bondage. Bondage is consciousness. To awaken to the fact that all inner faculties and external objects are deluded thoughts and are ultimately unborn—this is wisdom. Originally there is no bondage; originally there is liberation.
如来依识而说智，假如没有分别妄识，那么智也不可立，所以“无所有”是最为究竟之义。一切智慧，皆由此“无所有”而生。	The Tathāgata speaks of wisdom in reliance on consciousness. If there were no discriminating deluded consciousness, wisdom too could not be posited. Therefore, “the absence of anything” is the most ultimate meaning. All wisdom arises from this “absence of anything.”
【心、意及与识。远离思惟想。得无思想法。佛子非声闻。寂静胜进忍。如来清净智。生于善胜义。所行悉远离。】	[Mind, mentation, and consciousness, far removed from thought and ideation, attain the dharma free from thought. The Buddha’s children are not śrāvakas. The forbearance of tranquil supreme advancement, the Tathāgata’s pure wisdom, arises

	from the supreme meaning of goodness. All practices are entirely relinquished.]
“忍”，安忍，安住于法义而不动摇。	“Forbearance” means patient acceptance: abiding in the meaning of dharma without wavering.
“寂静胜进忍”：“寂静忍”，即寂灭忍。《仁王经》上说五种忍：伏忍、信忍、顺忍、无生忍、寂灭忍。寂灭之忍，唯十地、等觉、及佛，诸惑断尽，清净无为，湛然寂灭，寂灭亦不住，是为寂灭胜进忍。	“The forbearance of tranquil supreme advancement”: “tranquil forbearance” is the forbearance of cessation. The Sūtra of the Benevolent Kings speaks of five kinds of forbearance: subduing forbearance, faith forbearance, compliant forbearance, forbearance of the unborn, and forbearance of cessation. The forbearance of cessation belongs only to those on the ten bhūmis, those of equal enlightenment, and Buddhas. Their afflictions have all been cut off; they are pure and unconditioned, profoundly still in cessation, and do not abide even in cessation. This is the forbearance of the supreme advancement of cessation.
远离思维分别妄想，远离八识度量，而得不思议法，这是佛子行相，这不是声闻所能了达的。安住寂静法忍，是如来清净智慧。如来清净智慧从善胜第一义而生。善胜第一义处，廓然无善恶，善既不存，一切凡、圣诸行悉皆远离，是为自在大行。	To be free from the deluded thoughts of reflection, discrimination, and ideation, and free from the measurements of the eight consciousnesses, thereby attaining the inconceivable dharma—this is the mode of practice of the Buddha’s children, not something śrāvakas can understand. To abide in the tranquil forbearance of dharma is the Tathāgata’s pure wisdom. The Tathāgata’s pure wisdom arises from the supreme ultimate meaning of goodness. In the realm of this supreme ultimate meaning, there is vast openness without good or evil. Once goodness itself does not remain, all the practices of ordinary beings and sages alike are entirely relinquished. This is the great practice of freedom.
【我有三种智。圣开发真实。于彼想思惟。悉摄受诸性。二乘不相应。智离诸所有。计著于自性。从诸声闻生。超度诸心量。如来智清净。】	[I have three kinds of wisdom. The noble ones disclose the true reality. In relation to their thoughts and reflections, they embrace all dispositions. The two vehicles do not accord with this. Wisdom is free from all things. They discriminate and cling to self-nature, and from the śrāvakas they arise. Transcending all measures of mind, the Tathāgata’s wisdom is pure.]
此如来清净智是自觉圣智显发的真实量，又分三种用：知生灭、知自共相、知不生不灭。凡夫等受缚于种种妄	This pure wisdom of the Tathāgata is the true measure disclosed by the noble wisdom of self-

想不得出离，而沉沦生死苦海。如来则能以三种智行，随众生心量说法，摄受诸类根性一一得解脱。	realization. It has three functions: knowing arising and ceasing, knowing common and distinct characteristics, and knowing neither arising nor ceasing. Ordinary people and others are bound by various deluded thoughts, unable to escape, and so sink into the bitter ocean of birth and death. The Tathāgata, however, can employ these three kinds of wisdom to teach the Dharma in accordance with sentient beings' capacities, embracing every kind of disposition so that each attains liberation.
而小乘行者，不能洞达一切无所有之出世间上上智，所以不能相应。他们在诸法自性上分别计著，认为实有世间可离，所以成为声闻、缘觉。如来智慧则不然，如来究竟了达自性本不生灭，本无出入，远超一切妄想度量，是为如来清净智慧。	Practitioners of the Lesser Vehicle cannot thoroughly comprehend the supreme supramundane wisdom that all things are devoid of anything, and therefore cannot accord with it. They discriminate and cling to the self-nature of dharmas, believing that there is truly a world from which one may depart; thus they become śrāvakas and pratyekabuddhas. The Tathāgata's wisdom is not so. The Tathāgata ultimately understands that self-nature neither arises nor ceases, and that there is originally neither exit nor entry. It far transcends all the measures of deluded thought. This is the Tathāgata's pure wisdom.
本门概要：	Summary of This Section:
本门关键词：“语”、“义”、“识”、“智”。言语妄想因缘和合而成世俗通用的语言，离开言说妄想是圣谛之义。佛涅　前也告诫说，大众应遵循四依法，其中一依就是依义不依语。而真义无义，所以在楞伽经，佛更连义也遣除：语、义都不可得。如果执著语或错认实有义，是愚夫妄想，非圣贤智慧。	The key terms of this section are “language,” “meaning,” “consciousness,” and “wisdom.” Language is conventionally shared speech formed through the conjunction of verbal delusion and causes and conditions; the meaning of the noble truth is free from verbal expression and deluded thought. Before entering nirvāṇa, the Buddha also instructed the assembly to follow the Four Reliances, one of which is to rely on meaning rather than words. Yet true meaning is no meaning. Therefore, in the Laṅkāvatāra Sūtra, the Buddha goes further and relinquishes even meaning: neither language nor meaning can be obtained. To cling to language or mistakenly regard meaning as truly existent is the deluded thought of foolish ordinary people, not the wisdom of sages.
接着佛又引申而说，分别拣择是识，无分别的平等是智。依智不依识是如来善胜清净行。	The Buddha then further explains that discrimination and selection are consciousness, while nondiscriminating equality is wisdom. To rely

	on wisdom rather than consciousness is the Tathāgata's wholesome, supreme, and pure practice.
弥勒菩萨也是这样颂如来清净智的：“分别是识，无分别是智。依识染，依智净。染有生死，净无诸佛。	Maitreya Bodhisattva likewise praises the Tathāgata's pure wisdom in this verse: “Discrimination is consciousness; nondiscrimination is wisdom. Relying on consciousness is defilement; relying on wisdom is purity. Defilement entails birth and death; purity is without all Buddhas.”

二七、迷执解脱

27. Deluded Attachment and Liberation

【复次大慧，外道有九种转变论。外道转变见生。所谓形处转变、相转变、因转变、成转变、见转变、性转变、缘分明转变、所作分明转变、事转变。大慧，是名九种转变见。】	[Furthermore, Mahāmati, non-Buddhist paths hold nine theories of transformation. From their views of transformation arise birth and nonbirth. These are: transformation of form and location, transformation of appearance, transformation of causes, transformation of formation, transformation of views, transformation of nature, transformation in which conditions manifest distinctly, transformation in which what is produced manifests distinctly, and transformation of affairs. Mahāmati, these are called the nine views of transformation.]
佛告诉大慧，外道有九种“转变”的理论，以解释世间万物发展变化的依据：	The Buddha tells Mahāmati that non-Buddhist paths have nine theories of “transformation,” by which they explain the development and change of all things in the world:
“形处转变”——一切变化都只是形态体积发生转变，比如易拉罐被捏扁，铁棒弯曲而成铁环。	“Transformation of form and location”—all change is merely a transformation in shape and size, as when an aluminum can is crushed flat or an iron rod is bent into a ring.
“相转变”——一切诸法的变化，都只是外在相貌发生转变。比如曾经沧海，今日桑田。	“Transformation of appearance”—all changes in the dharmas are merely transformations of outward appearance. For example, what was once a vast sea is now a field of mulberry trees.
“因转变”——万物变化是因为产生事物的根本因各有不同，所以万物变化。比如种瓜得瓜种豆得豆，所结果实之所以不同，是因为所种的种子根本因不同，所以决定了万物各有变化转变。	“Transformation of causes”—the changes of all things occur because their fundamental generating causes differ. For example, melons grow from melon seeds and beans from bean seeds. The fruits

	produced differ because the fundamental causes—the seeds planted—differ; thus it is determined that all things undergo their respective changes and transformations.
“成转变”——在其他楞伽版本也叫“相应转变”或者“理转变”，就是万法根据固成的规律理论而运转变化。也即俗语所说“万变不离其宗”，一切的转变变化都和固有规律理论相对应，依据规律理论而变化，所以叫成转变。	“Transformation of formation”—in other versions of the Laṅkāvatāra, this is also called “corresponding transformation” or “transformation of principle.” It means that the myriad dharmas operate and change according to fixed laws and principles. This is what the common saying means by “Though changes may be myriad, they never depart from their source”: all transformations correspond to inherent laws and principles and occur in accordance with them; hence this is called transformation of formation.
比如，因为万有引力定律，月球对地球海水形成吸引力，所以随着地球的自转会导致地球上的海水潮涨潮落，朝夕变化。	For example, because of the law of gravitation, the moon exerts an attraction on the earth’s seawater; thus, as the earth rotates, its seawater rises and falls in tides, changing from morning to evening.
“见转变”——认为精神世界能够主导物质世界的转变。比如运用意念而使勺子变弯；深入枯寂禅定，便认为世界不复存在等。	“Transformation of views”—the belief that the mental world can govern transformations in the material world. For example, one may use thought to bend a spoon, or enter a deeply withered and quiescent meditative absorption and then believe that the world no longer exists.
“性转变”——认为一切诸法的变化根本原因在于内在性质发生了变化。比如核裂变，由于内部的铀原子变成氦原子，就会导致向外释放大量的能量而突然爆发剧烈爆炸。	“Transformation of nature”—the belief that the fundamental cause of changes in all dharmas lies in changes in their inherent nature. For example, in nuclear fission, when uranium atoms within become helium atoms, vast amounts of energy are released outward, suddenly producing a violent explosion.
“缘分明转变”——“分明”就是显现，显而易见的意思，“缘分明转变”就是令其显现的缘各有不同，所以万物各自显现出不同变化。比如同为湖水，寒冷地方则显现成冰；炎热地带则显现常年清澈流动。	“Transformation in which conditions manifest distinctly”—“distinctly” means to appear or become evident. This means that the conditions which cause things to appear differ, and therefore all things each display different transformations. For example, water in a lake may appear as ice in a cold region, while in a hot region it appears clear and flowing throughout the year.
“所作分明转变”——所造作的方法改变了，造作后所显现的万物状态就会发生转变。比如同一块金，锤凿之	“Transformation in which what is produced manifests distinctly”—when the methods of

可成金器，融热之可成金水。	fabrication change, the states manifested by the things produced also change. For example, the same piece of gold can be hammered and chiseled into a gold vessel, or melted by heat into liquid gold.
“事转变”——所造一切世事的因、缘、果，无不在无常转变。如古希腊哲学家赫拉克利特提出：“人不能两次踏入同一条河流”，就是强调一切诸事，无一不是变化。	“Transformation of affairs”—the causes, conditions, and results of all worldly affairs that are produced are all subject to impermanent transformation. The ancient Greek philosopher Heraclitus said, “No one can step into the same river twice,” emphasizing that every affair is changing.
外道由于不了万法唯心所现，妄计有无，起种种的分别执著，所以有九种的事物转变理论。佛在此先告诉大慧，外道有哪九种转变理论，下面就是详细的破斥。	Because non-Buddhist paths do not understand that all phenomena are manifested by mind alone, they falsely conceive existence and nonexistence and give rise to various discriminations and attachments. Thus they develop nine theories of the transformation of things. Here, the Buddha first tells Mahāmati what these nine theories are; below, he refutes them in detail.
【一切外道，因是起有无生转变论。云何形处转变？谓形处异见。譬如金变作诸器物，则有种种形处显现，非金性变，一切性变亦复如是。或有外道作如是妄想……乃至事变妄想。彼非如非异，妄想故。 】	[All non-Buddhist paths, on account of this, give rise to theories of transformation involving the birth of existence and nonexistence. What is transformation of form and location? It is the view that form and location differ. For example, when gold is transformed into various vessels, various forms and locations appear, but the nature of gold does not change. The transformation of all natures is likewise. Or some non-Buddhist paths give rise to such false imaginings … up to the false imagining of transformation of affairs. These are neither the same nor different, but are false imaginings.]
大慧，一切外道错误地认为万法不是实有就是实无，因此产生了九种转变理论。什么是形处转变理论呢？即，执著事物的形态变化而产生的转变妄想。	Mahāmati, all non-Buddhist paths mistakenly believe that the myriad dharmas are either truly existent or truly nonexistent; consequently, they produce the nine theories of transformation. What is the theory of transformation of form and location? It is the false imagining of transformation arising from attachment to changes in the forms of things.

比如金子能够做成各种物件，他们认为这些形态不同的物件都是金子的显现，但金子的本质没有变，进而推论出：一切事物的变化都是如此，一切诸法，能造之四大并不改变变，只是所造的色法、形处在迁转变化。	For example, gold can be made into various objects. They believe that these objects, differing in form, are manifestations of gold, while gold's essential nature has not changed. From this they infer that all changes in things are like this: in all dharmas, the four great elements that produce them do not change; only the material dharmas and forms and locations that are produced undergo movement and change.
然而一切诸法，非一非异，并无生灭相可得，更没有什么转变和不转变。外道所认为的转变相，无非是他们自心妄想分别。	Yet all dharmas are neither one nor different, and no characteristics of arising and ceasing can be found in them. Still less are there transformation and nontransformation. The transformations perceived by non-Buddhist paths are nothing but discriminations falsely imagined by their own minds.
【如是一切性转变当知，如乳酪、酒果等熟，外道转变妄想，彼亦无有转变。若有若无，自心现外性非性。大慧，如是凡愚众生，自妄想修习生。大慧，无有法若生若灭，如见梦幻色生。】	[Know that all transformations of nature are like this. When milk becomes curds, or fruit becomes wine, and so forth, these are false imaginings of transformation by non-Buddhist paths; there is in fact no transformation. Whether existent or nonexistent, nature and non-nature external to the manifestations of one's own mind—Mahāmati—arise from the habitual cultivation of false imaginings by ordinary deluded sentient beings. Mahāmati, no dharma either arises or ceases, just as one sees illusory forms arise in a dream.]
“若有若无，自心现外性非性”——此有无分别妄想都是自心的显现，一切外界事物并不真实存在，即：心外无法。	“Whether existent or nonexistent, nature and non-nature external to the manifestations of one's own mind”—these discriminating false imaginings of existence and nonexistence are all manifestations of one's own mind. External things do not truly exist; that is, outside mind there are no dharmas.
“无有法若生若灭，如见梦幻色生”——诸法本无生灭，众生妄见或生或灭，就像梦中见到的幻相一样。	“No dharma either arises or ceases, just as one sees illusory forms arise in a dream”—the dharmas are fundamentally without arising or ceasing. Sentient beings falsely perceive them as arising or ceasing, just as they see illusory appearances in dreams.
当知一切诸法的转变，比如从乳制酪、从果酿酒等，都是外道执著有、无而妄想出来的转变，其实并没有一样事物发生了转变。一切诸法，都是自心显现，实无自性	Know that the transformations of all dharmas, such as making curds from milk or brewing wine from fruit, are transformations falsely imagined by non-

可得，所以并不存在转变和不转变。大慧，这些转变的妄见，是由于凡愚众生不断妄想分别而产生的。	Buddhist paths through their attachment to existence and nonexistence. In fact, not a single thing undergoes transformation. All dharmas are manifestations of one's own mind and have no inherent nature that can be found; thus neither transformation nor nontransformation exists. Mahāmati, these mistaken views of transformation arise because ordinary deluded sentient beings continually engage in false imagination and discrimination.
大慧，本无一法或生或灭。众生所见到的生住异灭现象，就像梦里所见到的幻相一样，虽有事物生成，但是并非是真实的。	Mahāmati, originally, not a single dharma either arises or ceases. The phenomena of arising, abiding, changing, and ceasing seen by sentient beings are like the illusory appearances seen in dreams: though things appear to arise, they are not real.
【尔时世尊欲重宣此义，而说偈言：形处时转变，四大种诸根，中阴渐次生，妄想非明智。】	[Then the World-Honored One, wishing to restate this meaning, spoke in verse: Forms, locations, and times transform; the four great elements and the sense faculties, and the intermediate state gradually arise—all are false imaginings, not the insight of wisdom.]
世尊欲重宣此义，而说偈言：世间一切诸法的所谓转变，包括地水火风四大积聚，五阴和合，以及中阴渐次生起等现象，都是妄想分别，而非智慧所见。	Wishing to restate this meaning, the World-Honored One spoke in verse: the so-called transformations of all worldly dharmas—including the aggregation of the four great elements of earth, water, fire, and wind; the combination of the five aggregates; and the gradual arising of the intermediate state—are all discriminations of false imagination, not what wisdom perceives.
【最胜于缘起，非如彼妄想。然世间缘起，如　阎婆城。】	[The supreme teaching is dependent arising, not like their false imaginings. Yet the world's dependent arising is like a city of gandharvas.]
其实这一切诸法的转变，无非是因缘和合，其本质是当体即空的，完全不同于外道所说的种种邪论。外道妄执诸法实有，所以也认为实有转变变化，从而形成诸多的转变邪论。实则世间缘起诸法，就像海市蜃楼的幻相一样，并非实有。	In truth, the transformations of all these dharmas are nothing more than the coming together of causes and conditions; in their very nature, they are empty. They are entirely unlike the various erroneous theories asserted by non-Buddhist paths. Non-Buddhist paths falsely cling to dharmas as truly existent and therefore also consider transformation and change to be truly existent, thereby forming numerous erroneous theories of transformation. In reality, worldly dharmas arising

	from conditions are like the illusory appearance of a mirage and are not truly existent.
【尔时大慧菩萨复白佛言：世尊，惟愿为说一切法相续义解脱义。	[Then Mahāmati Bodhisattva again addressed the Buddha: “World-Honored One, may you explain for us the meaning of the continuity and liberation of all dharmas.”
若善分别一切法相续不相续相，我及诸菩萨，善解一切相续巧方便，不堕如所说义计著相续，善于一切诸法相续不相续相，及离言说文字妄想觉，游行一切诸佛刹土，无量大众，力自在通，总持之印，种种变化，光明照耀觉慧，	“If I and the bodhisattvas can clearly distinguish the characteristics of continuity and noncontinuity in all dharmas, we will understand the skillful means of all continuity, without falling into attachment to continuity through construing meaning according to what has been said. We will become adept in the characteristics of the continuity and noncontinuity of all dharmas; free ourselves from false imaginings based on speech and letters; travel throughout all Buddha-lands; assemble with innumerable multitudes; attain mastery of spiritual powers; receive the seal of dhāraṇī; manifest various transformations; radiate illuminating awakened wisdom;”
善入十无尽句，无方便行，犹如日月摩尼四大，于一切地离自妄想相见，见一切法如幻梦等，入佛地身，于一切众生界，随其所应而为说法而引导之，悉令安住一切诸法如幻梦等，离有无品及生灭妄想异言说义，其身转胜。】	“skillfully enter the ten inexhaustible phrases; undertake practices without contrivance; and, like the sun, moon, wish-fulfilling jewel, and four great elements, be free on every bodhisattva ground from the views of characteristics created by our own false imaginings. Seeing all dharmas as like illusions and dreams, we will enter the Buddha-ground and attain the Buddha-body. In all realms of sentient beings, we will teach the Dharma and guide them according to what is appropriate, causing them all to abide in all dharmas as like illusions and dreams; to be free from the false imaginings of the categories of existence and nonexistence, and of arising and ceasing, as well as from meanings of speech that differ from these; and to transform their bodies into increasingly sublime ones.”]
“力自在通”——神通自在。	“Mastery of spiritual powers” means freedom in the exercise of spiritual powers.
“总持之印”——总持，总一切法，持无量义，即佛心印。	“The seal of dhāraṇī”: dhāraṇī gathers all dharmas and retains immeasurable meanings; it is the Buddha’s mind-seal.

大慧菩萨又说：世尊，希望您能为我们解说一切诸法相续的道理，以及如何能从相续中解脱出来。	Mahāmati Bodhisattva then said: “World-Honored One, I hope that you will explain to us the principle of the continuity of all dharmas, as well as how one may be liberated from continuity.”
如果我和诸菩萨能善巧分别一切事物的相续和不相续相，就可以善巧方便地了别一切相续，不会堕入上面所说的执着相续；就能通达一切诸法之相续和不相续相，以及远离文字言说和妄计分别；还能出入往来一切诸佛刹土，与无	If the bodhisattvas and I can skillfully distinguish the characteristics of continuity and noncontinuity in all things, we can discern all continuity through skillful means and will not fall into the attachment to continuity described above. We will understand the characteristics of continuity and noncontinuity in all dharmas, become free from words, speech, and false discriminations, travel throughout all Buddha-lands, and assemble with innumerable multitudes.
量大众聚会，得神通自在和总持之印；能起种种变化，光明遍照，得自觉胜慧；能善巧奉行无尽愿行，起无作意之方便诸行，犹如日月不住空、摩尼随色而现而无自性、四大周遍而无妨碍一样，在一切菩萨地都都远离自心妄想和	We will attain mastery of spiritual powers and the seal of dhāraṇī; manifest various transformations; radiate light everywhere; and attain the supreme wisdom of self-awakening. We will skillfully carry out inexhaustible vows and practices and undertake the various skillful practices of noncontrivance. Like the sun and moon, which do not abide in space; the wish-fulfilling jewel, which manifests according to colors yet has no inherent nature; and the four great elements, which pervade without obstruction, we will be free, on every bodhisattva ground, from the views of characteristics and from the false imaginings of our own minds.
执相之见；善能观察一切法都虚幻不实如梦幻、阳焰等；能入佛地得佛身，而在一切众生界随其所应而为说法，引导众生入实相，使得众生明白一切法如幻，无住而住，使他们远离有无二边邪见和生灭妄想，远离与实相相异的言说，令他们转为胜妙如来身。	We will skillfully contemplate all dharmas as unreal and illusory, like dreams and shimmering heat; enter the Buddha-ground and attain the Buddha-body; and teach the Dharma to and guide sentient beings in all realms according to what is appropriate. We will lead sentient beings into true reality, enabling them to understand that all dharmas are like illusions and to abide without abiding. We will cause them to be free from the erroneous views of the two extremes of existence and nonexistence, from false imaginings of arising and ceasing, and from words that differ from true reality, so that they may transform into the sublime body of the Tathāgata.

这是大慧祈请佛为说种种相续相之实义。	This is Mahāmati’s request that the Buddha explain the true meaning of the various characteristics of continuity.
“相续”是指因果次第周而复始，从不断绝。据谈锡永版本记载，经文原来的梵文为samdhyasamdhi，其字根samdhi有二义，一为连结，一为介於明暗之间。由前者，魏及刘宋译即译为“相续”；由後者，唐译为“深密”。而本经文为samdhya-samdhi，也可以理解是“深密计着”的意思。	“Continuity” refers to the cyclical and unceasing sequence of cause and effect. According to the version by Tam Shek-wing, the original Sanskrit of the scripture is samdhyasamdhi. Its root, samdhi, has two meanings: one is “connection,” and the other is “between light and darkness.” From the former, the Northern Wei and Liu Song translations rendered it as “continuity”; from the latter, the Tang translation rendered it as “profoundly secret.” The term in this scripture, however, is samdhya-samdhi, which may also be understood to mean “profoundly secret attachment.”
【佛告大慧：善哉善哉，谛听谛听，善思念之，当为汝说。大慧白佛言：唯然受教。	[The Buddha said to Mahāmati: “Excellent, excellent. Listen carefully, listen carefully, and reflect well upon it. I shall explain it for you.” Mahāmati addressed the Buddha: “Yes, World-Honored One. I respectfully receive your instruction.”]
佛告大慧：无量一切诸法如所说义计著相续，所谓相计著相续，缘计著相续，性非性计著相续，生不生妄想计著相续，灭不灭妄想计著相续，乘非乘妄想计著相续，有为无为妄想计著相续，地地自相妄想计著相续，自妄想无间妄想计著相续，有无品外道依妄想计著相续，三乘一乘无间妄想计著相续。】	The Buddha told Mahāmati: “The innumerable dharmas all involve the continuation of attachment based on meanings as spoken of: the continuation of attachment to appearances; the continuation of attachment to objects of conditioning; the continuation of attachment to existence and nonexistence of intrinsic nature; the continuation of deluded attachment to arising and non-arising; the continuation of deluded attachment to cessation and non-cessation; the continuation of deluded attachment to vehicles and non-vehicles; the continuation of deluded attachment to the conditioned and the unconditioned; the continuation of deluded attachment to the particular characteristics of each bhūmi; the continuation of uninterrupted deluded attachment to one’s own thoughts; the continuation of deluded attachment, relied upon by non-Buddhists, to the categories of existence and nonexistence; and the continuation of uninterrupted deluded attachment to the three vehicles and the one vehicle.”

“相计著相续”——对一切相（包括五阴相、圣智相）的没有间断的分别执着；	“The continuation of attachment to appearances” refers to uninterrupted discriminating attachment to all appearances, including the appearances of the five aggregates and of noble wisdom.
“缘计著相续”——对所缘的事物没有间断的分别执著；	“The continuation of attachment to objects of conditioning” refers to uninterrupted discriminating attachment to the things one takes as objects.
“性非性计著相续”——对事物的有无，没有间断的加以分别计着；	“The continuation of attachment to existence and nonexistence of intrinsic nature” refers to uninterrupted discriminating attachment to whether things exist or do not exist.
“生不生妄想计著相续”——对生和不生，没有间断的分别执著；	“The continuation of deluded attachment to arising and non-arising” refers to uninterrupted discriminating attachment to arising and non-arising.
“灭不灭妄想计著相续”——对灭和不灭，没有间断的分别执著；	“The continuation of deluded attachment to cessation and non-cessation” refers to uninterrupted discriminating attachment to cessation and non-cessation.
“乘非乘妄想计著相续”——对于是否是佛法或者外道的没有间断的分别执著；	“The continuation of deluded attachment to vehicles and non-vehicles” refers to uninterrupted discriminating attachment to whether something is Buddhadharma or a non-Buddhist path.
“有为无为妄想计著相续”——对有为和无为的没有间断的分别执著；	“The continuation of deluded attachment to the conditioned and the unconditioned” refers to uninterrupted discriminating attachment to the conditioned and the unconditioned.
“地地自相妄想计著相续”——对各个菩萨地境界的没有间断的分别执著；	“The continuation of deluded attachment to the particular characteristics of each bhūmi” refers to uninterrupted discriminating attachment to the states of each bodhisattva bhūmi.
“自妄想无间妄想计著相续”——对自心分别妄想的没有间断的分别执著；	“The continuation of uninterrupted deluded attachment to one’s own thoughts” refers to uninterrupted discriminating attachment to the mind’s own deluded conceptualizations.
“有无品外道依妄想计著相续”——对外道所依的有无二边之见的不间断的分别执著；	“The continuation of deluded attachment, relied upon by non-Buddhists, to the categories of existence and nonexistence” refers to uninterrupted discriminating attachment to the

	views of the two extremes of existence and nonexistence on which non-Buddhists rely.
“三乘一乘无间妄想计著相续”——对佛法是三乘渐法还是一乘顿法的不间断的分别执著。	“The continuation of uninterrupted deluded attachment to the three vehicles and the one vehicle” refers to uninterrupted discriminating attachment to whether Buddhadharma is the gradual teaching of the three vehicles or the sudden teaching of the one vehicle.
佛告大慧：世出世间一切事物，如你所说，都是由于妄计执着才产生相续的现象。如相计著相续、缘计著相续、性非性计著相续等等。	The Buddha told Mahāmati: “All worldly and supramundane phenomena, as you have said, display continuity because of deluded conceptual attachment. Such are the continuation of attachment to appearances, the continuation of attachment to objects of conditioning, the continuation of attachment to existence and nonexistence of intrinsic nature, and so forth.”
【复次，大慧，此及余，凡愚众生，自妄想相续。以此相续故，凡愚妄想如蚕作茧，以妄想丝自缠缠他，有无有相续相计著。】	“Furthermore, Mahāmati, these and the rest arise from the continuity of the deluded thoughts of ordinary foolish beings. Because of this continuity, the deluded thoughts of ordinary foolish beings are like silkworms spinning cocoons: with the threads of deluded thought, they bind themselves and bind others, attaching to the continuing appearances of existence and nonexistence.”
开示了以上十一种相续之后，佛指出，这种种计著相续之相，都是凡愚众生不断的妄想分别的结果。由于妄想相续不断，凡愚众生才如同春蚕作茧一般，以妄想之丝缠缚自己和他人，从而相续不断地计著分别有与无等。	Having explained the above eleven kinds of continuity, the Buddha points out that these various appearances of continuing attachment are all the result of the ceaseless deluded discrimination of ordinary foolish beings. Because deluded thoughts continue without interruption, ordinary foolish beings, like spring silkworms spinning cocoons, use the threads of deluded thought to bind themselves and others, thereby continuously attaching and discriminating between existence and nonexistence.
【复次，大慧，彼中亦无相续及不相续相。见一切法寂静，妄想不生故，菩萨摩诃萨见一切法寂静。复次，大慧，觉外性非性，自心现相无所有，随顺观察自心现量，有无一切性无相，见相续寂静故，于一切法无相续不相续相。】	“Furthermore, Mahāmati, within this there are no appearances of continuity or non-continuity. Because they see all dharmas as quiescent and deluded thoughts do not arise, bodhisattva mahāsattvas see all dharmas as quiescent. Furthermore, Mahāmati, they awaken to the fact that external existence and nonexistence are merely appearances manifested by their own

	minds and are nonexistent. In accordance with their observation of what is manifested by their own minds, they see that all natures of existence and nonexistence are without appearance. Seeing the quiescence of continuity, they find in all dharmas no appearances of continuity or non-continuity.”
然而大慧，这其中并不是真正存在相续和不相续相。诸菩萨摩诃萨明了一切事物本来寂静，本无生灭来去，故并无妄想可生起。他们见一切诸法本来寂静，本无来去生灭，妄想也是如此，也不可得。	Yet, Mahāmati, there are in fact no real appearances of continuity or non-continuity here. Bodhisattva mahāsattvas understand that all things are originally quiescent, without arising, ceasing, coming, or going; thus no deluded thought can arise. They see that all dharmas are originally quiescent, without coming, going, arising, or ceasing. Deluded thoughts are likewise so and cannot be obtained.
再者，大慧，当知心外无法，一切唯是自心所现，都没有实质的自性；一切诸法当体空寂，并非实有性相。若随其因缘，至心观察自心所现的一切诸法，就会发现，一切诸法实无自性相；一切相续，本来寂静。	Furthermore, Mahāmati, know that there is no dharma outside the mind: all is manifested by one’s own mind and has no substantial intrinsic nature. All dharmas are empty and quiescent in themselves; they do not possess truly existent characteristics of intrinsic nature. If, in accordance with causes and conditions, one sincerely observes all dharmas manifested by one’s own mind, one discovers that all dharmas truly lack characteristics of intrinsic nature and that all continuity is originally quiescent.
所以一切诸法，并不存在相续或者不相续之相。	Therefore, in all dharmas there are no appearances of either continuity or non-continuity.
【复次，大慧，彼中无有若缚若解。余堕不如实觉知，有缚有解。所以者何？谓于一切法有无有，无众生可得故。】	“Furthermore, Mahāmati, within this there is neither bondage nor liberation. Others fall into knowledge that is not in accordance with reality and therefore posit bondage and liberation. Why is this so? It is because, among all dharmas, neither existence nor nonexistence obtains, and no sentient being can be found.”

佛告大慧，这其中也没有束缚与解脱。愚痴众生不能如实了知诸法实相，所以才误以为有缚有解。而一切法及众生尚不可得，遑论束缚与解脱！	The Buddha told Mahāmati: “Here there is likewise neither bondage nor liberation. Deluded sentient beings fail to know the true characteristics of dharmas as they are, and thus mistakenly believe there to be bondage and liberation. Yet if neither dharmas nor sentient beings can be obtained, how much less can bondage and liberation!”
如道信禅师来礼三祖僧璨：“愿和尚慈悲，乞与解脱法门。”三祖曰：“谁缚汝？”信曰：“无人缚。”祖曰：“何更求解脱乎？”信于言下大悟。	When Chan Master Daoxin came to pay homage to the Third Patriarch, Sengcan, he said, “I pray that the Venerable Monk will show compassion and grant me the dharma gate of liberation.” The Third Patriarch said, “Who binds you?” Daoxin replied, “No one binds me.” The Patriarch said, “Why, then, do you seek liberation?” At these words, Daoxin awakened greatly.
故从上诸祖与诸佛同一鼻孔出气，只为汝解粘去缚，更不将一法与人，何以故？谓无法可得故！达摩有云：“佛是无业人，无因果，但有少法可得，尽是谤佛，凭何得成。但有住著一心、一能、一解、一见，佛都不许。”是为此也。	Thus all the patriarchs since ancient times and all Buddhas breathe through the same nostril. They seek only to free you from clinging and remove your bonds; they do not give people a single dharma. Why? Because no dharma can be obtained. Bodhidharma said: “A Buddha is one without karma, without cause and effect. If even the slightest dharma can be obtained, it is all slander of the Buddha; on what basis could one attain Buddhahood? If one abides in a single mind, a single capacity, a single understanding, or a single view, the Buddha does not permit it.” This is what is meant.
那么，为什么愚痴凡夫会执着认为实有缠缚解脱呢？接着看下文：	Why, then, do deluded ordinary people cling to the belief that bondage and liberation truly exist? Let us look at the following passage.
【复次，大慧，愚夫有三相续，谓贪恚痴，及爱未来有、喜爱俱，以此相续故，有趣相续。彼相续者续五趣。大慧，相续断者，无有相续不相续相。复次，大慧，三和合缘作方便计著，识相续无间生。方便计著则有相续。三和合缘识断，见三解脱，一切相续不生。】	“Furthermore, Mahāmati, foolish people have three continuities: greed, anger, and ignorance; craving for future existence; and the simultaneous arising of delight and attachment. Because of these continuities, there is continuity of destinies. That continuity continues through the five destinies. Mahāmati, when continuity is cut off, there are no appearances of continuity or non-continuity. Furthermore, Mahāmati, when the conditions of threefold conjunction are conceptually grasped as expedient means, the continuity of consciousness arises without interruption. Such conceptual

	attachment to expedient means produces continuity. When the consciousness arising from the conditions of threefold conjunction ceases, one sees the three liberations, and all continuity does not arise.”
“爱未来有”——心取未来所证之法。	“Craving for future existence” means mentally grasping at dharmas one hopes to realize in the future.
“喜爱俱”——爱憎等情绪俱生，“情生则智隔”，有情众生从此生起，而成轮回。	“The simultaneous arising of delight and attachment” means that emotions such as love and hate arise together. “When emotion arises, wisdom is obstructed”; sentient beings arise from this, and saṃsāra follows.
佛告大慧，愚夫有三种相续，为贪、恚、痴。由贪恚痴而引发对未来之期盼，也即“爱未来有”，从而喜爱俱生，而致六道轮回相续不断。	The Buddha told Mahāmati that foolish people have three kinds of continuity: greed, anger, and ignorance. Greed, anger, and ignorance give rise to expectations for the future—that is, “craving for future existence.” Delight and attachment then arise together, causing the cycle of rebirth in the six realms to continue without interruption.
那么，怎样能断离相续呢？即，如实了知诸相续之相皆为虚妄，本无相续相可断，此假名为断相续，所以，“相续断者，无有相续不相续相。”	How, then, can continuity be cut off? By truly knowing that the appearances of all continuities are false and that there is originally no appearance of continuity to be cut off. This is provisionally called cutting off continuity. Therefore, “when continuity is cut off, there are no appearances of continuity or non-continuity.”
大慧，愚夫以贪嗔痴三种相续为根本因，不断的分别执着，相互交参，因缘际会，所以诸识就相续不间断地生起了。是牢固的妄想执著习惯，才有了相续之相。	Mahāmati, foolish people take the three continuities of greed, anger, and ignorance as their fundamental cause. They continually discriminate and cling; these interweave and converge through causes and conditions, so the various consciousnesses arise in uninterrupted continuity. It is only because of firmly ingrained habits of deluded conceptual attachment that appearances of continuity arise.
如果三种相续和合缘所产生的“识”断了，也就是牢固的妄想执着习惯打破了，就是与三解脱相应，就会洞见，一切相续之相本不曾生，根本无从得生。是则名为“一切相续不生”。这是佛又详细的告知大慧，如何才能断“相续”。	If the “consciousness” produced by the conjunctive conditions of the three continuities ceases—that is, if firmly ingrained habits of deluded conceptual attachment are broken—one accords with the three liberations and sees clearly that all appearances of continuity have never arisen and

	have no basis on which to arise. This is called “all continuity does not arise.” Here the Buddha further explains to Mahāmati how continuity may be cut off.
以上就是佛对大慧关于相续问题的回答：愚夫有十一种相续计著，所以见世间有九种转变，而生诸多谬见。实则一切诸法并无自性，更无相续与不相续，一切相续，本不曾生。	This is the Buddha’s answer to Mahāmati concerning continuity: foolish people have eleven kinds of continuing attachment and therefore see nine kinds of transformation in the world, giving rise to many erroneous views. In truth, all dharmas lack intrinsic nature; still less are there continuity or non-continuity. All continuity has never arisen.
【尔时世尊欲重宣此义。而说偈言：不真实妄想，是说相续相，若知彼真实，相续网则断。于诸性无知，随言说摄受，譬如彼蚕虫，结网而自缠。愚夫妄想缚，相续不观察。】	At that time, the World-Honored One wished to restate this meaning and spoke these verses: “Unreal deluded thoughts are what are called the appearances of continuity. If one knows their reality, the net of continuity is cut off. Ignorant of the various natures, one is carried along by verbal expression; like the silkworm, one spins a web and binds oneself. Foolish people are bound by deluded thoughts and do not examine continuity.”
这时佛以偈颂的形式总结：所说种种的相续相，其实是众生不真实的妄想而已。如果能如实了知诸法实相，则此种种虚妄之相续自然断离。	At this point, the Buddha summarizes in verse: the various appearances of continuity spoken of are merely the unreal deluded thoughts of sentient beings. If one can truly know the real characteristics of dharmas, these various false continuities will naturally cease.
愚夫不懂得诸法真实，随言说而取着。这就像蚕蛹作茧自缚一样。愚夫被自己的妄想执着所缠缚，而不能如实观察种种相续如幻。实则一切相续本不曾生，实无相续或不相续之相。	Foolish people do not understand the reality of dharmas and cling to verbal expressions. This is like a silkworm spinning a cocoon and binding itself. Foolish people are entangled by their own deluded conceptual attachment and cannot truly observe that the various continuities are like illusions. In truth, all continuity has never arisen; there are truly no appearances of continuity or non-continuity.
【大慧复白佛言：如世尊所说，以彼彼妄想，妄想彼彼性。非有彼自性，但妄想自性耳。世尊，若但妄想自性，非性自性相待者，非为世尊如是说：烦恼清净无性过耶？一切法妄想，自性非性故？】	“Mahāmati again addressed the Buddha: ‘As the World-Honored One has said, through various deluded thoughts one imagines the various natures. Those intrinsic natures do not exist; there is only the intrinsic nature of deluded thought. World-Honored One, if there is only the intrinsic nature of deluded thought, and intrinsic nature and non-nature stand in mutual dependence, would this not entail the error of saying that afflictions

	and purity are without intrinsic nature? For all dharmas are deluded thought, because intrinsic nature and non-nature are so.'"
“彼彼”——种种，各种。	“Various” means all kinds and every kind.
“自性非性”——没有自身真实体性，或者说没有客观真实的存在。	“Intrinsic nature and non-nature” means that there is no truly real nature of its own, or, in other words, no objectively real existence.
大慧菩萨又对佛说：就象世尊您所说的，愚夫以种种的妄想心，去分别揣测诸法自性。其实一切诸法实无自性，只是妄想而已。世尊，如果一切法全都是妄想，而实无一切法，那不就是根本没有烦恼、也没有清净？这会不会是落断灭见了呢？因为您说过，一切诸法都是妄想，都无实性嘛。	Bodhisattva Mahāmati again said to the Buddha: “As the World-Honored One has said, foolish people use their various deluded thoughts to discriminate and conjecture about the intrinsic natures of dharmas. In truth, all dharmas lack intrinsic nature; they are merely deluded thoughts. World-Honored One, if all dharmas are entirely deluded thoughts and no dharmas truly exist, does that not mean that there are fundamentally neither afflictions nor purity? Would this not fall into the annihilationist view? For you have said that all dharmas are deluded thoughts and lack real intrinsic nature.”
【佛告大慧：如是如是，如汝所说。大慧，非如愚夫性自性妄想真实，此妄想自性，非有性自性相然。大慧，如圣智有性自性。圣知圣见圣慧眼，如是性自性知。】	“The Buddha told Mahāmati: ‘So it is, so it is, as you have said. Mahāmati, it is not as the foolish imagine—the intrinsic natures of things are not truly existent. This is the intrinsic nature of deluded thought; it is not that intrinsic nature and non-nature are thus. Mahāmati, noble wisdom has its intrinsic nature. Through noble knowledge, noble vision, and the noble wisdom-eye, intrinsic nature and non-nature are known in this way.'"
“圣知圣见圣慧眼”——区别于愚夫妄想认为一切实有的知见，即：佛知、佛见、佛之慧眼。	“Noble knowledge, noble vision, and the noble wisdom-eye” are distinguished from the knowledge and views of foolish people, who deludedly imagine that everything truly exists. They are the Buddha’s knowledge, the Buddha’s vision, and the Buddha’s wisdom-eye.
佛告大慧：是的是的，就是如同你所说。大慧，一切诸法并不是像愚夫妄想的那样真实地存在着，这只是妄想，一切诸法，实无自性可得。但是这样的实相真理，只有如来圣智可以证得，唯以如来的圣知圣见圣慧眼，才能了别这样的真相。	The Buddha told Mahāmati: “Yes, yes, it is as you have said. All dharmas do not truly exist in the manner imagined by foolish people; this is merely deluded thought, and no intrinsic nature of any dharma can be obtained. Yet this truth of reality can be realized only through the Tathāgata’s noble wisdom. Only through the Tathāgata’s noble

	knowledge, noble vision, and noble wisdom-eye can one discern this reality.”
这段佛进一步去除大慧的疑惑，诸法实无自性，但是也不是断灭。了知诸法无实性的这个，不正是佛之妙灵吗！所以诸法无实性，也绝非是断灭。	In this passage, the Buddha further dispels Mahāmati’s doubts. All dharmas truly have no self-nature, yet this is not annihilation. Is not that which realizes the insubstantiality of all dharmas precisely the Buddha’s wondrous numinous awareness? Therefore, the lack of self-nature in all dharmas is by no means annihilation.
【大慧白佛言：若使如圣以圣知圣见圣慧眼，非天眼非肉眼，性自性如是知，非如愚夫妄想。世尊，云何愚夫离是妄想，不觉圣性事故？世尊，彼亦非颠倒，非不颠倒。所以者何？谓不觉圣事性自性故，不见离有无相故。】	[Mahāmati addressed the Buddha: “If the noble ones know, see, and observe with the wisdom-eye of noble knowledge and noble vision—not with the heavenly eye or the fleshly eye—and know suchness and self-nature in this way, rather than as ordinary people do through deluded thought, then, World-Honored One, why do ordinary people, having abandoned such deluded thought, fail to awaken to the matters of noble nature? World-Honored One, would they not then be neither mistaken nor not mistaken? Why is this so? Because they do not awaken to the self-nature of noble matters, they are not free from mistake; and because they do not see appearances apart from being and nonbeing, they are also not mistaken.”]
大慧又接着说：假如圣人以圣知圣见圣慧眼来观察，就能了知究竟真相，而不是用肉眼或天眼、不是像愚夫妄想的方式来了知的话。	Mahāmati continued: “If noble ones observe with the wisdom-eye of noble knowledge and noble vision, they can know the ultimate truth. If this knowledge is not through the fleshly eye or the heavenly eye, and not in the deluded manner of ordinary people—”
那么世尊，为什么愚夫离开了妄想，却不能像圣人一样觉悟究竟真相呢？世尊，那些愚夫不就成了既不是颠倒，也不是不颠倒了吗？为什么呢？因为他们不能觉知圣智自性，所以非不颠倒；因为他们不见一切境界，这时也是离开了有无之相，所以又非颠倒。	“—then, World-Honored One, why can ordinary people not awaken to the ultimate truth as noble ones do after leaving behind deluded thought? World-Honored One, would those ordinary people not become neither mistaken nor not mistaken? Why? Because they cannot awaken to the self-nature of noble wisdom, they are not without error; because they do not perceive any states of experience and are then free from the appearances of being and nonbeing, they are also not mistaken.”
大慧的问题是这样的逻辑：如果佛以圣知圣见圣慧眼来观察，就能觉知圣智之事，那么，愚夫如果不去妄想就应该也能觉知到圣智的真实存在，然而事实却并非如	Mahāmati’s question follows this logic: if the Buddha, observing with noble knowledge, noble vision, and the wisdom-eye of noble knowledge,

此。其实，这是大慧误解了离妄之意。若执“离妄”为实，非但不能离妄，还多了一层“离妄”之妄，那是冷水泡石头，不过又从执有落入到执无里面，而堕断灭了。	can awaken to the matters of noble wisdom, then ordinary people should likewise be able to awaken to the true existence of noble wisdom if they simply cease deluded thought. Yet this is not in fact so. Mahāmati has misunderstood the meaning of leaving delusion behind. If one clings to “leaving delusion” as something real, one not only fails to leave delusion behind but adds a further delusion of “leaving delusion.” It is like soaking a stone in cold water: one has merely fallen from clinging to being into clinging to nonbeing, and thus into annihilation.
【世尊，圣亦不如是见，如事妄想，不以自相境界为境界故。世尊，彼亦性自性相，妄想自性如是现。不说因无因故，谓堕性相见故。异境界，非如彼等，如是无穷过，世尊，不觉性自性相故。】	[“World-Honored One, noble ones do not see in this way, imagining things as they are, because they do not take the realm of their own characteristics as an object. World-Honored One, those characteristics of nature and self-nature also appear in this way through the self-nature of deluded thought. One does not speak of cause or no cause, because that would fall into views of the characteristics of nature. Their realms differ and are not like those of such people. Thus there is the fault of endless regress, World-Honored One, because they do not awaken to the characteristics of nature and self-nature.”]
“事”——圣性事。	“Matter” refers to the matter of noble nature.
“异境界”——另外的，不同的，特别的。	“Different realm” means another, distinct, or special realm.
大慧菩萨说：世尊，圣人并不是这样二边妄想。他们不会认假作真，认自境界为实，要么执着有一边，要么执着无一边。他们知道，圣智等事也是妄想，因为他们并不执着自心所现的境界为实有。“彼亦性自性相，妄想自性如是现”，就是迷惑妄想的本质也是这样，迷惑妄想本质上也是不可得的，也就是，根本没有迷，所以悟是方便说。	Mahāmati Bodhisattva says: “World-Honored One, noble ones do not entertain deluded thoughts of these two extremes. They do not mistake the false for the true or take their own experiential realm as real, clinging either to the extreme of being or to that of nonbeing. They know that such matters as noble wisdom are also deluded thought, because they do not cling to the realms manifested by their own minds as truly existent.” “Those characteristics of nature and self-nature also appear in this way through the self-nature of deluded thought” means that the nature of confused deluded thought is likewise thus: in essence, confused deluded thought is also unobtainable. That is, there was

	fundamentally never any delusion; therefore, awakening is only a provisional expression.
所以世尊不说诸法有因或者无因。因为说有说无，愚夫都会随言说而堕入二边谬见中，要么堕实有之有因生，要么堕实有之无因生的谬见。其余一切事境，也都是这样。	Therefore, the World-Honored One does not say that all dharmas have a cause or lack a cause. For whenever one speaks of being or nonbeing, ordinary people follow the words and fall into erroneous views of the two extremes—either the erroneous view that things arise from a truly existent cause, or the erroneous view that they arise from a truly existent absence of cause. All other matters and states are the same.
世尊所说，只为破除愚夫谬见妄想，然而愚夫却又容易更加妄想攀缘世尊教言为实，从而在二边恶见中来回颠倒，如是而陷入无穷的过失之中。世尊，这都是因为他们不能觉知诸法之真实自相的缘故。	What the World-Honored One teaches is solely intended to eradicate the erroneous views and deluded thoughts of ordinary people. Yet ordinary people readily form still further deluded attachments, taking the World-Honored One's words as real, and thus turn back and forth within the harmful views of the two extremes, falling into endless errors. World-Honored One, this is all because they cannot awaken to the true characteristics of all dharmas.
【世尊，亦非妄想自性因性自性相，彼云何妄想：非妄想，如实知妄想？世尊，妄想异，自性相异。世尊，不相似因，妄想自性相。彼云何各各不妄想，而愚夫不如实知？然为众生离妄想故，说如妄想相不如实有。世尊，何故遮众生有无有见事自性计著，圣智所行境界计著堕有见？说空法非性，而说圣智自性事？】	["World-Honored One, if the self-nature of deluded thought is not the characteristic of the nature of cause and self-nature, how can they imagine that what is not deluded thought can truly know deluded thought? World-Honored One, deluded thought differs from the characteristics of self-nature. World-Honored One, their causes are dissimilar to the characteristics of the self-nature of deluded thought. How can each of them be free of deluded thought, while ordinary people do not know reality as it is? Yet, in order that sentient beings may leave deluded thought behind, it is said that what appears as deluded thought does not truly exist. World-Honored One, why prohibit sentient beings from clinging to the existence or nonexistence of the self-nature of things, while speaking of the realm traversed by noble wisdom in a way that invites clinging to existence? Why say that empty dharmas have no self-nature, yet speak of matters pertaining to the self-nature of noble wisdom?"]

先看第一句：“世尊，亦非妄想自性因性自性相，彼云何妄想：非妄想，如实知妄想？”，我们把字词顺序改一改：“世尊，妄想自性（亦非）因性自性相，彼云何妄想：（若）非妄想，（便会）如实知妄想？”——世尊，圣人	Let us first consider the opening sentence: “World-Honored One, if the self-nature of deluded thought is not the characteristic of the nature of cause and self-nature, how can they imagine that what is not deluded thought can truly know deluded thought?” Reordering the words slightly, it reads: “World-Honored One, the self-nature of deluded thought is not the characteristic of the nature of cause and self-nature. How can they imagine that, if there is no deluded thought, they can truly know deluded thought?” That is: noble ones—
不是用遍计所执的妄想分别而了达圣智自性之事的，诸法究竟自性的真实真相，非关妄想，不是任何妄想分别能够拟议得到的。那么，愚夫又为什么会揣测幻想：假如妄想分别不对，那么我不分别、什么都不想，就能够了达一切幻法的本质呢?	—do not apprehend the matters of the self-nature of noble wisdom, or the true ultimate reality of the self-nature of all dharmas, through the discriminating deluded thought of pervasive discrimination and attachment. It has nothing to do with deluded thought; no discriminating deluded thought can conceive of it. Why, then, do ordinary people speculate and imagine: “If discriminating deluded thought is wrong, then if I do not discriminate and think of nothing, I will be able to apprehend the nature of all illusory dharmas?”
“世尊，妄想异，自性相异。世尊，不相似因，妄想自性相。彼云何各各不妄想，而愚夫不如实知”，同样换换顺序：“世尊，妄想异，自性相异。世尊，（凡圣之）因（不相似），（所以凡夫）妄想自性相。	“World-Honored One, deluded thought differs from the characteristics of self-nature. World-Honored One, their causes are dissimilar to the characteristics of the self-nature of deluded thought. How can each of them be free of deluded thought, while ordinary people do not know reality as it is?” Again, with the order slightly rearranged: “World-Honored One, deluded thought differs from the characteristics of self-nature. World-Honored One, the causes of ordinary and noble beings are dissimilar; therefore, ordinary people entertain deluded thoughts about the characteristics of self-nature.”
彼云何各各不妄想，而愚夫不如实知”——世尊，愚夫的妄想谬见和诸法真实自性完全迥异，即：诸法实相并非如众生所颠倒妄想的那样。	“How can each of them be free of deluded thought, while ordinary people do not know reality as it is?” That is, the deluded and erroneous views of ordinary people are wholly different from the true self-nature of all dharmas: the true aspect of all dharmas is not as sentient beings mistakenly imagine it to be.

凡圣因地各不相同：圣智不横生揣度，而是以智会入；凡愚则遍计所执，以识取识，以缘攀缘，所以对于诸法自性横生出诸多的邪知妄想。他们不了知诸法的真正自性，所以怎么可能离开错误的妄想知见呢?	Ordinary and noble beings differ in their causal grounds. Noble wisdom does not give rise to arbitrary conjecture, but enters through wisdom. Ordinary people, however, engage in pervasive discrimination and attachment; they apprehend consciousness with consciousness and chase conditions after conditions. Thus they generate many erroneous notions and deluded thoughts concerning the self-nature of all dharmas. Since they do not know the true self-nature of all dharmas, how could they possibly leave behind mistaken deluded views?
“然为众生离妄想故，说如妄想相不如实有。世尊，何故遮众生有无有见事自性计著，圣智所行境界计著堕有见？说空法非性，而说圣智自性事”——为了众生能离开妄想谬见，所以佛说一切诸法都是妄想，而非实有。	“Yet, in order that sentient beings may leave deluded thought behind, it is said that what appears as deluded thought does not truly exist. World-Honored One, why prohibit sentient beings from clinging to the existence or nonexistence of the self-nature of things, while speaking of the realm traversed by noble wisdom in a way that invites clinging to existence? Why say that empty dharmas have no self-nature, yet speak of matters pertaining to the self-nature of noble wisdom?” In order that sentient beings may leave behind their deluded and erroneous views, the Buddha says that all dharmas are deluded thought and are not truly existent.
世尊，为什么遮止众生对诸法有无自性的计著，却说实有圣智所行的境界？这会不会也是一种遍计所执？为什么说诸法空无自性，而又说有实有圣智自性之事呢?	World-Honored One, why prohibit sentient beings from clinging to whether all dharmas have a self-nature or lack one, yet say that the realm traversed by noble wisdom truly exists? Would this not also be a form of pervasive discrimination and attachment? Why say that all dharmas are empty and lack self-nature, while also saying that matters of the self-nature of noble wisdom truly exist?
这里大慧菩萨提出的问题就是，佛为何说确有圣智自性之事及其境界，难道离开了对诸法有无自性的妄想，还实有圣智自性可了知吗?	The question Mahāmati Bodhisattva raises here is this: why does the Buddha say that there truly are matters of the self-nature of noble wisdom and its realm? Having left behind deluded thoughts about whether dharmas possess or lack self-nature, is there still truly a self-nature of noble wisdom that can be known?
【佛告大慧：非我说空法非性；亦不堕有见说圣智自性事。然为令众生离恐怖句故。众生无始以来，计著性自	[The Buddha told Mahāmati: “I do not say that empty dharmas have no self-nature, nor do I fall

性相、圣智事自性计著相见，说空法。大慧，我不说性自性相。大慧，但我住自得如实空法，离惑乱相见，离自心现性非性见，得三解脱，如实印所印，于性自性得缘自觉观察住，离有无事见相。】	into the view of existence by speaking of matters of the self-nature of noble wisdom. Rather, I do so in order to cause sentient beings to leave behind the words that inspire fear. Since beginningless time, sentient beings have clung to the characteristics of nature and self-nature, and to the characteristics and views that grasp matters of the self-nature of noble wisdom; therefore, I speak of empty dharmas. Mahāmati, I do not speak of the characteristics of nature and self-nature. Mahāmati, I merely abide in the empty dharma as it truly is, realized for myself; I am free from confused and inverted appearances and views, free from views of self-nature and no self-nature manifested by one's own mind, have attained the three liberations, and, sealed by the seal of suchness, abide in observing through self-awakened realization the conditions of nature and self-nature, free from appearances and views of matters as being or nonbeing."]
"但我住自得如实空法"——"自得"即本自具足，唯自证乃得之意。一切诸法，本不曾生，更何曾灭？这是诸法真实之相，法尔本如是。这句整体意即，安住在唯此一真实中。此一真实里，无得无失，无真无妄，无出无入。	"I merely abide in the empty dharma as it truly is, realized for myself": "realized for myself" means that it is inherently complete and can be attained only through one's own realization. All dharmas have never arisen, so how could they ever cease? This is the true aspect of all dharmas; it is originally thus in accordance with dharma. The sentence as a whole means abiding solely in this one reality as it truly is. Within this reality there is neither gain nor loss, neither truth nor delusion, neither going out nor coming in.
佛告诉大慧：并不是我说诸法空无自性就是落入空无断灭，我说圣智自性也并非堕在有见，这么说都是为了使众生远离颠倒梦想，远离恐怖挂碍。众生无始以来，分别执着诸世法实有自性，或者虽然求出轮回，却又计着实有圣智圣事法相可见可证得，所以我才说，一切是空，以扫除众生的遍计所执。	The Buddha tells Mahāmati: "It is not that, in saying all dharmas are empty and lack self-nature, I fall into empty annihilation; nor, in speaking of the self-nature of noble wisdom, do I fall into the view of existence. I speak in this way solely to enable sentient beings to leave behind inverted dreams, fear, and hindrance. Since beginningless time, sentient beings have discriminated and clung to the worldly dharmas as truly possessing self-nature. Or, though seeking to escape saṃsāra, they cling to there being truly existent characteristics of noble wisdom and noble matters that can be seen and realized. Therefore I say that all is empty, in order

	to sweep away sentient beings' pervasive discrimination and attachment."
大慧，我并未说实有诸法真实之相，实有诸圣智之事。大慧，圣者只是安住于本来如是的如实空中，远离了迷惑颠倒的邪见，远离心外取法，远离一切边见，而得三解脱，如是而证得：实相无相、本来如如。	"Mahāmati, I have not said that the true characteristics of all dharmas truly exist, or that the matters of noble wisdom truly exist. Mahāmati, noble ones merely abide in emptiness as it truly is from the outset. They are free from confused, inverted, and erroneous views; free from grasping dharmas outside the mind; free from all views of the extremes; and attain the three liberations. Thus they realize that the true aspect is without characteristics and is originally suchness."
圣者于此实相无相之处，观察一切诸法，无非因缘所现，而远离了有无之妄想邪见。如龙树菩萨所说：因缘所生法，我说即是空，亦为是假名，亦是中道义。	At this point of the true aspect being without characteristics, noble ones observe that all dharmas are nothing but manifestations of causes and conditions, and are free from the deluded and erroneous views of being and nonbeing. As Nāgārjuna Bodhisattva said: "Whatever arises through causes and conditions, I declare to be emptiness; it is also a provisional designation, and this is the meaning of the Middle Way."
简言之，这段佛对大慧答道：我所说者，无非方便。真正智者，连此方便亦不住，这便是常住"如实空法"之中，这便是三解脱。	In brief, the Buddha's reply to Mahāmati in this passage is that all he says is merely expedient means. A person of true wisdom does not abide even in these expedient means. This is to abide constantly in "the empty dharma as it truly is"; this is the three liberations.
注意这里"如实印所印"。即：以实相之印而印之。然而实相无相可印，是为实印。非但证者无印可印，一切诸佛诸祖，到这里皆无可相印，是为"如实印所印"。	Note the phrase here, "sealed by the seal of suchness." That is, it is sealed with the seal of the true aspect. Yet the true aspect has no characteristics that can be sealed; this is the true seal. Not only does the one who realizes have no seal to apply, but for all Buddhas and patriarchs, at this point there is nothing that can be mutually sealed. This is "sealed by the seal of suchness."
就像临济祖师将示灭时说："吾灭后，不得灭却吾正法眼藏。"三圣禅师出曰："争敢灭却和尚正法眼藏？"师曰："已后有人问，你向他道甚么？"圣便喝。师曰："谁知吾正法眼藏，向这瞎驴边灭却！"言讫　坐而逝。	It is like Patriarch Linji, who said when he was about to pass away: "After I am gone, you must not allow my Treasury of the True Dharma Eye to be extinguished." Chan Master Sansheng stepped forth and said, "How would I dare extinguish the Master's Treasury of the True Dharma Eye?" The Master said, "If someone later asks you about it, what will you tell them?" Sansheng immediately

	gave a shout. The Master said, “Who would have known that my Treasury of the True Dharma Eye would be extinguished by this blind donkey!” Having spoken, he sat upright and passed away.
临济祖师向弟子们设问个“向他人道什么”？便遭三圣喝断，这里哪还有有印和无印的余地呢？这是真正的实印，实印亦不可得，故临济禅师回他“谁知吾正法眼藏，向这瞎驴边灭却！”——这就是从上以来佛佛之印，祖祖之心的相互印证。一切佛法之印证，皆不出于此，皆在实无可印处，心心相印。	Patriarch Linji posed to his disciples the question, “What will you tell them?” Yet Sansheng cut it off with a shout. Where here is there any room for a seal or no seal? This is the true seal, yet even the true seal is unobtainable. Thus Chan Master Linji replied, “Who would have known that my Treasury of the True Dharma Eye would be extinguished by this blind donkey!” This is the mutual confirmation of the seals of Buddhas and the minds of patriarchs throughout the ages. All confirmation in the Buddhadharma does not go beyond this: where there is truly nothing to seal, mind seals mind.
佛法印心宗之宗旨，亦复如是。比如《佛心经》在说到心中心时就提到：世尊，当知此光不可量不可称，不可赞叹，亦无印可。何以故？为同诸佛无印可故，同诸如来无所得故，一切诸相亦无见故，守慎诸根无舍离故，使诸魔怨不得便故，能遮魔王诸道路故。以是因缘名心中心。	The tenet of the Mind-Seal school of the Buddha-Dharma is likewise so. For example, when The Buddha-Heart Sutra speaks of the Heart-of-Heart Dharma, it says: “World-Honored One, know that this light cannot be measured, weighed, or praised; nor is there any confirmation of it. Why? Because it is the same as all Buddhas, for whom there is no confirmation; the same as all Tathāgatas, for whom nothing is attained; because none of all appearances is seen; because the faculties are carefully guarded without relinquishment; because this gives the demonic adversaries no opening; and because it can block all the paths of the demon king. For these causes and conditions it is called the Heart-of-Heart.”
【复次大慧，一切法不生者，菩萨摩诃萨，不应立是宗。所以者何？谓宗一切性非性故，及彼，因生相故，说一切法不生宗，彼宗则坏。彼宗一切法不生，彼宗坏者，以宗有待而生故。又彼宗不生，入一切法故，不坏相不生故，立一切法不生宗者，彼说则坏。】	“Furthermore, Mahāmati, bodhisattva mahāsattvas should not establish as a tenet that all dharmas are unborn. Why not? If one takes the non-self-nature of all natures as one’s tenet, and because that tenet gives rise to the appearance of a cause, then in asserting the tenet that all dharmas are unborn, that tenet is thereby destroyed. That tenet of the unbornness of all dharmas is destroyed because a tenet arises dependently. Moreover, because that tenet of unbornness applies to all dharmas, and because the characteristic of indestructibility is unborn, anyone who establishes the tenet that all

	dharmas are unborn thereby destroys what they assert.”
再者大慧，“一切法不生”亦不能执以为实，菩萨不应建立这样的宗论。为什么呢？如果以一切法不生、无自性为宗，便已经生了“一切法不生”之宗相。如果有所立宗，则此宗必坏。为什么呢？	Furthermore, Mahāmati, one must not cling to “the unbornness of all dharmas” as something real. A bodhisattva should not establish such a doctrinal thesis. Why? If one takes the unbornness and lack of self-nature of all dharmas as one’s tenet, one has already produced the characteristic of a tenet concerning “the unbornness of all dharmas.” If a tenet is established, that tenet must be destroyed. Why?
“彼宗一切法不生，彼宗坏者，以宗有待而生故”——如果持“一切法不生”为宗，就是破坏了此宗。因为持宗是“能持”，定有一个“所持”相待而生，也就是“生”了一个所持之法，所以“一切不生”就不能成立了。	“That tenet that all dharmas are unborn is destroyed because a tenet arises dependently”—if one maintains the unbornness of all dharmas as a tenet, one destroys that tenet. For one who maintains a tenet is the maintainer, and there must necessarily be an object maintained, arising in dependence upon it. That is, one has produced a dharma to be maintained; thus, “the unbornness of all dharmas” cannot be established.
又因为此“一切法不生”论适用一切诸法，一切法当然包括“不坏相”，如果“不坏相”不生，那就是坏相了，即：“一切法不生”之宗论自然也是坏，也是不成立了。	Moreover, because this doctrine of “the unbornness of all dharmas” applies to all dharmas, all dharmas naturally include the characteristic of indestructibility. If the characteristic of indestructibility is unborn, then it becomes a characteristic of destruction. Thus, the doctrine of “the unbornness of all dharmas” is itself naturally destroyed and cannot be established.
【大慧，有无不生宗，彼宗入一切性，有无相不可得。大慧，若使彼宗不生，一切性不生而立宗，如是彼宗坏，以有无性相不生故，不应立宗。】	“Mahāmati, the tenet that neither existence nor nonexistence arises applies to all natures; the characteristics of existence and nonexistence cannot be obtained. Mahāmati, if one establishes a tenet on the basis that that tenet is unborn and that all natures are unborn, then that tenet is destroyed, since the characteristics of the natures of existence and nonexistence are unborn. Therefore, one should not establish a tenet.”

大慧，一切法不生，也即有、无皆不生。如果“有、无皆不生”适用一切法的话，则有相和无相都不可得。	Mahāmati, the unbornness of all dharmas means that both existence and nonexistence are unborn. If “both existence and nonexistence are unborn” applies to all dharmas, then neither the characteristic of existence nor the characteristic of nonexistence can be obtained.
“大慧，若使彼宗不生，一切性不生而立宗，如是彼宗坏，以有无性相不生故，不应立宗”——这句话可以调换一下顺序翻译起来更通顺：“大慧，以有无性相不生故，若使彼宗不生，一切性不生而立宗，如是彼宗坏，不应立宗”——大慧，因为有、无相皆不生，所以此宗也应该不生。	“Mahāmati, if one establishes a tenet on the basis that that tenet is unborn and that all natures are unborn, then that tenet is destroyed, since the characteristics of the natures of existence and nonexistence are unborn. Therefore, one should not establish a tenet”—this sentence reads more smoothly if its order is rearranged: “Mahāmati, since the characteristics of the natures of existence and nonexistence are unborn, if one establishes a tenet on the basis that that tenet is unborn and that all natures are unborn, then that tenet is destroyed; therefore, one should not establish a tenet.” Mahāmati, because the characteristics of both existence and nonexistence are unborn, this tenet too should be unborn.
所以，假设秉持此“不生”宗论的话，以“一切法不生”而立宗，就已经“生”了。如此则坏了此宗。即：不应该立此宗论。	Therefore, if one were to uphold this doctrine of “unbornness,” then establishing a tenet on the basis that all dharmas are unborn would already constitute “arising.” In this way, one would destroy that tenet. That is, one should not establish this doctrinal thesis.
这是佛从四个方面用世间的因明推理来证明，不可以执“一切法不生”为实，不应建立此宗论，否则会陷入自相矛盾之中。	Here the Buddha uses worldly logic from four perspectives to demonstrate that one must not cling to the unbornness of all dharmas as real or establish this doctrinal thesis; otherwise, one will fall into self-contradiction.
【五分论多过故，展转因异相故，及为作故，不应立宗分。谓一切法不生，如是一切法空，如是一切法无自性，不应立宗。】	“Because the five-membered argument has many faults, because its causes successively differ in characteristics, and because it is contrived, one should not establish a thesis. Thus, one should not establish as a thesis that all dharmas are unborn, that all dharmas are empty, or that all dharmas lack self-nature.”
“五分论多过”——五分论是古印度哲学家所采用的立论和推理证明立论的方法。这种方法类同于西方哲学的形式逻辑范畴，本身必有缺陷。	“The five-membered argument has many faults”—the five-membered argument was a method used by ancient Indian philosophers for setting forth a

	proposition and proving it through reasoning. It resembles the category of formal logic in Western philosophy and necessarily has defects of its own.
比如对同一个命题，如果双方引用不同的因，举不同的比喻，在都没有违反五分论的前提下，往往会得出截然不同的结论。印度因明学家陈那等学者详细讨论了五分论容易产生的过失，列出了宗有九过，因十四过，同喻五过，别喻五过，共三十三过。	For example, regarding the same proposition, if the two sides cite different reasons and offer different analogies, they may often reach utterly different conclusions without violating the premises of the five-membered argument. Indian scholars of logic, such as Dignāga, discussed in detail the faults to which the five-membered argument is prone: nine faults of the thesis, fourteen faults of the reason, five faults of homogeneous examples, and five faults of heterogeneous examples—a total of thirty-three faults.
这段意思如下：	The meaning of this passage is as follows:
大慧，五分论的论证方法有很多过失，相同的前提在不同的因缘下，展转推演可以推导出截然不同的结果，并且堕于有为有作，所以不应如此立五分论之宗论。同样，“一切法空”和“一切法无自性”等等言说，也不应该将之建立为实有的宗论知见。	Mahāmati, the method of argumentation in the five-membered argument has many faults. From the same premises, under different causes and conditions, successive deductions can produce utterly different results; moreover, it falls into conditioned and contrived activity. Therefore, one should not establish a doctrinal thesis through such a five-membered argument. Likewise, statements such as “all dharmas are empty” and “all dharmas lack self-nature” should not be established as views of a truly existing doctrinal thesis.
其实，以世间颠倒见为依据，以逻辑为工具，来推导和测度佛的智慧是绝对行不通的。因为再缜密的逻辑，也摆脱不了一个事实，那就是：推理的前提条件和内容都是执以为实的颠倒妄想，都是二边邪见，都和实相相违背，所以，所得的结论最终必然是自相矛盾的结果。	In fact, it is absolutely impossible to use inverted worldly views as one’s basis and logic as one’s tool to infer and assess the Buddha’s wisdom. However rigorous one’s logic may be, it cannot escape this fact: the premises and content of reasoning are all inverted deluded thoughts grasped as real, all heterodox views of the two extremes, and all contrary to true reality. Therefore, the conclusions reached will inevitably end in self-contradiction.
【大慧，然菩萨摩诃萨，说一切法如幻梦。现不现相故，及见觉过故，当说一切法如幻梦性，除为愚夫离恐怖句故。大慧，愚夫堕有无见，莫令彼恐怖远离摩诃衍。” 】	“Mahāmati, bodhisattva mahāsattvas nevertheless speak of all dharmas as like illusions and dreams, because appearances may manifest or not manifest, and because there are faults in seeing and cognizing. They should teach that all dharmas have a nature like illusions and dreams, except when doing so would cause foolish ordinary people to become frightened and turn away. Mahāmati,

	foolish ordinary people fall into views of existence and nonexistence; do not cause them to become frightened and turn away from the Mahāyāna.”
大慧，因此，菩萨对于那些顽迷执著的众生，说一切法如幻梦。因为众生所见之境，皆是虚妄；众生所觉之见，皆为过缪。所以，菩萨应当为之说一切法如幻梦之究竟法性。	Mahāmati, therefore, bodhisattvas tell those sentient beings who are stubbornly deluded and attached that all dharmas are like illusions and dreams. The objects that sentient beings perceive are all false, and the views they cognize are all erroneous. Therefore, bodhisattvas should teach them the ultimate dharma nature that all dharmas are like illusions and dreams.
除非有时候直说可能会让愚夫感到惊怖，这时候才不直接这么说。大慧，愚夫执着实有实无，所以，不要令众生对无生法生恐怖心而远离大乘之道，这时候就应该善巧方便地说法。	Except when speaking directly might at times frighten foolish ordinary people; then one should not speak so directly. Mahāmati, foolish ordinary people cling to real existence and real nonexistence. Therefore, do not cause sentient beings to become afraid of the Dharma of unbornness and turn away from the Mahāyāna path. At such times, the Dharma should be taught with skillful means.
【尔时世尊欲重宣此义，而说偈言：无自性无说，无事无相续，彼愚夫妄想，如死尸恶觉。】	Then the World-Honored One, wishing to restate this meaning, spoke in verse: “No self-nature, no speech; no phenomena, no continuity. The deluded imaginings of foolish ordinary people are like the evil cognition of a corpse.”
这时佛以偈颂的形式重宣要义：	At this time, the Buddha restated the essential meaning in verse:
诸法无自性，实相离言说。空无二边事，以及相续等现象，都是妄想。愚夫们的妄想邪见，都是如死尸般的无知恶觉。	All dharmas lack self-nature, and true reality is beyond speech. Emptiness, the phenomena of the two extremes, and such things as continuity are all deluded imaginings. The deluded and heterodox views of foolish ordinary people are an ignorant and evil cognition like that of a corpse.
【一切法不生，非彼外道宗，至竟无所生，性缘所成就。一切法不生，慧者不作想，彼宗因生故，觉者悉除灭。】	“All dharmas are unborn; this is not the tenet of non-Buddhist paths. Ultimately, nothing arises; natures are accomplished through conditions. All dharmas are unborn; the wise do not form such a thought. Because that tenet gives rise to causes, the awakened completely extinguish it.”
一切法本无生，对此，不能象外道那样，将“无生”之言作为宗论来建立。一切法毕竟无生这里，扫除了建立	All dharmas are originally unborn. One must not, like followers of non-Buddhist paths, establish the words “unbornness” as a doctrinal thesis. The

与诽谤，连不生亦不生，所谓诸法也并不是断灭，实则无不是因缘和合的幻现。	statement that all dharmas are ultimately unborn eliminates both establishment and slander: even unbornness itself is unborn. Nor are the so-called dharmas annihilated; in truth, they are all illusory manifestations arising through the conjunction of causes and conditions.
一切法本来不生亦不灭，所以有智慧的人不作“一切法不生”想。外道执见为实，建立生灭等诸多宗论；觉者则熄灭一切执着和建立。因为一实相处，根本没有生与不生的余地。	All dharmas are originally neither arising nor ceasing. Therefore, the wise do not entertain the thought that “all dharmas are unborn.” Followers of non-Buddhist paths take views as real and establish numerous doctrines concerning arising and ceasing; the awakened extinguish all attachment and all conceptual establishment. For in the one true reality, there is fundamentally no room for either arising or non-arising.
【譬如翳目视，妄见垂发相，计著性亦然，愚夫邪妄想。施设于三有，无有事自性，施设事自性，思惟起妄想。相事设言教，意乱极震掉，佛子能超出，远离诸妄想。】	“It is like one with diseased eyes who falsely sees hanging hairs. Conceptual attachment to natures is likewise so: it is the erroneous deluded imagining of foolish ordinary people. They posit the three realms, yet no phenomenon has self-nature. When phenomena and self-natures are posited, deluded thoughts arise through discursive reflection. Characteristics and phenomena are provisionally set forth in verbal teachings; the mind is confused and violently agitated. Children of the Buddha can transcend this and leave all deluded imaginings far behind.”
譬如有眼病的人，会妄见眼前有毛发垂下。凡夫之妄计分别也是这样，愚夫因分别执著而起诸多邪见妄想。	For example, someone with an eye disease falsely sees hairs hanging before the eyes. The deluded conceptual discriminations of ordinary beings are the same: because foolish ordinary people discriminate and cling, they give rise to many erroneous views and deluded thoughts.
实则十方、三有等，无不是假名，实无一事有自性可得，一切无非方便设施。愚夫则妄认一切虚幻为实，由是而相续颠倒思维，横生种种妄想谬见。	In truth, the ten directions, the three realms, and so forth are all merely provisional names. No phenomenon possesses a self-nature that can be obtained; all are no more than expedient designations. Yet foolish ordinary people mistakenly take all illusions as real and thereby continue their inverted reflections, giving rise to all kinds of deluded and mistaken views.
诸佛本是根据众生的根基和因缘权设言说来教化，而愚夫却又执权为实，心动意乱，乃至对他们直陈实相的时	The Buddhas originally teach by provisionally establishing words in accordance with sentient

候，愚夫可能会因极度震撼或者心生恐怖而远离正法。只有真正的佛子才能会此究竟了义，当下超越妄想执著，远离二边不实邪见。	beings' capacities and causes and conditions. Yet foolish ordinary people cling to these expedients as real; their minds are stirred and confused. Even when true reality is directly set forth to them, they may, through extreme shock or fear, turn away from the True Dharma. Only genuine children of the Buddha can understand this ultimate and definitive meaning, immediately transcend deluded thought and attachment, and leave behind the unreal heterodox views of the two extremes.
【非水水想受，斯从渴爱生，愚夫如是惑，圣见则不然。圣人见清净，三脱三昧生，远离于生灭，游行无所有。修行无所有，亦无性非性，性非性平等，从是生圣果。】	"It is not water, yet the conception and feeling of water arise; this comes from thirst and craving. Foolish ordinary people are deluded in this way, but the vision of the noble ones is not so. The noble ones see purity; the three liberations and samādhi arise. Far removed from arising and ceasing, they roam in non-possession. Cultivating non-possession, there is neither self-nature nor lack of self-nature. Self-nature and lack of self-nature are equal; from this arise the fruits of the noble ones."
正如口渴的人看到阳焰以为是水，生起看到水的想法和感受，这种虚幻的想法都是从干渴和极度贪爱而产生的。愚夫才有这样的迷惑，圣智所见则不这样。圣者亲证本来清净，证三解脱而通达百千种三昧，远离生灭妄想，于一切"无所有"处，而纵横游弋逍遥。	Just as a thirsty person sees a mirage and takes it for water, giving rise to the conception and feeling of seeing water, such illusory thoughts arise from thirst and intense craving. Only foolish ordinary people have such delusion; the vision of noble wisdom is not so. Noble ones directly realize original purity, realize the three liberations and penetrate countless samādhis, remain far from deluded thoughts of arising and ceasing, and roam freely throughout all that is "without possession."
一切诸法，并没有有或无之实质自性，一切诸法本不曾生。修行亦是如此，实无所有，实无修证可得，"以无所得故，菩提萨　"。然而也唯有深入修证，才能了悟：本来并无欠少，更求得个什么？一切贤圣，也皆由此正见，而亲证诸法平等，假名为"圣智之果"。	All dharmas have no truly existing self-nature of either existence or nonexistence; all dharmas have never arisen. Cultivation is likewise so: in truth, there is nothing to obtain, and no cultivation or realization to obtain. "Because there is nothing to obtain, bodhisattvas…" Yet only through deep cultivation and realization can one awaken to this: nothing has ever been lacking, so what more is there to seek? All noble beings likewise directly realize the equality of all dharmas through this right view, provisionally called "the fruition of noble wisdom."

【云何性非性，云何为平等，谓彼心不知，内外极漂动。若能坏彼者，心则平等见。】	“How can there be self-nature or lack of self-nature? How can there be equality? It is because that mind does not know and is extremely restless within and without. If one can destroy this, the mind will see equality.”
因此还说什么有无自性、说什么平等不平等？愚夫妄心，不了实相，在根身器界的妄想中漂泊妄动。若粉碎此妄想分别，自然能见一切本来无碍、诸法本来平等之实相。	So why speak of self-nature or no self-nature, or of equality and inequality? The deluded minds of foolish ordinary people do not understand true reality; they drift and move restlessly amid deluded thoughts concerning the sense faculties, the body, and the world. If one shatters these deluded discriminations, one will naturally see the true reality that all things are originally unobstructed and all dharmas are originally equal.
本门概要：	Outline of This Section:
本门佛从外道的九种转变论讲起，指出外道所见，无非妄想相续。由此进一步为大慧菩萨讲解相续的作用与原理，并告诉大慧，该怎样解脱而出相续之网。	In this section, the Buddha begins with the nine theories of transformation held by non-Buddhist paths, pointing out that what they perceive is nothing but the continuity of deluded imaginings. He then further explains to Bodhisattva Mahāmati the operation and principle of continuity, and tells him how to become liberated from the net of continuity.
之后，佛与大慧通过对自觉圣智和一切法不生的辨析，阐明了自觉圣智和如实空的真义，指出不应立两者为实，但是“不生”也并非是断灭。	Thereafter, through their analysis of the noble wisdom of self-realization and the non-arising of all dharmas, the Buddha and Mahāmati elucidated the true meaning of the noble wisdom of self-realization and emptiness as it truly is. They pointed out that neither should be established as real, yet “non-arising” is not annihilation.
这也是楞伽的特点：辨析破斥比较详细，然而结论也非常直接。几乎每一门都从有、无妄见开始，大慧进行各个角度的分析与提问，世尊有随顺分析而破的，也有直接了义而破斥的，但是在每门最终，都会归到一法不立，一言不存之最究竟了义处。	This is also a characteristic of the Laṅkāvatāra: its analytical refutations are quite detailed, yet its conclusions are also very direct. Nearly every topic begins with the mistaken views of existence and nonexistence. Mahāmati analyzes and questions the matter from every angle; sometimes the World-Honored One refutes these views by following the analysis, and at other times he refutes them directly through definitive meaning. Yet in the end, each topic returns to the ultimate definitive meaning in which not a single dharma is established and not a single word remains.

本门最后，世尊依然指出，众生应该避免执言辞为实，避免立圣教言为固有宗见，应该彻底远离一切遍计所执，了达如实空之实义，秉正见而彻证真正的平等无碍。	At the end of this section, the World-Honored One again points out that sentient beings should avoid taking words as real and avoid establishing the words of the sacred teachings as fixed doctrinal views. They should thoroughly relinquish all pervasive discrimination and attachment, understand the true meaning of emptiness as it truly is, uphold right view, and thoroughly realize genuine equality and unobstructedness.

二八、智不得境

28. Wisdom Does Not Apprehend Objects

【尔时大慧菩萨复白佛言：世尊，如世尊说，如攀缘事智慧不得，是施设量建立施设。所摄受非性，摄受亦非性，以无摄故，智则不生，唯施设名耳。	[Then Mahāmati Bodhisattva again addressed the Buddha: “World-Honored One, as the World-Honored One has said, wisdom cannot be apprehended through objects of grasping; this is an establishment provisionally posited in accordance with measures. What is apprehended is without own-nature, and apprehension too is without own-nature. Since there is no apprehension, wisdom does not arise; it is merely a name provisionally posited.”]
“如攀缘事，智慧不得”：“事”指境界，“攀缘事”就是一切觉知所缘的境界。这句是说，一切觉知、思索、推理、捞取等，都攀缘不到智慧，智慧不容拟议，智慧也不在任何造作里。简单说就是，道不属于知。	“Wisdom cannot be apprehended through objects of grasping”: “objects” refers to objects of experience; “objects of grasping” are all the objects upon which awareness depends. This means that awareness, reflection, inference, grasping, and the like cannot reach wisdom. Wisdom does not admit of conceptual deliberation, nor is it found in any fabrication. Simply put, the Way does not belong to knowing.
“施设量建立施设”：即依众生心，现所知量。	“An establishment provisionally posited in accordance with measures” means manifesting what can be known in accordance with the minds of sentient beings.

这时大慧菩萨又对佛说：世尊，按照世尊所说，智慧是了不可得，是任何思维和觉知所攀缘不到的，所谓的自觉圣智，也只是随顺众生的设施方便。实则并没有能被执著分别的外境，执取分别本身也不可得，并不存在有任何事境能被了别觉知，所以也并不是真有“智慧”得生，所谓的“智慧”只是方便假名而已。	At this point, Mahāmati Bodhisattva again addressed the Buddha: World-Honored One, according to what you have said, wisdom is utterly unobtainable and cannot be grasped by any thought or awareness. Even the so-called self-awakened noble wisdom is merely an expedient provision adapted to sentient beings. In reality, there is no external object that can be clung to or discriminated, and grasping and discrimination themselves are also unobtainable. Since there is no object that can be discerned or known, there is not truly any “wisdom” that arises. The so-called “wisdom” is merely a provisional name.
【云何世尊，为不觉性自相共相异不异故，智不得耶？为自相共相种种性自性相隐蔽故，智不得耶？为山岩石壁地水火风障故，智不得耶？为极远极近故，智不得耶？为老小盲冥诸根不具故，智不得耶？ 】	[“How is it, World-Honored One? Is wisdom unobtainable because one does not perceive the differences and nondifferences of the particular and general characteristics of things? Or is it unobtainable because the various particular and general characteristics, natures, and own-nature characteristics are concealed? Or because mountains, cliffs, stone walls, earth, water, fire, and wind obstruct it? Or because something is extremely distant or extremely near? Or because one is old or young, blind or mentally obscured, or lacking in the sense faculties, so that wisdom is unobtainable?”]
“智”：注意大慧这里所说的“智”，是指见闻觉知的分别功能。这显然是误解了如来圣智，如来圣智，本自具足，不属知、也不属不知。即便因为聋盲喑哑而不具了知能力，这种不了知亦是一种了知，亦是本体智慧的相用显现。	“Wisdom”: Note that the “wisdom” of which Mahāmati speaks here refers to the discriminating function of seeing, hearing, awareness, and knowing. This clearly misunderstands the Tathāgata’s noble wisdom. The Tathāgata’s noble wisdom is originally complete; it belongs neither to knowing nor to not knowing. Even when deafness, blindness, or muteness prevents the capacity for ordinary knowing, such nonknowing is itself a kind of knowing, a manifestation of the characteristics and functioning of intrinsic wisdom.
那么世尊，如果这样的话，如果对诸法之异同，诸法的表象及本质不能够了别觉知，这是您所说的智慧不得吗？	Then, World-Honored One, if one cannot discern the differences and nondifferences among dharmas, or discern their appearances and essential nature, is this what you mean by wisdom being unobtainable?

因为诸法的类别特征和本质隐秘而不外显，所以不能够觉知，这是智慧不得吗？	If the distinctive features and essential nature of the various dharmas are hidden and not outwardly manifest, so that they cannot be known, is this what is meant by wisdom being unobtainable?
由于山岩、石壁、地水火风等物质的屏障，而不能觉知，这是智慧不得吗？	If material barriers such as mountains, cliffs, stone walls, earth, water, fire, and wind prevent one from knowing, is this what is meant by wisdom being unobtainable?
由于太遥远而不能及，或者太接近而无法取的原因，而不能觉知，这是智慧不得吗？	If something is too distant to be reached, or too close to be grasped, and therefore cannot be known, is this what is meant by wisdom being unobtainable?
是由于老迈而功能退化、幼小而发育未成、失明或心识昏冥等，身体功能丧失或微弱，甚至六根不全，而无法觉知，这样是不是也是佛所说的智慧不得呀？	If, through old age and declining faculties, youth and incomplete development, blindness, mental obscuration, weakened or lost bodily functions, or even incomplete sense faculties, one cannot know—does this too count as the wisdom being unobtainable of which the Buddha speaks?
这段可以看出，大慧由“智不可得”的无分别圣智境界，联想到“麻木无知”了。所以产生这样的疑问：如上这些痴呆聋哑等五种不能得知事物真相的情形，算不算世尊所说的“智不得”呢？	This passage shows that Mahāmati has associated the nondiscriminating realm of noble wisdom, in which wisdom is unobtainable, with numb and ignorant unawareness. Hence his question: do the five conditions above—such as dementia, deafness, and muteness, in which one cannot know the truth of things—count as the “wisdom being unobtainable” of which the World-Honored One speaks?
【世尊，若不觉自共相异不异智不得者，不应说智，应说无智，以有事不得故。若复种种自共相、性自性相隐蔽故，智不得者，彼亦无智，非是智。世尊，有尔焰故智生，非无性会尔焰，故名为智。若山岩、石壁、地水火风、极远极近、老小盲冥、诸根不具，智不得者，此亦非智，应是无智，以有事不可得故。】	[“World-Honored One, if wisdom is unobtainable because one does not perceive the differences and nondifferences of particular and general characteristics, then this should not be called wisdom but non-wisdom, since there are objects that cannot be apprehended. Further, if wisdom is unobtainable because the various particular and general characteristics, natures, and own-nature characteristics are concealed, that too is non-wisdom, not wisdom. World-Honored One, wisdom arises because there are objects of knowledge; it is not the case that there are no objects of knowledge meeting with it, and this is why it is called wisdom. If wisdom is unobtainable because of mountains, cliffs, stone walls, earth, water, fire, wind, extreme

	distance or nearness, old age, youth, blindness, mental obscuration, or incomplete sense faculties, this too is not wisdom but non-wisdom, since there are objects that cannot be apprehended.”]
“尔焰”：所知的境界或道理。	“Objects of knowledge” refers to objects or principles that can be known.
世尊，如果不能分辨诸法的特征和异同，因而称之为“智不得”，这应该不对。这种情形不应该说是“有智而不得”，而应该属于“没有智慧”。因为他不能够觉知，没有觉知的能力，所以是没有智慧，而不应该属于无分别智、智慧不可得的情况。	World-Honored One, if one cannot distinguish the characteristics of dharmas and their differences and nondifferences, and this is called “wisdom unobtainable,” that cannot be right. Such a condition should not be called “having wisdom but being unable to obtain it”; it should be called “having no wisdom.” Since one cannot know and lacks the capacity for knowing, it is non-wisdom. It should not be classified as nondiscriminating wisdom or as the condition in which wisdom is unobtainable.
其他如种种诸法类别特征和本质被遮盖而不能分辨，这也不能说是有智而不得，这属于外境被遮盖而无法觉知，所以也是无智才对。	Similarly, if the distinctive features and essential nature of the various dharmas are obscured, so that they cannot be distinguished, this cannot be called having wisdom but being unable to obtain it. Since the external objects are obscured and cannot be known, it too should be called non-wisdom.
世尊，有能被觉知的外界境相和道理，这样才能相待产生能觉的智慧；而假如明明有相待的道理和外境可以被得知，你却因为种种原因不能够发现和觉知，这种“不知道”就不应该是世尊所说的圣人的“智不得”，这种情况明明应该是“没有智慧”。	World-Honored One, only when there are external appearances and principles that can be known can there arise, in dependence upon them, wisdom that knows. If there are indeed principles and external objects that can be known, yet one fails for various reasons to discover or know them, such “not knowing” should not be the noble “wisdom unobtainable” of which the World-Honored One speaks. Clearly, it should be called “having no wisdom.”
如果受到山岩、石壁、地水火风、太遥远、太贴近、老迈、幼小、失明或心识昏冥，或者六根不全的等外境的遮盖不显，而无法觉知事物的道理的话，那都不应该说这种情况是有智而不得，而是应该说“没有智慧”。	If mountains, cliffs, stone walls, earth, water, fire, wind, excessive distance, excessive nearness, old age, youth, blindness, mental obscuration, or incomplete sense faculties obscure things so that one cannot know their principles, then this should not be called having wisdom but being unable to obtain it. It should be called “having no wisdom.”
因为这种种的情况，都有一个共同特点，就是有确实的境界和道理，但是因为种种原因，而没有能力去觉知事	For all these conditions have one feature in common: there are actual objects and principles,

物的道理。这种情况应为“无智”。	but for various reasons one lacks the capacity to know them. This condition should be called “non-wisdom.”
这段大慧又说，上述五种情形明明是不能够觉知，这应该是没有智慧，而不是圣人的“智不得”境界。这是大慧将智慧误解成了世智辩聪，误认为智慧就应该是遍知一切。比如隔山而看不到山那边的东西，这就属于没有智慧。	Mahāmati further says here that the five conditions above plainly involve an inability to know, and should therefore be called non-wisdom rather than the noble state of “wisdom unobtainable.” He mistakes wisdom for worldly cleverness and intellectual acumen, supposing that wisdom should know everything. For example, if one cannot see what lies beyond a mountain because the mountain blocks one’s view, he takes this to be a lack of wisdom.
【佛告大慧：不如是！无智应是智，非非智，我不如是隐覆说。攀缘事智慧不得，是施设量建立。】	[The Buddha told Mahāmati: “It is not so. What you call non-wisdom should be wisdom, not non-wisdom. I did not speak in this concealed manner. Wisdom cannot be apprehended through objects of grasping; this is an establishment posited in accordance with measures.”]
“隐覆说”：就是我不同意你这种联系。什么联系呢，就是由于种种原因，而不能去觉知事物本来的道理，把这种“不知道”和有智无智相联系起来。“隐覆”就是由于种种原因不能得知事物原本的道理。	“Speaking in a concealed manner” means that I do not accept the connection you have made. What connection? The connection between being unable, for various reasons, to know the true principles of things and the presence or absence of wisdom. “Concealment” means being unable, for various reasons, to know the original principles of things.
佛告诉大慧：不是这样的！你所说的这五种没有智的情况，实则也是智的相用显现，此“无智”并不是没有智。我不同意你说的“由于种种原因而不能知道，这就属于没有智慧”。不对，没有能力觉知的无智，也是本具智慧的显用。	The Buddha told Mahāmati: It is not so! The five conditions that you call the absence of wisdom are in fact manifestations of the characteristics and functioning of wisdom. This “non-wisdom” is not an absence of wisdom. I do not accept your claim that being unable to know something for various reasons constitutes a lack of wisdom. No: the non-wisdom that lacks the ability to know is also a manifestation of intrinsically complete wisdom.
“攀缘事，智慧不得，是施设量建立”——我所说的“攀缘事，智慧不得”的言句，是方便说，但并不是上面你所说的意思。	“Wisdom cannot be apprehended through objects of grasping; this is an establishment posited in accordance with measures”—what I mean by the statement “wisdom cannot be apprehended through objects of grasping” is an expedient teaching; it does not mean what you have just described.

这是佛对大慧的回答，简单总结就是：别误会智慧，不知道并不是无智。道智不属知，也不属不知。道智和知道、不知道没有关系。	This is the Buddha's reply to Mahāmati. In brief: do not misunderstand wisdom. Not knowing is not non-wisdom. Wisdom of the Way belongs neither to knowing nor to not knowing. It has nothing to do with knowing or not knowing.
【觉自心现量有无有、外性非性，知而事不得。不得故，智于尔焰不生。顺三解脱，智亦不得。】	["When one realizes that what appears before one's own mind as direct perception is neither existent nor nonexistent, and that external own-nature is without own-nature, one knows, yet no object is apprehended. Since it is not apprehended, wisdom does not arise with regard to objects of knowledge. In accord with the three liberations, wisdom too is unobtainable."]
"顺三解脱"：顺，契合。三解脱，空，无相，无愿。	"In accord with the three liberations": "in accord with" means to correspond with. The three liberations are emptiness, signlessness, and wishlessness.
那么佛所说的"攀缘事智慧不得"是什么意思呢？这段就是详细解释：如果能觉悟一切诸法，唯是自心所现，并没有实质自性，则可了知种种境界毕竟无一物可得。	What, then, does the Buddha mean by "wisdom cannot be apprehended through objects of grasping"? This passage explains it in detail: if one realizes that all dharmas are merely manifestations of one's own mind and have no substantial own-nature, one can know that, ultimately, none of the various objects of experience can be obtained.
境既不可得，焉有对境的觉知可得呢？所以觉知和不觉知，都非关本具圣智。因为圣者了知一切境界不可得，所以不会攀缘外界追求另外的智慧，圣者了知并没有一个外在的、另有的智慧可得，这就是"智于尔焰不生"。	If objects cannot be obtained, how could cognition of objects be obtained? Therefore, knowing and not knowing have no bearing on intrinsically complete noble wisdom. Because noble ones know that all objects of experience are unobtainable, they do not grasp at external things in pursuit of some other wisdom. They know that there is no external, separate wisdom to be obtained. This is what is meant by "wisdom does not arise with regard to objects of knowledge."
也就是说，自觉圣智也是方便说，也需要扫除干净，这也契合"空、无相、无愿"三解脱门。既是空，无相、无愿，既是了无一毫境界可得，当然也并没有圣智可得。这就是我方便而说的"攀缘事智慧不得"之意。	That is to say, self-awakened noble wisdom is also an expedient expression and must likewise be swept away completely. This also accords with the three gates of liberation: emptiness, signlessness, and wishlessness. Since it is empty, signless, and wishless—since not the slightest object can be obtained—there is naturally no noble wisdom to be obtained either. This is the meaning of my

	expedient statement that “wisdom cannot be apprehended through objects of grasping.”
【非妄想者无始性非性虚伪习智作如是知。是知，彼不知，故于外事处所相性无性，妄想不断。自心现量建立，说我我所相摄受计着。不觉自心现量，于智尔焰而起妄想。妄想故，外性非性观察不得，依于断见。】	[“Those who are not free from deluded thought, through the false habits concerning the beginningless nature and non-nature of things, make such knowing. This knowing is what they do not know. Therefore, regarding external objects, places, characteristics, natures, and non-natures, their deluded thoughts do not cease. They establish what appears before their own mind as direct perception, and speak of and cling to the characteristics of self and what belongs to self. Failing to realize what appears before their own mind as direct perception, they give rise to deluded thoughts concerning wisdom and objects of knowledge. Because of deluded thought, they cannot examine external nature and non-nature, and they rely on the annihilationist view.”]
“于智尔焰而起妄想”：对于道理和智慧生起实有或实无的妄想。	“They give rise to deluded thoughts concerning wisdom and objects of knowledge” means giving rise to deluded thoughts that principles and wisdom are truly existent or truly nonexistent.
愚痴凡夫无始以来由于虚伪戏论熏习积累，而成累劫之世智辩聪——即楞严所说：“知见立知，即无明本”。我所说的自觉圣智绝非如此。	Since beginningless time, ignorant ordinary people have been conditioned and accumulated by false conceptual elaborations, thereby developing worldly cleverness and intellectual acumen over countless kalpas. This is what the Śūraṅgama Sūtra calls: “To establish knowing upon knowing is the root of ignorance.” The self-awakened noble wisdom of which I speak is certainly not like this.
“是知，彼不知”即，此圣智真知，愚痴凡夫无法觉悟。所以他们对于外现的种种境界执以为实，不断地分别妄想。对于自心所现的一切诸法，认为实有能所，因而相续不断地攀缘计著。因为愚夫不觉一切唯是自心所现，所以对知觉与外境而起种种的分别计着。	“This knowing is what they do not know” means that this noble wisdom is true knowing, but ignorant ordinary people cannot awaken to it. Thus, they cling to the various externally appearing objects as real and continually discriminate and generate deluded thoughts. With regard to all dharmas manifested by their own minds, they take there to be a real subject and object, and thus continuously grasp and cling. Because foolish people do not realize that all is merely manifested by their own minds, they generate all kinds of discriminating attachments concerning cognition and external objects.

因着愚夫这样相续不断的妄想分别，故无法洞察一切万法本无自性，所以，当我说“智不得”的时候，他们便又以断灭见来理解智不得了。	Because foolish people continue such deluded discrimination without interruption, they cannot penetrate the fact that all myriad dharmas are originally without own-nature. Therefore, when I say that wisdom is unobtainable, they again understand this “wisdom unobtainable” through an annihilationist view.
这两段佛说明“智不可得”，就是无分别的自觉圣智并不是断灭不知觉，而是了达一切诸法实无自性，此智是本来具足的，非关知和不知。愚夫则不如此，他们误认为智慧就是世智辩聪的博学遍知，从而深陷妄想思维，所以当我说“智不得”，他们听后就又联想到断灭了。	In these two passages, the Buddha explains that wisdom cannot be apprehended. The noble wisdom of self-realization, which is non-discriminating, is not the annihilation of awareness; rather, it realizes that all dharmas are in fact without inherent nature. This wisdom is originally complete and has nothing to do with knowing or not knowing. Ordinary people, however, are not like this. They mistakenly take wisdom to be the broad learning and eloquence of worldly intelligence, and thus become deeply entangled in delusive thoughts. Therefore, when I say that wisdom cannot be apprehended, they immediately associate this with annihilation.
【尔时世尊欲重宣此义，而说偈言：有诸攀缘事，智慧不观察。此无智非智，是妄想者说。】	[Then the World-Honored One, wishing to restate this meaning, spoke these verses: There are those who cling to conditioned things, which wisdom does not observe. They call this absence of wisdom —not wisdom; this is what those given to delusive thought say.]
世尊又重颂道：有种言说认为所妄想攀缘的诸多境界是实有、客观存在的。当没有能力觉知所有这些境界的异同，便认为这样是没有智慧，他们认为这样的“不知道”不是自觉圣智，这是愚夫妄想邪说。	The World-Honored One restated this in verse: Some maintain that the many objects to which delusive thought clings are real and objectively existent. When one is unable to discern all the differences and similarities among these objects, they regard this as lacking wisdom. They consider such “not knowing” to be other than the noble wisdom of self-realization. This is the deluded and erroneous teaching of ordinary people.
【于不异相性，智慧不观察，障碍及远近，是名为邪智。】	[With regard to characteristics that are neither different nor not different, wisdom does not observe them. Obstructions and distance or nearness—this is called erroneous wisdom.]
由于事物本身的遮盖而不能彰显，所以不能够完全了别觉知事物的异同特性，便认为这是没有智慧。又认为受	Because things themselves are obscured and cannot manifest, one may be unable fully to

到山岩、石壁、地水火风等物质的障碍和远近的影响，致使不能周遍观察境界，因此而不能觉知。认为这样就是没有智慧。这样的见解是邪智。	distinguish and know their characteristics of difference and similarity, and thus consider this to be a lack of wisdom. One may further believe that obstructions by material things such as mountains, rocks, walls, earth, water, fire, and wind, as well as distance and nearness, prevent one from observing objects everywhere and therefore from knowing them. To regard this as lacking wisdom is erroneous wisdom.
【老小诸根冥，而智慧不生，而实有尔焰，是亦说邪智。】	[When the faculties of the old and young are dim, and wisdom does not arise, yet objects are held to exist truly—this too is called erroneous wisdom.]
认为由于年龄的影响或其他原因而导致六根功能不具，因此对事物不能正常觉知。认为事物及境界是实有的，只是无法觉知，这就是没有智慧。这样的见解也是邪智。	Some believe that, owing to age or other causes, the functions of the six sense faculties become incomplete, so that things cannot be perceived normally. They believe that things and objects truly exist but simply cannot be known, and that this constitutes a lack of wisdom. This view too is erroneous wisdom.
【复次大慧，愚痴凡夫无始虚伪恶邪妄想之所回转。回转时自宗通及说通不善了知，著自心现外性相故，着方便说。于自宗四句清净通相，不善分别。】	[Furthermore, Mahāmati, foolish ordinary people are turned about by beginningless, false, evil, and erroneous delusive thoughts. While being thus turned about, they do not properly understand inner realization or verbal exposition. Because they cling to the external characteristics manifested by their own minds, they become attached to expedient teachings. They are unable properly to distinguish the pure characteristics of the four propositions in inner realization.]
“回转”：被妄想所迷惑，从而在六道中轮转。	“Turned about” means being deluded by false thoughts and thereby revolving through the six realms.
“四句清净”：指本无四句，正这么时，说即是无说，所以是“四句清净”。	“The four propositions are pure” means that there originally are no four propositions. At this very moment, to speak is itself non-speaking; therefore, the four propositions are pure.
再者大慧，愚痴凡夫无始以来一直被虚假邪恶的妄想所迷惑而在六道里轮转。轮转众生心智迷昧，不善了知本自具足之“宗通”，以及言教方便之“说通”，但执唯心现境为实有，所以执著于方便言辞本身，而对离言绝思、不落四句的佛教究竟宗旨无法通达。	Furthermore, Mahāmati, foolish ordinary people have, since beginningless time, been deluded by false and evil delusive thoughts and have revolved through the six realms. Sentient beings revolving thus have minds darkened by delusion. They do not properly understand the inherently complete “inner

	realization," nor the "verbal exposition" that employs expedient teachings. Instead, they take the objects manifested by mind alone to be truly existent, and thus become attached to expedient words themselves. Consequently, they cannot comprehend the ultimate Buddhist purport, which transcends words and thought and does not fall into the four propositions.
这是佛进一步指出，愚夫对自觉圣智产生实有或实无的误解之根源，是不具宗通，以及误解了说通。	Here the Buddha further points out that the root of ordinary people's misunderstanding of the noble wisdom of self-realization as either truly existent or truly nonexistent lies in their lack of inner realization and their misunderstanding of verbal exposition.
【大慧白佛言：诚如尊教。惟愿世尊，为我分别说通及宗通。我及余菩萨摩诃萨，善于二通，来世凡夫声闻缘觉，不得其短。】	[Mahāmati addressed the Buddha: "It is indeed as the World-Honored One has taught. I only pray that the World-Honored One will distinguish and explain verbal exposition and inner realization for me. May I and the other great bodhisattvas become skilled in these two forms of realization, so that ordinary people, śrāvakas, and pratyekabuddhas in future ages will not fall into their errors."]
"短"：错误见解。	"Errors" means erroneous views.
大慧菩萨对佛说：的确是您说的这样。希望您能为我等详尽讲述说通和宗通。这样我和其他大菩萨就能善达这两通，于未来之世，也即从此以后，可以教化未来的凡夫、二乘人，并且能不被他们的错误见解所迷惑。	Mahāmati Bodhisattva said to the Buddha: "It is exactly as you have said. I hope that you will explain verbal exposition and inner realization in detail for us. Then I and the other great bodhisattvas will thoroughly understand these two, and in future ages—that is, from this time onward—we will be able to teach future ordinary people and practitioners of the two vehicles without being confused by their erroneous views."

【佛告大慧：善哉善哉，谛听谛听，善思念之，当为汝说。大慧白佛言：唯然受教。佛告大慧：三世如来有二种法通，谓说通及自宗通。说通者，谓随众生心之所应，为说种种众具契经，是名说通。	[The Buddha said to Mahāmati: “Excellent, excellent. Listen carefully, listen carefully, and reflect well upon this. I shall explain it to you.” Mahāmati said to the Buddha: “Yes, World-Honored One, I respectfully receive your teaching.” The Buddha said to Mahāmati: “The Tathāgatas of the three times possess two kinds of realization: verbal exposition and inner realization. Verbal exposition means teaching the various complete sūtras in accordance with what suits the minds of sentient beings. This is called verbal exposition.
自宗通者，谓修行者离自心现种种妄想，谓不堕一异、俱不俱品，超度一切心、意、意识，自觉圣境界，离因成见相，一切外道声闻缘觉堕二边者所不能知，我说是名自宗通法。大慧，是名自宗通及说通相。汝及余菩萨摩诃萨，应当修学。】	Inner realization means that practitioners depart from the various delusive thoughts manifested by their own minds; they do not fall into the categories of sameness, difference, both, or neither; they transcend all mind, intellect, and consciousness; and they enter the realm of noble self-realization. It is free from the characteristics of what is produced by causes, and cannot be known by any non-Buddhist practitioners, śrāvakas, or pratyekabuddhas who fall into the two extremes. This, I say, is called the Dharma of inner realization. Mahāmati, these are the characteristics of inner realization and verbal exposition. You and the other great bodhisattvas should cultivate and study them.”]
“众具契经”：“众具”，众善具足；“契”，契和妙理、契和众生根机。“众具契经”，就是说法圆满周遍的意思。	“Complete sūtras”: “complete” means endowed with all wholesome qualities; “accord” means according with the wondrous principle and with the capacities of sentient beings. “Complete sūtras” means teachings that are complete and all-encompassing.
“超度一切心意意识”：“超度”指超越。“超度一切心意意识”，就是远离一切心识妄想，转识成智。	“Transcend all mind, intellect, and consciousness”: “transcend” means to go beyond. It means departing from all delusive thoughts of mental consciousness and transforming consciousness into wisdom.
“离因成见相”：因成，因缘所成。自觉圣境界远离因缘所成之相。即，自觉圣境界，并非因缘所成，不可从因缘相而得。	“Free from the characteristics of what is produced by causes”: “produced by causes” means produced through causes and conditions. The realm of noble self-realization is free from characteristics produced by causes and conditions. That is, the realm of noble self-realization is not produced by

	causes and conditions and cannot be attained through the appearances of causes and conditions.
佛告诉大慧菩萨：三世诸佛都有两种法通，即说通和自宗通。	The Buddha told Mahāmati Bodhisattva: The Buddhas of the three times all possess two kinds of Dharma realization: verbal exposition and inner realization.
说通，说的是根据众生的根器，为其说与之根性契合的种种方便教言，这叫做说通；自宗通，说的是修行人远离自心所生起的种种妄想，不堕一异、差同等二边邪见，超越一切心识度量，而证本自具足的如来圣智境界。	Verbal exposition means giving various expedient teachings suited to the capacities of sentient beings; this is called verbal exposition. Inner realization means that practitioners depart from the various delusive thoughts arising from their own minds, do not fall into the erroneous views of the two extremes, such as sameness and difference, and transcend all measures of mental consciousness in order to realize the Tathāgata's noble wisdom, which is inherently complete.
此自觉圣智境界，是仁者本具，非关凡圣，远离因缘和合之诸相，非一切堕二边邪见之外道与二乘行人所能度量揣测，这就是自宗通。	This realm of noble wisdom of self-realization is inherently possessed by all of you. It has nothing to do with being ordinary or holy, is free from all appearances produced by the conjunction of causes and conditions, and cannot be measured or conjectured by non-Buddhists or practitioners of the two vehicles who fall into the erroneous views of the two extremes. This is inner realization.
大慧，这就是自宗通和说通的特点，你和其他的大菩萨应当如实修学。	Mahāmati, these are the characteristics of inner realization and verbal exposition. You and the other great bodhisattvas should cultivate and study them in accordance with reality.
【尔时世尊欲重宣此义，而说偈言：谓我二种通，宗通及言说。说者授童蒙，宗为修行者。】	[Then the World-Honored One, wishing to restate this meaning, spoke these verses: I speak of two kinds of realization: inner realization and verbal exposition. Exposition instructs beginners; inner realization is for practitioners.]
“谓我二种通”：我说的两通法门，	“I speak of two kinds of realization” means the two Dharma approaches of which I speak,
“宗通及言说”：就是自宗通和说通，	“Inner realization and verbal exposition” means inner realization and verbal exposition,
“说者授童蒙”：说通用以教授和启发初学者，	“Exposition instructs beginners” means that verbal exposition is used to teach and inspire beginning students,

“宗为修行者”：自宗通是要为修行人传心印的。	“Inner realization is for practitioners” means that inner realization is for transmitting the mind seal to practitioners.
综上，佛说一切法，无非为令大众开示悟入佛之知见。佛的知见就是自宗通，就是楞伽所说：空、无生、无自性、离二边相。此通乃一切众生本自具足，本来圆满，无得无失，所以唯自证自知。	In sum, the Buddha teaches all dharmas solely to enable the assembly to open, reveal, awaken to, and enter the Buddha's knowledge and vision. The Buddha's knowledge and vision is inner realization—what the Laṅkāvatāra teaches as emptiness, the unborn, lack of self-nature, and freedom from the characteristics of the two extremes. This realization is inherently complete in all sentient beings and originally perfect, with nothing gained or lost; therefore, it can only be personally realized and personally known.
其余一切之身行言教，无论四十九年广长舌，亦或释迦拈花迦叶微笑，乃至临济喝、德山棒，无不是为令众生开启自宗通的方便教法，因此为“说者授童蒙”。故大慧宗杲禅师说：“从门入者，不是家珍，信知宗师家，无实法与人。”	All other bodily practices and verbal teachings—whether the Buddha's broad and long tongue over forty-nine years, Śākyamuni holding up a flower and Mahākāśyapa smiling, or Linji's shout and Deshan's staff—are none other than expedient teachings intended to enable sentient beings to awaken inner realization. Thus, “exposition instructs beginners.” Therefore, Chan Master Dahui Zonggao said: “What enters through a gate is not a family treasure. Know with certainty that the house of the Chan master has no real dharma to give to anyone.”
本门概要：	Summary of This Section:
前文中佛提出了圣智，大慧便误认为是实有圣智。在本门中，佛又批判了对于圣智了不可得的断灭误解。大慧对了不可得联想到，由于种种条件限制而不能知道一切事物的特性，那应该属于没有智慧。实际知道和不知道与智慧无关。	In the preceding passage, the Buddha introduced noble wisdom, and Mahāmati then mistakenly took noble wisdom to be truly existent. In this section, the Buddha further criticizes the annihilationist misunderstanding that wisdom cannot be apprehended. Mahāmati associates its being unapprehendable with the inability, owing to various limiting conditions, to know the characteristics of all things, and supposes that this should constitute a lack of wisdom. In fact, knowing and not knowing have nothing to do with wisdom.
世尊说法皆对机施药，但众生往往根据自己的妄想来分别执取，忽略佛说法的对境、前提以及所指义理，把佛之言教固化为思维和概念。所以佛告诉我们，对于修行者来说，会入自宗之通才是最关键重要的。佛所说言	The World-Honored One teaches according to the capacities of his audience, prescribing medicine for each condition. Yet sentient beings often discriminate and grasp according to their own

句，只是为令执相众生契入解脱道而给予暂时的拐杖，最终都是为了让学人返照自己，甩掉拐杖而自己走路。这就是自宗通。	delusive thoughts. They ignore the audience, premises, and intended principle of the Buddha's teaching, turning his words into fixed thoughts and concepts. Therefore, the Buddha tells us that, for practitioners, entering inner realization is the most crucial matter. The words spoken by the Buddha are only temporary crutches given so that sentient beings attached to appearances may enter the path of liberation. Ultimately, they are meant to lead students to turn the light back upon themselves, cast away the crutches, and walk on their own. This is inner realization.
故学习经教，应向学人自心处会取。能会入自宗之通，才是真佛子。然而现在去圣时遥，时代背景、语言环境一直在变化。	Therefore, in studying the scriptures and teachings, students should seek realization in their own minds. Only one who can enter inner realization is a true child of the Buddha. Yet we are now far removed from the age of the sages, and historical circumstances and linguistic environments have continually changed.
当时大慧与佛对面相谈，尚有诸多误解，更何况今时之你我呢？故依笔者见，今时学人，若欲真正通达佛经，最好还是选一适合的法门，一门深入修证，以打却多劫执著妄想之习，以心印心，再兼以心会言，此最容易契入究竟佛义。究竟处究竟亦不可得。若能如此凡圣两失、言义俱亡，则大休歇也，更有何事哉！	Mahāmati, speaking face-to-face with the Buddha, still had many misunderstandings; how much more so do we today? Therefore, in this author's view, if students today wish truly to comprehend the Buddhist scriptures, it is best to choose a suitable Dharma gate, penetrate deeply into one practice, and cultivate and realize it, thereby uprooting habitual attachments and delusive thoughts accumulated over many eons. By sealing mind with mind, and also understanding words through mind, one most readily enters the Buddha's ultimate meaning. At the ultimate point, even the ultimate is unapprehendable. If one can thus lose both ordinary and holy, with words and meanings alike forgotten, there is great rest indeed—what further matter could there be?

二九、勿习世论

29. Do Not Study Worldly Treatises

上一门说完了世智聪辩和自觉圣智的区别，这一门大慧菩萨又问世论和佛法的区别，旨令大家更加深入的了解说通与宗通。佛在此门更明确指出，佛法唯说自宗通，	The previous section explained the distinction between worldly wisdom and eloquence and the noble wisdom of self-realization. In this section, Mahāmati Bodhisattva again asks about the

其余的一切言说，若不指向自宗之通，就只会堕入世智辩聪的外道邪见，而离解脱道越来越远。	difference between worldly doctrines and the Buddha Dharma, intending to lead everyone to a deeper understanding of verbal exposition and realization of the essential teaching. Here the Buddha makes it still clearer that the Buddha Dharma speaks only of self-realization. All other forms of discourse, if they do not point toward self-realization, merely fall into the heterodox views of worldly wisdom and clever argumentation, taking one ever farther from the path of liberation.
【尔时，大慧菩萨白佛言：世尊，如世尊一时说言，世间诸论，种种辩说，慎勿习近！若习近者，摄受贪欲，不摄受法。世尊，何故作如是说？】	[At that time, Mahāmati Bodhisattva addressed the Buddha: “World-Honored One, on one occasion you said: ‘Do not associate with or study the various worldly doctrines and their manifold arguments. Those who do so embrace craving rather than embrace the Dharma.’ World-Honored One, why did you say this?”]
“世间诸论”：指世间诸多邪见。最有代表性的一种是卢伽耶陀，亦称“顺世论”。他们顺从世间凡流所计，否认过去世及未来世，否认轮回，认为人死后一切尽归于无，所以提倡现世快乐。	“Various worldly doctrines” refers to the many heterodox views of the world. One of the most representative is Lokāyata, also called the “Doctrine of Following the World.” Its adherents conform to the assumptions of ordinary worldly people, deny past and future lives, deny rebirth, and maintain that after death everything returns to nothingness. They therefore advocate enjoyment in this present life.
大慧菩萨对世尊说：世尊，您曾经说过，对于世间种种宗论见解及诸多辩辞，一定不要依附和修习！如果依附与修习，只会更加执取贪欲，更加无法接纳真理。也就是说，修习世论，会令大众离解脱道愈来愈远。世尊，您为什么这么讲呢?	Mahāmati Bodhisattva said to the World-Honored One: “World-Honored One, you once said that one must never rely upon or study the various doctrinal views and numerous arguments of the world. If one relies on and studies them, one will only grasp more firmly at craving and become still less able to accept the truth. In other words, studying worldly doctrines leads people ever farther from the path of liberation. World-Honored One, why do you say this?”
【佛告大慧：世间言论，种种句味，因缘譬喻，采集庄严，诱引诳惑愚痴凡夫，不入真实自通，不觉一切法，妄想颠倒，堕于二边。凡愚痴惑而自破坏，诸趣相续不得解脱，不能觉知自心现量，不离外性自性，妄想计着。是故世间言论种种辩说，不脱生老病死忧悲苦恼，诳惑迷乱。】	[The Buddha said to Mahāmati: “Worldly discourse employs various expressions and styles, causes and conditions, and analogies, gathering them together as adornments in order to entice and deceive foolish ordinary people. Such people do not enter the reality of self-realization, do not awaken to all dharmas, are inverted by deluded thoughts, and

	fall into the two extremes. Foolish ordinary people, deluded by ignorance, thereby destroy themselves. They continue through the various destinies and cannot attain liberation. Unable to realize that what appears before them is the mind itself, they do not depart from the imagined external nature and inherent nature to which they cling through deluded thought. Therefore, the manifold arguments of worldly discourse cannot free one from birth, aging, illness, death, sorrow, grief, suffering, and affliction; they only deceive, delude, and confuse.”]
“采集庄严”：采集，搜罗，广泛搜罗各种素材以显示其内容庄严伟大。	“Gathering them together as adornments”: “gathering” means collecting and extensively assembling all kinds of material in order to make one’s content appear grand and magnificent.
“不入真实自通”：不能证入自宗通的真实境界。	“Do not enter the reality of self-realization”: they cannot directly realize the true realm of realization of the essential teaching.
“自破坏”：接受邪知邪见而破坏自己的法身慧命。	“Destroy themselves”: by accepting wrong knowledge and wrong views, they destroy their own Dharma body and wisdom-life.
佛告诉大慧：世间言论，无不是用种种文辞修饰，加以奇特的因缘联系、鲜活的譬喻比方、广泛宣说和庄严烘托，以显示其至高无上。外道以此诱引和诳骗愚痴凡夫，使他们沉迷于绮语和思辨，而无法契入真实的自心宗通，不能了悟一切诸法的究竟实相，深陷妄想颠倒，堕二元对立的分别邪见。	The Buddha told Mahāmati: Worldly discourse invariably employs all kinds of rhetorical embellishment, supplemented by extraordinary causal connections, vivid analogies, extensive exposition, and magnificent presentation, in order to portray itself as supreme and unsurpassable. Non-Buddhists use these means to entice and deceive foolish ordinary people, causing them to become absorbed in ornate language and speculation. They thus cannot enter the true realization of their own minds, cannot awaken to the ultimate reality of all dharmas, become deeply mired in deluded and inverted thoughts, and fall into the discriminatory heterodox view of dualistic opposition.
凡夫愚痴迷惑，容易接受这样的邪知邪见，这是自破法身慧命，这样不断地妄想计著，就是心外取法，就不能觉知一切诸法唯是自心所幻现，而相续轮回不得解脱。	Ordinary people are foolish and deluded, and readily accept such wrong knowledge and views. This destroys their Dharma body and wisdom-life. Continuing to cling to deluded thoughts in this way is to seek dharmas outside the mind; thus they cannot realize that all dharmas are merely illusory

	manifestations of their own minds, and they continue in rebirth without attaining liberation.
因此，外道的世间言论、种种思辨解说，根本不能使人摆脱生老病死、忧悲苦恼，只会让人更加诳惑迷乱。	Therefore, the worldly discourse and various speculative explanations of non-Buddhists cannot possibly free people from birth, aging, illness, death, sorrow, grief, suffering, and affliction. They only leave people more deeply deceived, deluded, and confused.
这一段佛陀概括说明了为什么不要习近世论：从世间论说的本质上看，世论无关自心宗通；从依止修习的效果看，越深入研习世论，离解脱道就越远。	In this passage, the Buddha broadly explains why one should not associate with worldly doctrines. From the standpoint of their essential nature, worldly doctrines have nothing to do with realization of the essential teaching in one's own mind; from the standpoint of relying on and practicing them, the more deeply one studies worldly doctrines, the farther one moves from the path of liberation.
【大慧，释提桓因，广解众论，自造声论。彼世论者有一弟子，持龙形像，诣释天宫，建立论宗，要坏帝释千辐之轮，随我不如，断一一头以谢所屈。作是要已，即以释法摧伏帝释。释堕负处，即坏其车，还来人间。】	["Mahāmati, Śakra, lord of the devas, was widely versed in many doctrines and himself composed a doctrine of sound. A disciple of those worldly theorists, holding the image of a dragon, went to Śakra's heavenly palace and established his doctrinal thesis. He vowed to destroy Indra's thousand-spoked wheel, declaring that if he failed, he would cut off each of his heads, one by one, in acknowledgment of his defeat. Having made this vow, he used Śakra's own doctrine to subdue Indra. Śakra was defeated, his chariot was destroyed, and he returned to the human world."]
"释提桓因"：帝释天的异名。	"Śakra, lord of the devas": another name for Indra, lord of the devas.
"声论"：又称声明记论，是一类外道论派。	"Doctrine of sound": also called treatises on linguistic knowledge; a category of non-Buddhist doctrine.
大慧，帝释天曾对众多的世论做了广泛了解和研究，并自己创造了一种称为"声论"的世论宗派。有一次，声论派下的一名弟子，以龙的形像显现，来到帝释天宫。	Mahāmati, Indra had extensively studied and investigated many worldly doctrines, and himself created a worldly school called the "Doctrine of Sound." On one occasion, a disciple of that school manifested in the form of a dragon and came to Indra's heavenly palace.
这名弟子决心建立自己的宗旨，并誓约击败释帝天，毁灭其千辐轮车。他立誓说：如果不成功，宁愿斩断所有	This disciple was determined to establish his own doctrinal position and vowed to defeat Indra and

的头颅以认输。这名弟子发誓后，就以帝释天所造声论中的内容和帝释开展辩论，最终将帝释挫败。帝释因为自己所造之论有堕处而被击败，当然他的千辐轮车也被击破了，所以只好返还来人间。	destroy his thousand-spoked chariot. He swore: if he failed, he would rather cut off all his heads as an acknowledgment of defeat. After making this vow, the disciple debated Indra by drawing upon the contents of Indra's own Doctrine of Sound, and ultimately defeated him. Indra was defeated because the doctrine he had created contained a flaw; naturally, his thousand-spoked chariot was also shattered, and he had no choice but to return to the human world.
这里佛讲了帝释天修习世论而堕的故事。这的疑问是：即便是外道世论，以帝释天之智慧福德，怎么会被一个龙身畜生打败？其实，建立宗派者，无不是执某一知见以为实而立宗。执任何知见为实，推敲到最后，都必然是与前因自相矛盾的结果。所以帝释天所造的声论，若不被畜生所破，也必会被他人所破。因为凡有建立，必有堕处。	Here the Buddha recounts how Indra fell through studying worldly doctrines. The question is this: even if it was a non-Buddhist worldly doctrine, how could Indra, with his wisdom and merit, be defeated by an animal in dragon form? In fact, anyone who establishes a school necessarily clings to a particular view as real and establishes a doctrine upon it. If any view is held to be real and pursued to its conclusion, it will inevitably contradict its own premises. Therefore, if Indra's Doctrine of Sound had not been refuted by an animal, it would certainly have been refuted by someone else. Wherever there is doctrinal construction, there is necessarily a point at which it fails.
【如是大慧，世间言论，因譬庄严，乃至畜生亦能以种种句味，惑彼诸天及阿修罗，着生灭见，而况于人。是故大慧，世间言论应当远离，以能招致苦生因故，慎勿习近！	["Thus, Mahāmati, worldly discourse uses causes, analogies, and adornment. Even animals can employ various expressions and styles to delude devas and asuras, causing them to cling to views of arising and ceasing—how much more so human beings. Therefore, Mahāmati, worldly discourse should be kept at a distance, for it can bring about the causes of suffering. Do not associate with or study it!"
大慧，就像这样，一切世间宗论，无非是华丽言辞、因缘联系、形象譬喻、庄严氛围，全都不能揭示诸法真相。即使是愚痴的畜生，都能利用种种世间文辞，迷惑住天人和阿修罗，令其深着生灭之见，何况是人呢？岂非更容易受邪知言辞的诳惑？因此大慧，应当远离世论，因为这些世论邪见全都是苦的根源，慎勿依附和修习！	Mahāmati, just so, all worldly doctrines consist merely of ornate language, causal connections, vivid analogies, and an imposing atmosphere; none can reveal the true reality of dharmas. Even foolish animals can use various worldly expressions to bewilder devas and asuras, causing them to cling deeply to views of arising and ceasing. How much more readily may human beings be deceived by such heterodox knowledge and discourse? Therefore, Mahāmati, worldly doctrines should be

	kept at a distance, for these heterodox views are all roots of suffering. Do not rely upon or study them!
【大慧，世论者，唯说身觉境界而已。大慧，彼世论者，乃有百千，但于后时后五百年，当破坏结集，恶觉因见盛故，恶弟子受。】	[“Mahāmati, worldly theorists speak only of the realm of bodily sensation. Mahāmati, there are hundreds of thousands of such worldly doctrines; but in the latter time, five hundred years later, they will destroy the collected teachings, because wrong awareness, wrong causes, and wrong views will flourish and be accepted by evil disciples.”]
“破坏结集”：破坏正法。佛教的经典经过三次结集，所以此处“集结”为佛教经典之意。	“Destroy the collected teachings”: destroy the true Dharma. Since Buddhist scriptures were compiled through three councils, “the collected teachings” here refers to the Buddhist scriptures.
“恶觉因见”：恶觉、恶因、恶见。恶觉就是颠倒觉，也就是本段所说的身体的感受或者思维意识妄想；恶因指异因或无因；恶见即邪见，如身、边、邪、取、戒等。	“Wrong awareness, wrong causes, and wrong views”: wrong awareness, wrong causes, and wrong views. Wrong awareness means inverted awareness—namely, the bodily sensations or deluded conceptual consciousness discussed in this passage. Wrong causes means other causes or causelessness. Wrong views are heterodox views, such as views of the body, extremes, wrong views, attachment to views, and attachment to precepts.
大慧，世论的观点，归根结底，只是讨论身体的感受或者觉知的境界而已。大慧，这样的外道论说，有百千种之多，到了佛灭度后的五百年，就会破坏正法。因为到了那时，恶觉、恶因和恶见炽盛，大众会对这些恶觉、无因邪论和恶见趋之若鹜，信受奉行，从而更加远离智慧解脱。	Mahāmati, the views of worldly doctrines, in the final analysis, merely discuss the realms of bodily sensation or awareness. Mahāmati, there are hundreds of thousands of such non-Buddhist theories. Five hundred years after the Buddha’s parinirvāṇa, they will destroy the true Dharma. For at that time wrong awareness, wrong causes, and wrong views will flourish, and people will flock to these distorted perceptions, causeless doctrines, and heterodox views, accepting and practicing them, thereby moving still farther from wisdom and liberation.
【如是大慧，世论破坏结集，种种句味因譬庄严，说外道事，着自因缘，无有自通。大慧，彼诸外道，无自通论，于余世论广说无量百千事门。无有自通，亦不自知愚痴世论。】	[“Thus, Mahāmati, worldly doctrines destroy the collected teachings through various expressions and styles, causes and analogies, and adornment. They expound non-Buddhist matters, cling to their own causes and conditions, and lack self-realization. Mahāmati, these non-Buddhists have no discourse of self-realization; concerning other worldly doctrines, they extensively expound immeasurable hundreds of thousands of

	categories of matters. Lacking self-realization, they do not even know that their worldly doctrines are foolish.”]
“着自因缘”：执着自心所现的种种因缘幻相，简单说，就是着相。	“Cling to their own causes and conditions”: they cling to the various illusory appearances of causes and conditions manifested by their own minds. Simply put, they cling to appearances.
大慧，世论这样破坏正法：他们通过用种种华丽文句、奇特的背景因缘联系、形象的比喻和庄严的气氛烘托，来宣说外道理论。他们执着于种种境相，而始终不能通达自性根本。	Mahāmati, this is how worldly doctrines destroy the true Dharma: through ornate expressions, extraordinary causal connections, vivid analogies, and an imposing atmosphere, they expound non-Buddhist theories. They cling to all kinds of appearances, yet never penetrate to the fundamental ground of their own nature.
大慧，外道不能通达了知真如自性，所以只会对与自宗通不相关的世间理论，广泛发挥渲染，而说出无量百千门事。正如古禅师所讽：“道这个藏囊盖被，说别的气宇如王。”他们既不识根本，也不自觉他们所持之戏论是多么愚痴。	Mahāmati, non-Buddhists cannot penetrate or understand the suchness of their intrinsic nature. They can only elaborate upon worldly theories unrelated to realization of the essential teaching, expounding countless categories of matters. As an ancient Chan master mockingly said: “When speaking of this sack of skin wrapped in a quilt, they speak of other matters with a kingly air.” They neither recognize the root nor realize how foolish the frivolous theories they uphold are.
这是佛批评世论邪见的危害：一切世论的核心都不是实相无相之自心宗通，都无法揭示诸法的真相，所以他们只能用种种思辨技巧、言语修饰诓骗人。	Here the Buddha criticizes the harm of the heterodox views found in worldly doctrines: the core of all worldly theories is not realization of one’s own mind, which is the reality of no appearance; thus they cannot reveal the true reality of dharmas and can only deceive people through various techniques of speculation and verbal embellishment.
而佛所说的一切言句法义，无非令人悟入自宗之通，自心宗通才是佛教的核心和宗旨。这个自心宗通按现在语言来说，就是我们常说的明心见性。	Yet all the words and meanings of Dharma spoken by the Buddha serve only to lead people to awaken to realization of the essential teaching in their own minds. Such realization is the core and central purpose of Buddhism. In contemporary language, this realization of one’s own mind may be called realizing the mind and seeing one’s true nature.
师尊 元音老人就曾说：“以是一切经论，所有法门，无不围绕着这一中心——明心见性——来阐扬发明，使人们得以觉破迷情，消除无明，离妄返真，就路归家。	Master Yuanyin once said: “All sūtras and treatises, and all Dharma gates, without exception, expound and elucidate this single central point—realizing the

佛教之所以异于他教，超越外道者，其原因即在切中众生生死与还灭之根源，而此根源又在明心见性与否。故明心见性，实乃佛教之精髓，超生脱死之重要关键也！”	mind and seeing one’s true nature—so that people may awaken from delusion, eliminate ignorance, turn away from falsity and return to truth, and return home by the direct road. The reason Buddhism differs from other teachings and transcends non-Buddhist paths lies precisely in its direct engagement with the root of sentient beings’ birth and death, and of their cessation and liberation. This root, in turn, lies in whether one realizes the mind and sees one’s true nature. Therefore, realizing the mind and seeing one’s true nature is truly the essence of Buddhism and the crucial key to transcending birth and death!”
是则若教内诸方教学长者，不敢提倡明心见性；加之我等佛子也不肯在宗通处痛下功夫的话，那么佛法很有可能将只剩下谈玄说妙了，这就正印证了佛之预言：末法时代，世论邪见大行其道，破坏正法。是故我等佛子应当深为警醒啊！	Thus, if senior teachers throughout Buddhist circles do not dare to advocate realizing the mind and seeing one’s true nature, and if we, as disciples of the Buddha, are likewise unwilling to apply ourselves earnestly to realization of the essential teaching, then the Buddha Dharma may be reduced to nothing but lofty and abstruse talk. This would precisely confirm the Buddha’s prophecy: in the age of Dharma decline, worldly doctrines and heterodox views will flourish and destroy the true Dharma. Therefore, we disciples of the Buddha should be deeply vigilant.
【尔时，大慧白佛言：世尊，若外道世论，种种句味因譬庄严，无有自通，自事计著者。世尊亦说世论，为种种异方诸来会众天人阿修罗，广说无量种种句味，亦非自通耶？亦入一切外道智慧言说数耶？ 】	[At that time, Mahāmati addressed the Buddha: “World-Honored One, if the various expressions and styles, causes and analogies, and adornments of non-Buddhist worldly doctrines lack self-realization and merely cling to matters of their own invention, then you too, World-Honored One, speak worldly doctrines. For the devas, humans, and asuras assembled here from many different regions, you extensively expound immeasurable varieties of expressions and styles. Is this not also self-realization? Does it also fall within the category of all non-Buddhist wisdom and discourse?”]
这时，大慧对佛陀说：世尊，如果说外道的世间宗论，只有种种的辞藻、因缘、比喻和庄严外表，没有自性之宗通，只是不断地分别计著的话，那么，世尊您所说的也算世间宗论呀！因为您为一切他方世界而来聚会的大众、天人和阿修罗等，用无量多、种种言辞譬喻向他们讲法。	At that time, Mahāmati said to the Buddha: “World-Honored One, if the worldly doctrines of non-Buddhists consist only of various expressions, causes and conditions, metaphors, and ornate embellishments, without realization of the essential principle of intrinsic nature, and are merely ceaseless discriminative attachment, then what you

	teach, World-Honored One, also counts as a worldly doctrine. For you use innumerable and varied words and metaphors to teach the Dharma to the assembled multitudes, devas, asuras, and others who have come from all the worlds in other directions.”
这是否也算没有自性宗通呀？您的言辞是否也应该归入一切外道世智辩聪之类的世论邪见呢？	“Does this too count as lacking realization of the essential principle of intrinsic nature? Should not your words likewise be classified among the worldly doctrines and heterodox views of all non-Buddhists—their worldly knowledge, cleverness, and sophistry?”
佛批驳了世论之种种言说思辨技巧后，大慧又问，世尊您也为众生说种种因缘譬喻庄严言教，为什么就不算世论呢？其实，佛教没有排斥世间一切文辞修饰与思辨，相反，佛法善用一切世间方便。又，佛善用一切世间方便，无一不指向自性宗通，无一不是让人回归本有佛性。这才是佛法言教与世间言说的本质不同处。	After the Buddha refuted the various rhetorical and speculative techniques of worldly doctrines, Mahāmati again asked: “World-Honored One, you too teach sentient beings through various causes and conditions, metaphors, ornate language, and doctrinal instructions. Why, then, does this not count as worldly doctrine?” In fact, Buddhism does not reject all worldly literary embellishment and reasoning. On the contrary, the Buddhadharma makes skillful use of every worldly expedient. Moreover, every worldly expedient skillfully employed by the Buddha points to realization of the essential principle of intrinsic nature; each enables people to return to their inherent Buddha-nature. This is the essential difference between the Buddha’s verbal teachings and worldly discourse.
【佛告大慧：我不说世论，亦无来去，唯说不来不去。大慧，来者趣聚会生，去者散坏，不来不去者，是不生不灭。我所说义，不堕世论妄想数中。所以者何？谓不计着外性非性，自心现处，二边妄想所不能转。相境非性，觉自心现，则自心现妄想不生。妄想不生者，空无相无作，入三脱门，名为解脱。】	The Buddha said to Mahāmati: “I do not teach worldly doctrines, nor do I teach coming and going; I teach only no coming and no going. Mahāmati, coming means arising through the convergence of conditions; going means dispersal and destruction. That which neither comes nor goes is neither arising nor ceasing. The meaning I teach does not fall within the categories of the deluded imaginings of worldly doctrines. Why is this so? Because it does not attach to external natures or their absence; it abides where mind itself manifests and cannot be swayed by the deluded imaginings of the two extremes. When one realizes that the objects of experience lack intrinsic nature and are manifestations of one’s own mind, the deluded imaginings arising from mind’s manifestations do

	not arise. When deluded imaginings do not arise, one enters the three gates of liberation—emptiness, signlessness, and wishlessness. This is called liberation.”
佛告诉大慧：我不说世间宗论，亦不说来去之法，我只说“不来不去”。大慧，若有来者，则是因缘聚合而生；若是者去，则是因缘分散而灭。诸法无非因缘和合，本质则无所从来，亦无所去，故诸法本质是不生不灭。我所说的如是教义，是不会堕世间宗论之妄想计著的。	The Buddha told Mahāmati: “I do not teach worldly doctrines, nor do I teach dharmas of coming and going. I teach only ‘no coming and no going.’ Mahāmati, if there is coming, there is arising through the convergence of causes and conditions; if there is going, there is cessation through the dispersal of causes and conditions. All dharmas are nothing but the convergence of causes and conditions; in their essential nature, they come from nowhere and go nowhere. Therefore, in their essential nature, dharmas neither arise nor cease. Such is the teaching I set forth, and it does not fall into the deluded attachments of worldly doctrines.”
为什么呢？因为我所说的皆是：心外无法，一切法相，无非自心幻现，所以智者不会被有无等二元对立的妄想所转。——这是说，万法唯“心”。	Why? Because all that I teach is this: outside the mind there is no dharma. All appearances of dharmas are merely illusory manifestations of one’s own mind; thus the wise are not turned by deluded imaginings based on dualistic oppositions such as existence and nonexistence. This is to say that all phenomena are only “mind.”
凡所有相，皆是虚妄，本无自性。觉察到一切相都是自心幻现，心亦不可得，便不再颠倒妄想。——这是说，“心”亦不可得，是故“妄想不生”。	All appearances whatsoever are false and lack intrinsic nature. When one realizes that all appearances are illusory manifestations of one’s own mind, and that even mind itself is unobtainable, one no longer gives rise to inverted deluded imaginings. This is to say that “mind” too is unobtainable; therefore, “deluded imaginings do not arise.”
妄想不生处，自然契入空，无相，无作之三解脱门，这就是我说的解脱。	Where deluded imaginings do not arise, one naturally enters into the three gates of liberation: emptiness, signlessness, and wishlessness. This is what I call liberation.
接着佛又讲了一个故事：	The Buddha then told another story:
【大慧，我念一时于一处住，有世论婆罗门，来诣我所，不请空闲，便问我言：瞿昙，一切所作耶？我时报言：婆罗门，一切所作，是初世论。彼复问言：一切非所作耶？我复报言：一切非所作，是第二世论。	“Mahāmati, I recall that once, while staying in a certain place, a Brahmin who expounded worldly doctrines came to see me. Without first asking whether I was free, he asked me, ‘Gautama, are all things made?’ I replied, ‘Brahmin, to say that all

	things are made is the first worldly doctrine.' He again asked, 'Are all things not made?' I again replied, 'To say that all things are not made is the second worldly doctrine.'
彼复问言：一切常耶？一切无常耶？一切生耶？一切不生耶？我时报言：是六世论。大慧，彼复问我言：一切一耶？一切异耶？一切俱耶？一切不俱耶？一切因种种受生现耶？我时报言：是十一世论。	He again asked, 'Are all things permanent? Are all things impermanent? Do all things arise? Do all things not arise?' I replied, 'These are six worldly doctrines.' Mahāmati, he again asked me, 'Are all things one? Are all things different? Are all things both? Are all things neither? Do all things arise and appear because of various causes and sensations?' I replied, 'These are eleven worldly doctrines.'
大慧，彼复问言：一切无记耶？一切记耶？有我耶？无我耶？有此世耶？无此世耶？有他世邪？无他世邪？有解脱耶？无解脱耶？一切刹那耶？一切不刹那耶？虚空耶？非数灭耶？涅盘耶？瞿昙，作耶？非作耶？有中阴耶？无中阴耶？】	"Mahāmati, he again asked me, 'Are all things indeterminate? Are all things determinate? Is there a self? Is there no self? Is there this world? Is there no this world? Is there another world? Is there no other world? Is there liberation? Is there no liberation? Are all things momentary? Are all things not momentary? Is there space? Is there non-analytical cessation? Is there nirvāṇa? Gautama, are these made or not made? Is there an intermediate state, or is there no intermediate state?'"
"瞿昙"：佛陀俗家姓氏。	"Gautama": the Buddha's family name before renunciation.
"虚空，非数灭，涅盘"：非数灭，即非择灭无为，此处指三种无为。	"Space, non-analytical cessation, and nirvāṇa": non-analytical cessation means cessation not attained through discernment; here these refer to three kinds of the unconditioned.
大慧，我记得曾经在某处有一外道婆罗门来见我，进来也不问我是否有空闲，就直呼我姓而问：瞿昙，一切诸法都是造物主造出来的吗？我回答说：婆罗门，你所说的一切诸法都是造物主造出来，这是第一个世论。	Mahāmati, I recall that in a certain place a Brahmin who expounded non-Buddhist worldly doctrines came to see me. Without asking whether I was free, he directly called me by my family name and asked, "Gautama, are all dharmas created by a creator?" I replied, "Brahmin, your assertion that all dharmas are created by a creator is the first worldly doctrine."
他又问：一切诸法是本来如此，并非由谁造的吗？我再答：一切并非由谁造，这是第二个世论。	He again asked, "Are all dharmas inherently so, rather than created by anyone?" I again replied, "The assertion that all things are not created by anyone is the second worldly doctrine."
他又问道：一切诸法是恒常不变的吗？是不断变化的吗？一切诸法都是有生有灭的吗？都是不生不灭的吗？	He again asked, "Are all dharmas permanent and unchanging? Are they constantly changing? Do all

我说：这已经是第六个世论了。	dharmas arise and cease? Do they neither arise nor cease?" I said, "These already constitute the sixth worldly doctrine."
他又问：一切诸法的本质是一个吗？一切诸法都各有不同本质吗？一切诸法都完全相同吗？都完全不同吗？一切诸法都是因为种种觉受而产生并现前的吗？我答：十一个世论了。	He again asked, "Is the essential nature of all dharmas one? Do all dharmas each possess a different essential nature? Are all dharmas completely identical? Are they completely different? Do all dharmas arise and become manifest because of various sensations?" I replied, "These are eleven worldly doctrines."
大慧，他又问：一切诸法都是不可预知的吗？一切诸法都是可预知的吗？有我的存在吗？没有我的存在吗？有此生吗？没有此生吗？有他生吗？没有他生吗？有解脱吗？无解脱吗？一切诸法都是　那间变化的吗？一切诸法都不是	Mahāmati, he again asked, "Are all dharmas indeterminate? Are all dharmas determinate? Does a self exist? Does no self exist? Does this life exist? Does this life not exist? Does another life exist? Does another life not exist? Is there liberation? Is there no liberation? Are all dharmas momentary?"
那间变化的吗？虚空、非择灭以及涅　这三种无为存在吗？瞿昙，这三种无为是有作而成的呢？还是非有作而成？人死后有中阴身吗？还是没有中阴身？	"Or are all dharmas not momentary? Do the three unconditioned dharmas—space, non-analytical cessation, and nirvāṇa—exist? Gautama, are these three unconditioned dharmas produced through activity, or are they not produced through activity? After death, is there an intermediate-state body, or is there no intermediate-state body?"
【大慧，我时报言：婆罗门，如是说者，悉是世论。非我所说，是汝世论。我惟说无始虚伪妄想习气，种种诸恶、三有之因。不能觉知自心现量，而生妄想，攀缘外性，如外道法，我诸根义三合知生。	"Mahāmati, I then replied: 'Brahmin, all such assertions are worldly doctrines. They are not what I teach; they are your worldly doctrines. I teach only that the beginningless habitual tendencies of false and deluded imaginings are the cause of the various evils and the three realms of existence. Unable to realize the direct manifestation of their own minds, beings give rise to deluded imaginings and cling to external natures. As in the doctrines of non-Buddhists, they hold that consciousness arises through the conjunction of self, sense faculties, and objects.'

我不如是！婆罗门，我不说因不说无因，惟说妄想摄所摄性，施设缘起。非汝所及余堕受我相续者所能觉知。大慧，涅盘虚空灭非有三种，但数有三耳。】	“I am not like this. Brahmin, I do not teach a cause, nor do I teach no cause. I teach only the imagined nature of grasping and what is grasped, and provisionally establish dependent arising. This cannot be realized by you or by others who fall into the continuing attachment to the marks of self. Mahāmati, nirvāṇa, space, and cessation are not truly three things; only their number is three.”
“我诸根义三合知生”：“我”指外道的神我。“义”指外境。“知”指八识。这句是说，外道认为是神我、诸根与外境，三者和合而生八识。	“Consciousness arises through the conjunction of self, sense faculties, and objects”: “self” refers to the divine self of non-Buddhists; “objects” refers to external objects; and “consciousness” refers to the eight consciousnesses. This means that non-Buddhists maintain that the eight consciousnesses arise through the conjunction of the divine self, the sense faculties, and external objects.
“不说因不说无因”：外道持异因论或无因论。	“I do not teach a cause, nor do I teach no cause”: non-Buddhists uphold doctrines of different causes or doctrines of no cause.
“涅盘虚空灭”：指虚空、择灭、非择灭等三种无为法。	“Nirvāṇa, space, and cessation”: this refers to the three unconditioned dharmas of space, analytical cessation, and non-analytical cessation.
大慧，我当时告诉他：婆罗门，如你所说的这些无不是世间之论。这不是我所说的佛法，这是你所执持的世俗之论。我只说：众生无始以来认假作真、妄想分别的习气，唯此才是世间诸恶、三界诸有的原因。	Mahāmati, I then told him: “Brahmin, everything you have said is a worldly doctrine. This is not the Buddhadharma that I teach; it is the worldly doctrine to which you adhere. I teach only this: the habitual tendencies by which sentient beings, since beginningless time, take the false as real and give rise to deluded discrimination. These alone are the cause of all worldly evils and all forms of existence in the three realms.”
由于众生不能觉悟实相，而产生妄想分别，进而心外求法，所以会如外道认为，是神我和根、境结合，而产生了思想认识和外界一切诸法。	Because sentient beings cannot awaken to reality, they give rise to deluded discrimination and then seek dharmas outside the mind. Thus, like non-Buddhists, they believe that the divine self, the faculties, and their objects combine to produce thought, cognition, and all external dharmas.
佛法不是这样的！婆罗门，我不说异因，不说无因，只说能取和所取本不曾生，能、所等见只是众生的颠倒妄想罢了；一切诸法之相都是因缘所现，无不是幻。这并非是你和其余那些相续执取能所者所能明白的。大慧，涅盘、虚空、和非择灭无为，只这三种无为也并非实	The Buddhadharma is not like this. Brahmin, I do not teach a different cause, nor do I teach no cause. I teach only that the grasper and the grasped have never arisen, and that views of subject and object are merely the inverted deluded

有。只是为去除众生执着，方便教化，故权分为三而已。	imaginings of sentient beings. All appearances of dharmas arise through causes and conditions and are wholly illusory. This is not something that you and the others who persistently cling to subject and object can understand. Mahāmati, nirvāṇa, space, and non-analytical cessation are not truly existent even as these three unconditioned dharmas. They are provisionally divided into three only as a skillful means to remove sentient beings' attachments and guide them."
【复次大慧，尔时世论婆罗门复问我言：痴爱业因故，有三有耶？为无因耶？我时报言：此二者亦是世论耳。彼复问言：一切性皆入自共相耶？我复报言：此亦世论！婆罗门，乃至意流妄计外尘，皆是世论。】	"Furthermore, Mahāmati, that Brahmin who expounded worldly doctrines again asked me, 'Do the three realms of existence exist because ignorance, craving, and karma are their causes, or do they exist without cause?' I replied, 'Both of these are also worldly doctrines.' He again asked, 'Do all natures fall within universal and particular characteristics?' I again replied, 'This too is a worldly doctrine. Brahmin, even the mind's stream of deluded calculation concerning external objects is wholly worldly doctrine.'"
大慧，后来此外道婆罗门又问我：是以无明爱业为因，才会有三有诸界吗？还是没有因，自然而有三有世间的呢？我回答说：这两种说法也还是世论。	Mahāmati, this Brahmin who expounded non-Buddhist worldly doctrines later again asked me: "Do the various realms of the three forms of existence arise because ignorance, craving, and karma are their causes? Or do the three realms of worldly existence arise naturally, without cause?" I replied, "Both of these views are still worldly doctrines."
他又问：一切法性都可以被归纳为共性和特性么？我答：这还是世论！婆罗门呀，乃至心识妄计分别外尘的微细相续，无不堕于外道世论。	He again asked, "Can the nature of all dharmas be classified as universals and particulars?" I replied, "This too is a worldly doctrine! Brahmin, even the subtle continuities in which consciousness falsely discriminates external objects all fall within the worldly doctrines of non-Buddhists."
【复次大慧，尔时世论婆罗门复问我言：颇有非世论者不？我是一切外道之宗，说种种句味，因缘譬喻庄严。我复报言：婆罗门，有！非汝有者，非为、非宗、非说，非不说种种句味，非不因譬庄严。】	"Furthermore, Mahāmati, that Brahmin who expounded worldly doctrines again asked me, 'Is there anything that is not a worldly doctrine? I understand the essential points of all non-Buddhist teachings and can employ various verbal expressions, causes and conditions, metaphors, and embellishments.' I again replied, 'Brahmin, there is. It is not what you possess; it is neither

	activity, doctrinal establishment, nor speech. Yet it is not the absence of various verbal expressions, nor the absence of causes, metaphors, and embellishments.'"
“非为、非宗、非说”：离作为、离建立、离言说。	“Neither activity, doctrinal establishment, nor speech”: it is free from contrivance, conceptual establishment, and verbal expression.
后来此世论婆罗门再问我：可有非世论的法吗？我懂得一切外道世论的关键诀窍，我能善用一切文辞修饰、因缘描述、形象譬喻和庄严烘托的技巧。难道还有除此以外别的法么？	Later, this Brahmin who expounded worldly doctrines again asked me: “Is there a dharma that is not a worldly doctrine? I understand the essential points of all non-Buddhist worldly doctrines. I can skillfully employ every technique of verbal embellishment, causal explanation, figurative metaphor, and ornate expression. Is there some other dharma beyond these?”
我再回答说：婆罗门，的确是有这种法！凡你所善者，皆与这种法无关。此法离作为、离建立、离言说，然而也不是不说文辞、因缘、譬喻和庄严。	I again replied, “Brahmin, there indeed is such a dharma. Everything in which you are skilled is unrelated to this dharma. This dharma is free from contrivance, conceptual establishment, and speech; yet it is not devoid of verbal expression, causes and conditions, metaphors, and embellishment.”
【婆罗门言：何等为非世论？非非宗？非非说？我时报言：婆罗门，有非世论，汝诸外道所不能知，以于外性不实，妄想虚伪计着故。谓妄想不生，觉了有无。自心现量，妄想不生。不受外尘，妄想永息。	“The Brahmin said, ‘What is that which is not a worldly doctrine? What is neither non-doctrinal establishment nor non-speech?’ I replied, ‘Brahmin, there is that which is not a worldly doctrine, but none of you non-Buddhists can know it, because you falsely imagine and attach to external natures as real. It is that in which deluded imaginings do not arise and one realizes existence and nonexistence. When one realizes the direct manifestation of one’s own mind, deluded imaginings do not arise. When one does not receive external objects, deluded imaginings cease forever.’
是名非世论，此是我法，非汝有也。婆罗门，略说彼识，若来若去，若死若生，若乐若苦，若溺若见，若触若着种种相，若和合相续，若爱，若因计着。婆罗门，如是比者，是汝等世论，非是我有。】	This is called a non-worldly discourse; it is my Dharma, not yours. Brahmin, to summarize your views: whether coming or going, dying or being born, pleasure or suffering, concealment or manifestation, tactile contact or attachment to various appearances, continuity through the conjunction of conditions, desire, or attachment based on causes—Brahmin, such notions are your worldly discourses; they are not mine.”

“非非宗、非非说”：非非是双重否定。即，婆罗门便说，那你说谁的是正宗？正说？言外之意，我是一切道之颠峰，除我之外，更有其谁？	“Neither a non-tenet nor a non-discourse”: “neither non-” is a double negation. That is, the Brahmin then said, “Whose, then, is the orthodox tenet? Whose is the correct discourse?” What he implied was: “I stand at the summit of all paths; apart from me, who else could there be?”
婆罗门又说：那么到底什么是你说的非世论呀？什么是你说的正宗之法？什么言论才算是你的那个正说呢？	The Brahmin further said: “Then what exactly do you mean by a non-worldly discourse? What is the Dharma of the true tenet that you speak of? What kind of discourse counts as your correct discourse?”
我当时回答：婆罗门，的确有不是世论的真实正法。你们这些外道之所以无法知道，是由于你们颠倒分别，对于虚幻不实的外境认以为实。非世论法就是不生颠倒妄想，就是了觉有、无都是戏论。一切诸法，唯心所现，因而不生颠倒妄想，不再心外攀缘，妄想永远止息。这就是非世论法，是我所说的佛法，而不是你所善的世法。	I replied at the time: “Brahmin, there truly is an authentic Dharma that is not a worldly discourse. You non-Buddhist adherents cannot know it because, through inverted discrimination, you take illusory and unreal external objects to be real. The Dharma of non-worldly discourse is not giving rise to inverted deluded thoughts; it is clearly realizing that both existence and nonexistence are mere idle theories. All dharmas are manifested by mind alone. Therefore, one gives rise to no inverted deluded thoughts, no longer seeks outwardly beyond the mind, and deluded thoughts cease forever. This is the Dharma of non-worldly discourse. It is the Buddhadharma that I teach, not the worldly teachings in which you are skilled.”
婆罗门，我简要地概括你们外道的见解：你们外道所说的，或是来或是去、或是生或是死、或是苦或是乐、或是隐或是现，或是身触觉受，或是所计著的种种相，或是三缘和合的相续轮回，或是爱欲，或是计著诸法的生因。婆罗门，凡此之种种的分别比量，都是你们的世论，而不是我之佛法。	“Brahmin, I shall briefly summarize the views of you non-Buddhist adherents: what you speak of is coming and going, birth and death, suffering and pleasure, concealment and manifestation, bodily contact and sensation, the various appearances to which you cling conceptually, the continuous round of rebirth through the conjunction of three conditions, sensual desire, and the causal origins of dharmas to which you cling conceptually. Brahmin, all such discriminative inferences are your worldly discourses, not my Buddhadharma.”
【大慧，世论婆罗门作如是问，我如是答。彼即默然，不辞而退，思自通处，作是念言：沙门释子，出于通外，说无生、无相、无因，觉自妄想现相，妄想不生。】	“Mahāmati, when the Brahmin versed in worldly discourses asked in this way, I answered in this way. He then fell silent and withdrew without taking leave. Reflecting on what he himself comprehended, he thought: ‘This Śākya ascetic speaks beyond the scope of my understanding, teaching non-arising, no appearances, and no

	causes; he realizes that appearances are manifestations of his own deluded thoughts, and thus deluded thoughts do not arise.’”
“思自通处”：思量其自所通达的地方，也就是按自己固有的思维方式和理论框架来想问题。	“Reflecting on what he himself comprehended” means considering matters according to what he himself had understood—that is, thinking within his own established modes of thought and theoretical framework.
“出于通外”：他认为自己是通达一切法的，所以认为佛说是出于自己通之外的，匪夷所思之论。	“Beyond the scope of my understanding”: he believed that he understood all dharmas, and so regarded the Buddha’s teaching as lying beyond his own comprehension—as something utterly inconceivable.
大慧，世论婆罗门作如是问，而我如是回答，他便告以沉默，不辞而别，然后用自己之所通之处，一一衡量思辨佛所说者，最后得出结论：此释迦族沙门，说诸法无生、无相、非因缘性，说一切相都是自心妄想所显现，若了别于此，则不生颠倒妄想。这些见解，不是我之善思善辩所能通达到的，实在太是匪夷所思了！	Mahāmati, the Brahmin versed in worldly discourses asked in this way, and I answered in this way. He responded with silence and departed without farewell. Then, using what he himself understood, he weighed and analyzed each point of the Buddha’s teaching, finally concluding: “This Śākya ascetic teaches that dharmas are unborn, without appearances, and not of the nature of causes and conditions; he teaches that all appearances are manifested by the deluded thoughts of one’s own mind, and that once one discerns this, no inverted deluded thoughts arise. Such views cannot be reached by my skill in thought and debate. They are truly beyond comprehension!”
可见此婆罗门醉心于世间的名相之学，并引以为傲，所以佛对他报以种种善巧开启，他都无法契悟。同理，如果凡夫众生沉迷于依附和修习世论，也只会更加助长自己的执着，更加难以领悟佛法的真义。	This shows that the Brahmin was enthralled by worldly studies of names and appearances and took pride in them. Therefore, although the Buddha used various skillful means to open and guide him, he was unable to awaken in accord with them. Likewise, if ordinary sentient beings become engrossed in relying upon and studying worldly discourses, they will only further strengthen their attachments and find it still harder to realize the true meaning of the Buddhadharma.

【大慧，此即是汝向所问，我何故说习近世论种种辩说，摄受贪欲，不摄受法。大慧白佛言：世尊，摄受贪欲及法，有何句义？佛告大慧：善哉善哉！汝乃能为未来众生，思惟咨问如是句义。谛听谛听！善思念之！当为汝说。大慧白佛言：唯然受教！】	“Mahāmati, this is what you previously asked me: why I said that drawing near to and studying the various arguments of worldly discourses leads one to embrace desire, rather than to embrace the Dharma. Mahāmati said to the Buddha, ‘World-Honored One, what is the meaning of embracing desire and embracing the Dharma?’ The Buddha told Mahāmati, ‘Excellent, excellent! You are able to consider and inquire into such a question for the sake of future sentient beings. Listen carefully, listen carefully, and contemplate it well. I shall explain it to you.’ Mahāmati said to the Buddha, ‘Yes, I respectfully receive your instruction.’”
大慧，这就是你先前问我，我为什么会说：依附和修习世论的种种辩说之后，只会更加接受贪欲，而不是正法。	“Mahāmati, this is what you previously asked me: why I said that relying upon and studying the various arguments of worldly discourses only leads one to embrace desire more fully, rather than the true Dharma.”
大慧接着问说：世尊，那什么是接受贪欲？什么是接受正法呢？	Mahāmati then asked: “World-Honored One, what does it mean to embrace desire? And what does it mean to embrace the true Dharma?”
根据这一问题，佛再次说明了佛法和世论之不同：	In response to this question, the Buddha again explained the difference between the Buddhadharma and worldly discourses:
【佛告大慧：所谓贪者，若取若舍，若触若味，系着外尘，堕二边见，复生苦阴，生老病死忧悲苦恼，如是诸患皆从爱起，斯由习近世论及世论者。我及诸佛说名为贪，是名摄受贪欲，不摄受法。】	“The Buddha told Mahāmati: What is called desire is taking or rejecting, contact or savoring, clinging to external objects, falling into the views of the two extremes, and again producing the aggregates of suffering—birth, old age, sickness, death, sorrow, grief, suffering, and affliction. All such troubles arise from craving; this is due to drawing near to worldly discourses and those who uphold them. All Buddhas and I call this desire. This is called embracing desire, not embracing the Dharma.”
佛告诉大慧菩萨：所谓贪，就是或分别取舍，或沉迷于味、触等感受，执著外境，堕入二元对立的分别见，从而五蕴积聚，此为众苦之因，由是而生老病死、忧悲苦恼。	The Buddha told Bodhisattva Mahāmati: “What is called desire is discriminating between taking and rejecting, becoming absorbed in sensations such as taste and touch, clinging to external objects, and falling into the discriminative view of dualistic opposition. The five aggregates then accumulate, becoming the cause of all suffering, from which

	arise birth, old age, sickness, death, sorrow, grief, suffering, and affliction.”
所有这些过患，都是从贪爱起的，这都是受世间诸论熏习的结果。亦或由贪爱之浓重，因而才创造了世间诸论的宗派。我和诸佛称此为贪。这就是我所说的摄取接受贪欲，而不能接受正法。	All these faults arise from craving and attachment; they result from being permeated by worldly theories. Or it may be that, because craving and attachment are so intense, the schools of worldly theories are created. All Buddhas and I call this desire. This is what I mean by embracing and accepting desire while being unable to embrace the true Dharma.
【大慧，云何摄受法？谓善觉知自心现量，见人无我及法无我相，妄想不生，善知上上地离心意意识，一切诸佛智慧灌顶，具足摄受十无尽句，于一切法无开发自在，是名为法，所谓不堕一切见、一切虚伪、一切妄想、一切性、一切二边。】	“Mahāmati, how does one embrace the Dharma? By clearly realizing that what is directly experienced is manifested by one’s own mind; by seeing the marks of the non-self of persons and the non-self of dharmas; by not giving rise to deluded thoughts; by fully knowing the highest stages, free from mind, intellect, and consciousness; by receiving the wisdom empowerment of all Buddhas; by fully embracing the ten inexhaustible statements; and by attaining unimpeded mastery in all dharmas. This is called the Dharma: namely, not falling into any view, any falsity, any deluded thought, any discrimination, or either of the two extremes.”
“善知上上地”：真实通达最了义、极究竟处。	“Fully knowing the highest stages” means truly comprehending the most definitive and ultimately consummate state.
“一切性”：因计著分别才有一切性，故此处解释为分别。唐、魏等译本此处都采用“分别”一词。	“Any discrimination”: all discriminations arise only through conceptual attachment; therefore, it is explained here as “discrimination.” The Tang and Wei translations both use the term “discrimination” at this point.
大慧，如何是接受正法呢？就是觉知一切诸相唯自心所现，了见人无我、法无我的真相，不生颠倒妄想，了知究竟处，离心意意识，而得一切诸佛智慧灌顶，具足无量行愿，于一切法都无所住着，无功用行，而自然自在无碍，这就是佛法。佛法不堕任何知见、任何虚伪不实，不堕任何妄想分别、二元对立。	Mahāmati, what does it mean to embrace the true Dharma? It is to realize that all appearances are manifested by one’s own mind alone; to see clearly the truth of the non-self of persons and the non-self of dharmas; not to give rise to inverted deluded thoughts; to know the ultimate state, free from mind, intellect, and consciousness; to receive the wisdom empowerment of all Buddhas; to fulfill immeasurable practices and vows; and, with regard to all dharmas, to abide nowhere, act without contrivance, and naturally attain unimpeded freedom. This is the Buddhadharma. The

	Buddhadharma does not fall into any view, any false unreality, any deluded discrimination, or dualistic opposition.
【大慧，多有外道痴人，堕于二边，若常若断，非黠慧者。受无因论，则起常见；外因坏，因缘非性，则起断见。大慧，我不见生住灭故，说名为法。大慧，是名贪欲及法。汝及余菩萨摩诃萨应当修学！】	“Mahāmati, many foolish non-Buddhist adherents fall into the two extremes, whether eternalism or annihilationism; they are not people of keen wisdom. By accepting the theory of no cause, they give rise to eternalism; when external causes perish and causes and conditions are regarded as without inherent nature, they give rise to annihilationism. Mahāmati, because I do not see arising, abiding, or ceasing, I call this the Dharma. Mahāmati, this is what is meant by desire and the Dharma. You and the other great bodhisattvas should cultivate and study this.”
“受无因论，则起常见”：外道无因论认为四大不是从因缘得生的，四大常住不变，所以是常见。	“By accepting the theory of no cause, they give rise to eternalism”: the non-Buddhist theory of no cause holds that the four great elements do not arise from causes and conditions, but are permanent and unchanging; this is eternalism.
“外因坏，因缘非性，则起断见”：见诸法转变，便认为造物的外因坏灭，所以并无因缘果报，是为断见。	“When external causes perish and causes and conditions are regarded as without inherent nature, they give rise to annihilationism”: seeing dharmas change, they assume that the external creative cause has perished and that there are no causes, conditions, or karmic results. This is annihilationism.
大慧，多有愚痴外道执着于二元论，或持常见、或持断见，这都不是智慧之人。外道之见，归根结底，要么认四大是实有的常住而堕常见；要么认因果实无而堕断见。大慧，在我看来，从未有过生灭住相。以无一切相故，权且假名为佛法实相。大慧，这就是我所说的世间贪欲法和出世正法的不同，你和其它大菩萨应当修学。	Mahāmati, many foolish non-Buddhist adherents cling to dualistic theories, maintaining either eternalism or annihilationism. Such people are not wise. In the final analysis, non-Buddhist views either take the four great elements to be substantially existent and permanent, thereby falling into eternalism, or deny the reality of cause and effect, thereby falling into annihilationism. Mahāmati, as I see it, there have never been marks of arising, abiding, or ceasing. Since all appearances are absent, this is provisionally designated the true mark of the Buddhadharma. Mahāmati, this is the difference I teach between the dharma of worldly desire and the true supramundane Dharma. You and the other great bodhisattvas should cultivate and study it.

这段说的是如何才是“摄受法”：离一切法、实无一法才是正法，是解脱，具足一切德能，是诸佛所证之上上境地，权安名字为“佛法”，故曰：“法本法无法，无法法亦法”。摄受法，识得宗，便是证得“解脱”——其实到这里，说解脱也是戏论了。	This passage explains what it means to “embrace the Dharma”: to be free from all dharmas, with not a single dharma truly existent, is the true Dharma; it is liberation, complete with all virtues and capacities, the supreme state realized by all Buddhas. It is provisionally named “Buddhadharma.” Hence the saying: “The Dharma originally is not a dharma; the no-Dharma dharma is also dharma.” To embrace the Dharma and recognize its principle is to realize “liberation”—yet at this point, even speaking of liberation is mere idle theory.
【尔时世尊欲重宣此义而说偈言：一切世间论，外道虚妄说。妄见作所作，彼则无自宗。】	“At that time, the World-Honored One, wishing to restate this meaning, spoke these verses: All worldly theories are the false assertions of non-Buddhist adherents. They mistakenly posit agent and action; thus they have no principle of their own.”
世尊重颂曰：一切世间宗论，都是外道妄说。外道妄计能造作者和所造作之诸法，而不识根本，所以，无论他们运用多么缜密的思维、多么华丽的言辞，都无法彻底通达究竟的自性宗通。	The World-Honored One restated this in verse: All worldly doctrines and theories are false assertions of non-Buddhist adherents. They mistakenly conceive of agents, actions, and the dharmas that are produced, without recognizing the root. Therefore, no matter how meticulous their reasoning or ornate their words, they cannot thoroughly comprehend the ultimate principle of intrinsic nature.
【唯我一自宗，离于作所作。为诸弟子说，远离诸世论。】	“Only my own principle is free from agent and action. I teach it to my disciples so that they may be far removed from all worldly discourses.”
唯此本自具足的自性宗通，才是究竟明澈，远离能作和所作。所以我为佛弟子详说，以令你们远离世论。	Only this principle of intrinsic nature, complete from the very beginning, is ultimately clear and free from agent and action. Therefore, I explain it in detail to the Buddha’s disciples, enabling you to remain far from worldly discourses.
【心量不可见，不观察二心。摄所摄非性，断常二俱离。】	“The measure of mind cannot be seen; do not examine the two minds. The grasping and the grasped are without inherent nature; both annihilationism and eternalism are abandoned.”
究竟宗旨处无一丝心、量可见，无对立二边可观察，能取和所取都非实有，是远离断、常两种知见的。	At the place of ultimate principle, not the slightest trace of mind or measure can be seen, nor can the opposing dualities be examined. Both grasper and

	grasped are not truly existent, and one is free from the two views of annihilationism and eternalism.
【乃至心流转，是则为世论。妄想不转者，是人见自心。】	“So long as mind continues to flow and turn, this is worldly discourse. One whose deluded thoughts do not turn sees one’s own mind.”
乃至凡是随心识迁流，稍有住着，便会堕世论。古德云：“才有是非，纷然失心”。相反，若能时时不被一切妄识所转，是人便见实相，是为见自本心。	Whenever one follows the flow and transformations of consciousness, or has the slightest abiding attachment, one falls into worldly discourse. An ancient worthy said, “As soon as there is right and wrong, the mind is thrown into confusion.” Conversely, if one can at all times avoid being turned by any deluded consciousness, one sees true reality and thereby sees one’s own original mind.
【来者谓事生，去者事不现。明了知去来，妄想不复生。】	“What comes is said to be the arising of phenomena; what goes is said to be the disappearance of phenomena. Clearly knowing coming and going, deluded thoughts no longer arise.”
所谓“来”就是境尘生起，所谓“去”就是境尘散失，了知一切来去，无非因缘聚散离合，本不实有，诸法本来寂灭，则妄想不再生起。	What is called “coming” is the arising of sense objects, and what is called “going” is their dispersal. Once one knows that all coming and going are merely the gathering and dispersal, union and separation of causes and conditions, and are not truly existent, one sees that dharmas are originally quiescent and deluded thoughts no longer arise.
【有常及无常，所作无所作，此世他世等，斯皆世论通。】	“Eternal and non-eternal, what is made and what is not made, this world and other worlds—such matters are all the scope of worldly discourse.”
至于说有常无常、有所作无所作、现在世或者过去未来世等诸如此类者，这些人都只是自诩通达罢了，他们不过是善诸世间邪论而已，不是达佛法之宗通。	As for assertions of permanence or impermanence, of what is made or not made, of this present world or past and future worlds, and the like, such people merely claim to possess understanding. They are only skilled in the erroneous theories of the world; they have not realized the principle of the Buddhadharma.
本门概要：	Outline of This Section:
本门从大慧菩萨问佛为什么要远离世论切入，引出对于佛法自宗通和外道世论的辨析。	This section begins with Mahāmati Bodhisattva’s question to the Buddha as to why one should keep far from worldly discourse, and proceeds to distinguish the inner realization of the Buddha-

	Dharma from the worldly discourse of non-Buddhist paths.
佛首先描述了世论的特征、本质和依止的后果，又举声论弟子推翻老师的立宗这个例子来说明，世论终归戏论，是压根站不住脚的。佛还预言了末法时代，外道世论将破坏佛法。	The Buddha first describes the characteristics and nature of worldly discourse, as well as the consequences of relying on it. He then cites the example of disciples of the theory of sound overturning their teacher's thesis, showing that worldly discourse ultimately amounts to vain speculation and has no foundation whatsoever. The Buddha also predicts that, in the Dharma-ending age, the worldly discourse of non-Buddhist paths will undermine the Buddha-Dharma.
其次，佛对比阐述了什么是佛法自性宗通。佛以婆罗门造访问法事件为例，指出佛法与外道世论的区别只在于自心宗通，也即明心见性。佛法百千方便，唯指明心见性；唯此明心见性，方是佛法。	Next, the Buddha explains by contrast what is meant by the intrinsic inner realization of the Buddha-Dharma. Taking the episode of a Brahmin who came to question the Buddha as an example, he points out that the difference between the Buddha-Dharma and the worldly discourse of non-Buddhist paths lies solely in the inner realization of one's own mind—that is, realizing the mind and seeing one's true nature. The Buddha-Dharma offers hundreds and thousands of skillful means, all pointing only to realizing the mind and seeing one's true nature; only this is the Buddha-Dharma.
最后，佛重申了习近世论者摄受贪欲而不摄受正法的弊端，并再次指出，正法就是本自具足的自心宗通，唯此方能永离断常谬见。	Finally, the Buddha reiterates the harm in those who draw near to worldly discourse: they embrace craving and desire but do not embrace the true Dharma. He again points out that the true Dharma is the inner realization of one's own mind, inherently complete from the beginning; only this enables one to remain forever free from the erroneous views of annihilationism and eternalism.

三　、涅　差别

XXX. Distinctions in Nirvāṇa

【尔时大慧菩萨复白佛言：世尊，所言涅　者，说何等法名为涅　，而诸外道各起妄想？佛告大慧：谛听！谛听！善思念之！当为汝说。如诸外道妄想涅　，非彼妄想随顺涅　！大慧白佛言：唯然受教！】	[At that time, Mahāmati Bodhisattva again addressed the Buddha: "World-Honored One, when you speak of nirvāṇa, what dharma do you call nirvāṇa, that the various non-Buddhist paths each give rise to deluded conceptions of it?" The Buddha told Mahāmati: "Listen carefully, listen carefully,

	and ponder this well. I shall explain it to you. The nirvāṇa imagined by the various non-Buddhist paths is not nirvāṇa in accordance with their deluded conceptions." Mahāmati said to the Buddha: "Yes, I respectfully receive your instruction."]
"非彼妄想随顺涅　": 彼妄想不随顺涅　。	"Not nirvāṇa in accordance with their deluded conceptions" means that those deluded conceptions do not accord with nirvāṇa.
这时大慧菩萨又对佛说：世尊，那些外道对涅　各起不同的妄想邪见，那么到底什么才是真正的涅　呢？佛陀告诉大慧菩萨　：那些外道对涅　起种种妄想分别，是与真正的涅　背道而驰的。	At this time, Mahāmati Bodhisattva again said to the Buddha: "World-Honored One, the various non-Buddhist paths each give rise to different deluded and mistaken views concerning nirvāṇa. What, then, is true nirvāṇa?" The Buddha told Mahāmati Bodhisattva: "The various non-Buddhist paths give rise to all kinds of deluded discriminations concerning nirvāṇa; these run directly contrary to true nirvāṇa."
佛在这里先明确指出，佛和外道所说的涅　不同，外道由于不实妄想炽盛，所以根本梦不到佛所说的涅　真意。	Here the Buddha first makes clear that the nirvāṇa spoken of by the Buddha differs from that spoken of by non-Buddhist paths. Because their unreal and deluded imaginings are so intense, they cannot possibly dream of the true meaning of the nirvāṇa taught by the Buddha.
【佛告大慧：或有外道阴界入灭，境界离欲，见法无常，心心法品不生，不念去来现在境界，诸受阴尽，如灯火灭，如种子坏，妄想不生。斯等于此作涅　想。大慧，非以见坏名为涅　。】	[The Buddha told Mahāmati: "Some non-Buddhist paths regard the cessation of the aggregates, realms, and sense bases; freedom from desire for objects; seeing dharmas as impermanent; the non-arising of mind, mental factors, and their categories; no thought of the objects of past, future, or present; and the exhaustion of all feeling aggregates—as when a lamp is extinguished or a seed decays, so that deluded thought no longer arises—as nirvāṇa. Mahāmati, seeing destruction is not what is called nirvāṇa."]
佛告诉大慧：有的外道认为这样就是涅　——阴界入等一切境界俱都坏灭；舍离对境所生的诸多欲望；见到诸法无常；各种心和心所有法不生起；不念现在过去未来三世之相；诸受阴灭尽，如同灯火灭了不会复燃，种子败坏了不再萌发一样，如此而假想妄想不会再生起。——大慧，并不是诸如此类的见诸法"灭"，才称为涅　。	The Buddha told Mahāmati: Some non-Buddhist paths consider this to be nirvāṇa: the destruction of all states, including the aggregates, realms, and sense bases; relinquishing the many desires that arise in relation to objects; seeing all dharmas as impermanent; the non-arising of the various minds and mental factors; no thought of the characteristics of the three times—present, past,

	and future; and the exhaustion of all feeling aggregates. They imagine that deluded thoughts will no longer arise, just as an extinguished lamp will not be rekindled and a decayed seed will not sprout again. Mahāmati, it is not the mere perception that dharmas have “ceased” that is called nirvāṇa.
【大慧，或以从方至方，名为解脱，境界想灭，犹如风止。】	[Or they regard liberation as going from one place to another, with the conception of objects extinguished, like the stopping of wind.]
“方”：方所、处所，也有说为类。	“Place” means a location or site; some also interpret it as a category.
“境界想灭”：想灭即念灭。此处是说外境与念心俱灭。	“The conception of objects is extinguished”: the extinction of conception is the extinction of thought. Here it means that both external objects and the thinking mind cease.
大慧，有的外道认为解脱就是从一处所而至另一处所。比如心和境原来有，然后俱灭，就象风止一样，这就是解脱了。	Mahāmati, some non-Buddhist paths consider liberation to be going from one place to another. For example, mind and objects previously exist and then both cease, like the stopping of wind; they consider this to be liberation.
【或复以觉所觉见坏，名为解脱。】	[Or they regard the destruction of the perceiver, the perceived, and perception as liberation.]
有外道以能觉、所觉都成坏灭之相为解脱。	Some non-Buddhist paths take the destruction of both the perceiver and the perceived to be liberation.
【或见常无常作解脱想。】	[Or, seeing permanence and impermanence, they conceive liberation.]
有外道以不分别常和无常为解脱。	Some non-Buddhist paths regard not discriminating between permanence and impermanence as liberation.
如此则含混不清，混淆事物与概念，藕益大师斥为“拍盲禅”也。	This is muddled and unclear, confusing things with concepts. Master Ouyi condemned it as “blindly groping Chan.”
【或见种种相想，招致苦生因，思惟是已，不善觉知自心现量，怖畏于相而见无相，深生爱乐，作涅　想。】	[Or they see that conceptions of various appearances bring about the cause for the arising of suffering. Having reflected thus, and not skillfully realizing that the mind itself manifests directly, they fear appearances and perceive no appearance.

	Deeply delighting in this, they conceive it as nirvāṇa.]
有外道认为见各种各样的相而识想，此识想是招致一切苦的因。产生这种思维后，由于不能觉知一切诸相都是自心现量，所以对种种的相心生恐怖，不敢见相，只希望能避不见相，对于不见相，深生爱乐，认为不见相就是涅　。	Some non-Buddhist paths believe that perceiving and conceiving all kinds of appearances is the cause that brings about all suffering. Having formed this view, because they cannot realize that all appearances are directly manifested by their own mind, they become afraid of the various appearances. They dare not perceive appearances and only hope to avoid them. They deeply delight in not perceiving appearances and consider this absence of appearances to be nirvāṇa.
这种外道实则是断灭见，执着于无相之境，弃有著无，贪著顽空。	Such non-Buddhist paths in fact hold an annihilationist view. They cling to a state without appearances, reject existence in favor of nonexistence, and are attached to inert emptiness.
【或有觉知内外诸法自相共相，去来现在有性不坏，作涅　想。】	[Or they realize that the particular and common characteristics of all inner and outer dharmas have an existence that does not perish through past, future, or present, and conceive this as nirvāṇa.]
有的外道认为内心与外境等，一切诸法各有自性特点和共具特点，这些特点无论过去现在和未来，都是实有不坏的。了悟此常不坏性，就是涅　。这是认“常不坏性”为实有。	Some non-Buddhist paths believe that all dharmas, including the inner mind and external objects, each possess their own particular and common characteristics, and that these characteristics truly exist and do not perish in the past, present, or future. They consider realizing this ever-abiding and indestructible nature to be nirvāṇa. This takes an “ever-abiding and indestructible nature” to be truly existent.
【或谓我人众生寿命一切法坏，作涅　想。】	[Or they say that the destruction of self, persons, sentient beings, life spans, and all dharmas is nirvāṇa.]
有的外道认为我人众生寿命等一切诸法全都断灭了，就是涅　。	Some non-Buddhist paths believe that the complete annihilation of all dharmas, such as self, persons, sentient beings, and life spans, is nirvāṇa.

【或以外道恶烧智慧，见自性及士夫。彼二有间，士夫所出名为自性。如冥初比，求那转变。求那是作者，作涅　想。】	[Or, through the evil burning of non-Buddhist wisdom, they see primordial nature and the puruṣa. The two are distinct; primordial nature is said to arise from the puruṣa. Just as with the primordial beginning, the guṇas transform. Taking the guṇas to be the agent, they conceive this as nirvāṇa.]
“自性及士夫”：自性即冥初之性，士夫即神我。	“Primordial nature and the puruṣa”: primordial nature is the nature of the primordial beginning, while the puruṣa is the spiritual self.
“如冥初比”：冥初，外道的神通不能超八万劫，所以以八万劫前为起始。比，类比，类推。	“Just as with the primordial beginning”: the primordial beginning is so called because the spiritual powers of non-Buddhist paths cannot go beyond eighty thousand eons, and thus they take the time before eighty thousand eons ago as the beginning. “Comparison” means analogy or inference by analogy.
“求那”：求那指特性或者能作者。	“Guṇa”: guṇa refers to a quality or an active agent.
有的外道以邪见，妄计实有冥性和神我，认为二者有差别，由神我生出最初的冥性自性，再以此第次而生诸万物。如果能回转过来，从诸万物追根溯源，找到最初的造作者并归属到最初这里，就是涅　。	Some non-Buddhist paths, through mistaken views, falsely posit the real existence of primordial nature and the spiritual self. They consider the two distinct, holding that the spiritual self gives rise to the original, primordial nature, from which all things arise in successive order. If one could reverse this process, trace all things back to their source, find the original agent, and return to that original source, they consider this to be nirvāṇa.
【或谓福非福尽，或谓诸烦恼尽，或谓智慧。】	[Or they say that merit and non-merit are exhausted; or that all afflictions are exhausted; or that this is wisdom.]
有外道认为罪、福与烦恼会自然灭尽，这就是智慧或涅　，而不用另依智慧去断烦恼得涅　。	Some non-Buddhist paths believe that evil karma, merit, and afflictions naturally come to an end, and that this is wisdom or nirvāṇa, without relying further on wisdom to eliminate afflictions and attain nirvāṇa.
【或见自在是真实作生死者，作涅　想。】	[Or they see Īśvara as the true agent producing birth and death, and conceive this as nirvāṇa.]

有外道认为大自在天是真实操纵生死的主人，所以归于大自在天就是涅　。	Some non-Buddhist paths believe that Mahāīśvara is the true master who controls birth and death; therefore, they regard returning to Mahāīśvara as nirvāṇa.
【或谓展转相生，生死更无余因。如是即是计著因，而彼愚痴不能觉知。以不知故，作涅　想。】	[Or they say that things arise successively from one another and that birth and death have no other cause. Thus they cling to causes, yet in their delusion they cannot realize this. Because they do not know, they conceive it as nirvāṇa.]
有的外道认为众生辗转相生，生死就是如此，并无其他原因。这展转相续的分别计著，恰恰就是生死之因，而外道愚痴，所以不善觉察。因为不能觉知的缘故，他们认为这种展转相生就是涅　。比如我们看到世俗人常说的“涅　重生”就属此类。	Some non-Buddhist paths believe that sentient beings arise successively from one another, that birth and death are simply thus, and that there is no other cause. Yet this discriminative attachment to successive continuity is precisely the cause of birth and death. Because such non-Buddhist paths are deluded and cannot discern this, they regard this successive arising as nirvāṇa. For example, the worldly expression “rebirth through nirvāṇa” belongs to this category.
【或有外道，言得真谛道，作涅　想。】	[Or some non-Buddhist paths say that attaining the path of ultimate truth is nirvāṇa.]
有的外道自以为已经确认找到世间一切诸法的真相，并执以为实，以此为涅　。	Some non-Buddhist paths believe they have ascertained the true nature of all worldly dharmas, cling to it as real, and regard this as nirvāṇa.
【或见功德，功德所起和合，一　俱不俱，作涅　想。】	[Or they see merit, the arising of merit, and their combination as one, different, both, or neither, and conceive this as nirvāṇa.]
“功德”：以求那作者能生诸法，所以说此“能生之求那”为功德。这是说，有的外道认为认为能生万物的作者，和其所造作者，这两者是合二为一的，具有一、异、俱、不俱等特性，以觉悟这个道理为涅　。	“Merit”: because the guṇas, as agents, can generate all dharmas, this “productive guṇa” is called merit. This means that some non-Buddhist paths believe that the agent producing all things and what it produces are one and the same, possessing such characteristics as unity, difference, both, or neither. They regard awakening to this principle as nirvāṇa.
【或见自性所起孔雀文彩种种杂宝，及利刺等性，见已，作涅　想。】	[Or they see the variegated colors of peacocks, various mixed jewels, and the nature of sharp thorns as arising from primordial nature; having seen this, they conceive it as nirvāṇa.]
有的外道见鸟兽文彩、各种珍宝等一切事物鬼斧神工，自然天成，认为这种自然之道就是涅　。	Some non-Buddhist paths see the patterns and colors of birds and beasts, various treasures, and

	all things as marvels of natural creation. They consider this way of nature to be nirvāṇa.
【大慧，或有觉二十五真实。】	[Mahāmati, some realize the twenty-five realities.]
“二十五真实”：二十五谛，为数论外道所立，认为神我是精神的本体，自性是物质的本体。神我与自性之关系，就象跛者和盲人。神我有智，却不能活动；自性虽有活动作用，却不能产生活动的动机。	“The twenty-five realities” are the twenty-five principles established by the Sāṃkhya non-Buddhist school. It holds that the spiritual self is the essential substance of spirit, while primordial nature is the essential substance of matter. The relationship between the spiritual self and primordial nature is like that between a lame person and a blind person: the spiritual self has awareness but cannot act, while primordial nature can act but cannot generate the motive for action.
神我指挥自性使其活动，自性活动而实现神我的动机，由此二谛生其它二十三谛，共二十五谛。由此二十五谛而生一切诸法。	The spiritual self directs primordial nature to act, and primordial nature acts to fulfill the spiritual self’s motive. From these two principles arise the other twenty-three principles, making twenty-five in all. From these twenty-five principles all dharmas arise.
具体来说就是：“神我”作用于“自性”而生觉，由觉生想，由想生五唯（色、声、香、味、触），五知根（眼、耳、鼻、舌、身），五作业根（口、手、足、生殖根、肛门）和心根，又由五唯生五大（空、风、火、水、地）。	Specifically, the “spiritual self” acts upon “primordial nature,” giving rise to awareness; awareness gives rise to conception; and conception gives rise to the five subtle elements—form, sound, fragrance, taste, and touch—the five cognitive faculties—eye, ear, nose, tongue, and body—the five faculties of action—speech, hands, feet, the reproductive organ, and the anus—and the mind faculty. From the five subtle elements arise the five great elements—space, wind, fire, water, and earth.
大慧，有外道认为觉悟二十五真谛，就是得到涅　了。	Mahāmati, some non-Buddhist paths believe that realizing the twenty-five true principles is attaining nirvāṇa.
【或王守护国受六德论，作涅　想。】	[Or they regard a king’s protection of the country through upholding the six categories as nirvāṇa.]
“王守护国”：王，为众生做主，守护国，守护一方众生。	“A king’s protection of the country”: “king” means one who takes responsibility for sentient beings, while “protecting the country” means protecting the sentient beings of a region.
“六德论”：这是胜论外道计六德，或六句义。一切法从此“六句义”生。六德指：一、实，即主谛，指诸法	“The doctrine of six categories”: this refers to the six categories, or six meanings, posited by the Vaiśeṣika non-Buddhist school. All dharmas are

的实体，有地、水、火、风、空、时、方、我、意等九种。	said to arise from these six meanings. The six categories are: first, substance, the primary principle, referring to the entities of dharmas, of which there are nine: earth, water, fire, wind, space, time, direction, self, and mind.
二、德，即依谛，指实句义之属性功能，有色、香、味、触、数、量、别体、合、离、彼体、此体、觉、乐、苦、欲、嗔、勤勇等十七德。三、业，即作用谛，指实体之运动，有取、舍、屈、伸、行等五种。	Second, quality, the dependent principle, referring to the attributes and functions of the category of substance: color, fragrance, taste, touch, number, quantity, distinctness, conjunction, disjunction, otherness, thisness, cognition, pleasure, pain, desire, anger, and exertion. Third, action, the principle of function, referring to the movement of substances: taking, relinquishing, contracting, extending, and moving.
四、同，即总相谛，指有性，乃诸法所共有。五、异，即别相谛，指诸法有差别之性质。六、和合句义，又作无障碍谛。就是说，实、德、业、同、异等五句相互摄属而不相离。	Fourth, universality, the principle of common characteristics, referring to existence, which is shared by all dharmas. Fifth, particularity, the principle of distinct characteristics, referring to the differentiating qualities of dharmas. Sixth, the category of inherence, also called the principle of nonobstruction. This means that the five categories of substance, quality, action, universality, and particularity mutually encompass one another without separation.
有外道认为能受持这六中句义而守护众生，就可以得到涅　。	Some non-Buddhist paths believe that upholding these six categories and protecting sentient beings enables one to attain nirvāṇa.
【或见时是作者，时节世间，如是觉者作涅　想。】	[Or they see time as the agent, and time periods as the world; those who realize this conceive it as nirvāṇa.]
有外道认为时是造物主，时节决定了世间一切诸法的生灭变化。觉悟时节造物的道理就是涅　。	Some non-Buddhist paths believe that time is the creator and that time periods determine the arising, cessation, and transformations of all worldly dharmas. They regard realizing the principle that time creates as nirvāṇa.
【或谓性。】	[Or they speak of nature.]
有外道认为诸法实有，觉悟宇宙的根源是“实有”就是涅　。	Some non-Buddhist paths believe that all dharmas truly exist and that realizing the source of the universe to be “real existence” is nirvāṇa.
【或谓非性。】	[Or they speak of non-nature.]

有外道认为诸法实无，觉悟了宇宙的根源是“实无”就是涅　。	Some non-Buddhist paths hold that all dharmas are truly nonexistent, and that awakening to “true nonexistence” as the source of the universe is nirvāṇa.
【或谓知性非性。】	[Some say that the knowing nature is not a nature.]
有外道认为能够知道“有性”和“无性”共同存在，觉悟了宇宙的根源是有、无同在，就是涅　。	Some non-Buddhist paths hold that knowing the coexistence of “being” and “nonbeing,” and awakening to being and nonbeing as jointly present at the source of the universe, is nirvāṇa.
【或见有觉与涅　差别，作涅　想。】	[Some see a distinction between awareness and nirvāṇa, and conceive of it as nirvāṇa.]
有外道认为实有所谓的“冥觉”，此冥冥之觉不同于其他宗派所说的涅　。了此冥觉才是真正的终极涅　。	Some non-Buddhist paths hold that there truly exists what they call “obscure awareness.” This dim awareness differs from the nirvāṇa taught by other schools. Only by realizing this obscure awareness, they say, does one attain the true ultimate nirvāṇa.
如是种种关于涅　的妄想邪见，无有穷尽，何止二十一　！这种种涅　妄想，归结起来其实只有一种，那就是：有生死可了，有涅　可成。	Such deluded and erroneous views concerning nirvāṇa are inexhaustible; there are far more than merely twenty-one kinds. Yet, when all these deluded conceptions of nirvāṇa are reduced to their essence, there is really only one: that there is birth and death to be ended and nirvāṇa to be attained.
【有如是比种种妄想，外道所说，不成所成，智者所弃。】	[Such are the various deluded conceptions taught by non-Buddhist paths. What they seek to attain cannot be attained; the wise reject them.]
如此诸多妄想邪见，都是外道所说。依止这些妄想修习，是不会成就他们妄想出的所谓涅　的，这是智慧之人所摒弃的。	All these many deluded and erroneous views are taught by non-Buddhist paths. Relying on these delusions in cultivation will not enable one to attain the so-called nirvāṇa they imagine. The wise reject them.
【大慧，如是一切悉堕二边，作涅　想。如是等外道涅　妄想，彼中都无若生若灭。】	Mahāmati, all these fall into the play of the two extremes, yet they conceive them to be nirvāṇa. In all these deluded conceptions of nirvāṇa held by non-Buddhist paths, there is neither arising nor ceasing.
“彼中都无若生若灭”：彼，指涅　当体即空，不但或生或灭不可得，涅　也不可得，是名真涅　。而外道执着于实有涅　可得、实有生死可了的生灭相，他们并不	“In all these, there is neither arising nor ceasing”: “therein” refers to nirvāṇa itself, which is empty. Not only can either arising or ceasing not be found; nirvāṇa itself cannot be found. This is called true

了知，生灭都是不实妄想，因此其所得之“涅　”也是妄想。	nirvāṇa. Non-Buddhist paths, however, cling to the marks of arising and ceasing, believing that there is a truly existent nirvāṇa to attain and truly existent birth and death to end. They do not understand that arising and ceasing are unreal deluded conceptions; therefore, the “nirvāṇa” they attain is likewise a deluded conception.
大慧，这一切外道所说，都落入了二边戏论，却自以为是涅　。这些外道对涅　起了诸多妄想邪见，实则一切诸法并无生灭可得。	Mahāmati, all that these non-Buddhist paths teach falls into the play of the two extremes, though they themselves take it to be nirvāṇa. They give rise to many deluded and erroneous views of nirvāṇa, whereas in truth no arising or ceasing can be found in any dharma.
【大慧，彼一一外道涅　，彼等自论，智慧观察，都无所立。如彼妄想心意，来去漂驰流动，一切无有得涅者。】	Mahāmati, regarding each and every nirvāṇa of the non-Buddhist paths, when their own theories are examined with wisdom, none has any valid basis. Their deluded mind, manas, and consciousness come and go, drifting, racing, and flowing on; none of them attains nirvāṇa.
大慧，各种外道的涅　之见都是妄想谬见。若用智慧观察，都站不住脚。那些外道之妄想心意，不过是往来飘荡、奔驰流转，他们的涅　理论没有一种与真正的涅相应。	Mahāmati, the various non-Buddhist views of nirvāṇa are all deluded and erroneous. Examined with wisdom, none can stand. The deluded minds of these non-Buddhist paths merely drift back and forth and race along in continuous flow; not one of their theories of nirvāṇa accords with true nirvāṇa.
以上是世尊一一尽数外道诸多涅　妄想，并指出了他们产生这些邪见的关键原因：所有这些涅　邪见，都是妄想、分别心、意识心的造作，并非真实涅　。下面揭示真实涅　之相。	Above, the World-Honored One has enumerated the many deluded conceptions of nirvāṇa held by non-Buddhist paths and identified the crucial cause of these erroneous views: all such mistaken views of nirvāṇa are constructs of delusion, discriminating mind, and consciousness; they are not true nirvāṇa. What follows reveals the characteristics of true nirvāṇa.
【大慧，如我所说涅　者，谓善觉知自心现量，不著外性，离于四句，见如实处，不堕自心现妄想二边，摄所摄不可得，一切度量，不见所成，愚于真实，不应摄受。	Mahāmati, the nirvāṇa of which I speak is this: thoroughly and correctly knowing the manifestations of one’s own mind; not clinging to external characteristics; being free from the four propositions; seeing the realm as it truly is; not falling into the two extremes of deluded conceptions manifested by one’s own mind; knowing that grasper and grasped cannot be found; not seeing any of the measures and calculations as established; and not accepting the

	deluded projections of the ignorant concerning reality.
弃舍彼已，得自觉圣法，知二无我，离二烦恼，净除二障，永离二死。上上地，如来地，如影幻等诸深三昧，离心意意识，说名涅　。大慧。汝及余菩萨摩诃萨应当修学，当疾远离一切外道诸涅　见。】	Having abandoned these, one attains the noble Dharma of self-realization, knows the twofold selflessness, departs from the two afflictions, completely removes the two obscurations, and is forever free from the two forms of birth and death. The higher and higher bhūmis, the ground of the Tathāgata, and profound samādhis such as those like an illusion, free from mind, manas, and consciousness—these are called nirvāṇa. Mahāmati, you and the other bodhisattva mahāsattvas should cultivate and learn in this way, and swiftly abandon all non-Buddhist views of nirvāṇa.
大慧，我说的涅　，乃了悟通达自心现量，外不取着外境之“相”，内而远离对四句的分别执“名”，见实相，不落于自心起现的二边“妄想”，了知能取和所取皆不可得。对于一切依靠意识心计度分别出的道理，不见其成立，因为那都是愚夫对于实相所起的种种妄计，智者对此并不执取摄受。	Mahāmati, the nirvāṇa of which I speak is realization and thorough comprehension of the manifestations of one’s own mind. Outwardly, one does not grasp the “characteristics” of external objects; inwardly, one is free from discriminating attachment to the “names” of the four propositions. One sees the true reality, does not fall into the two extremes of deluded conceptions arising from one’s own mind, and knows that both grasper and grasped cannot be found. One does not regard as established any principles produced through the discriminating calculations of consciousness, for these are the various false projections that ordinary people make concerning true reality; the wise do not grasp or accept them.
名、相、妄想，舍离了这些妄想邪见后，就是与自觉圣法相应，就了证人法二无我，离根本烦恼和随烦恼，净除烦恼障和所知障，永离分段和变异二生死。——是为“正智”。	Names, characteristics, and deluded conceptions: once these deluded and erroneous views have been abandoned, one accords with the noble Dharma of self-realization. One then realizes the twofold selflessness of persons and dharmas, departs from the fundamental and subsidiary afflictions, completely removes the afflictive and cognitive obscurations, and is forever free from the two forms of birth and death—segmented and transformational. This is “right wisdom.”
具如此正智，就是超越诸地，直证如来地，得如幻等诸甚深三昧。如此离心、意、意识，取假名为“如如”涅　。	Endowed with such right wisdom, one transcends all the bhūmis, directly realizes the ground of the Tathāgata, and attains profound samādhis such as

	those like an illusion. Thus one is free from mind, manas, and consciousness; this is provisionally called the nirvāṇa of suchness.
大慧。你和其他大菩萨应当如是修学，应该马上远离外道的诸多错误涅　见解。	Mahāmati, you and the other great bodhisattvas should cultivate and learn in this way, and should immediately abandon the many erroneous non-Buddhist views of nirvāṇa.
【尔时世尊欲重宣此义而说偈言。】	At that time, wishing to restate this meaning, the World-Honored One spoke these verses:
【外道涅　见。各各起妄想。斯从心想生。无解脱方便。】	Non-Buddhist views of nirvāṇa— each gives rise to deluded conceptions. These arise from the mind's imaginings; they provide no means to liberation.
外道对于涅　生起种种妄想，这些妄想都是依八识妄想所建立的，若依止这些外道，断不会解脱。	Non-Buddhist paths give rise to various deluded conceptions of nirvāṇa. These delusions are all established on the basis of the deluded activity of the eight consciousnesses. If one relies on these non-Buddhist paths, one will certainly not attain liberation.
【愚于缚缚者。远离善方便。外道解脱想。解脱终不生。】	Those ignorant of what binds and is bound are far from skillful means. Non-Buddhist conceptions of liberation— liberation will never arise from them.
愚痴者深深被能和所束缚，不知道这些都是妄想，所以远离了走向解脱的诸多善巧方便。外道的解脱邪见是建立在心意意识上的妄想，所以终不能实现真正的解脱。	The ignorant are deeply bound by subject and object. Not knowing that these are all deluded conceptions, they remain far from the many skillful means that lead to liberation. The erroneous non-Buddhist view of liberation is founded on the delusions of mind, manas, and consciousness, and thus can never bring about true liberation.
【众智各异趣。外道所见通。彼悉无解脱。愚痴妄想故。】	The paths pursued by each form of knowledge differ; non-Buddhist views nevertheless converge. None of them has liberation, because of ignorant deluded conceptions.
众人的涅　邪见各各相异，然而又都有相通之处，那就是：这些涅　邪见都是愚痴妄想，都不是真正的超越和解脱。	People's erroneous views of nirvāṇa differ from one another, yet they also have something in common: these erroneous views of nirvāṇa are all ignorant deluded conceptions, and none is true transcendence and liberation.

【一切痴外道。妄见作所作。有无有品论。彼悉无解脱。】	All ignorant non-Buddhist paths falsely see an agent and its actions. Their doctrines concern being and nonbeing; none of them has liberation.
外道愚痴，妄见能作所作，其理论跳不出有无等二边戏论，他们不知道二边分别都是虚妄，认妄为真，所以他们都不是真实解脱。	Non-Buddhist paths are ignorant and falsely see an agent and its actions. Their theories cannot escape the play of the two extremes of being and nonbeing. They do not know that discriminations between the two extremes are false, and they mistake delusion for truth; therefore, none of them attains genuine liberation.
【凡愚乐妄想。不闻真实慧。言语三苦本。真实灭苦因。】	Ordinary ignorant beings delight in deluded conceptions and do not hear true wisdom. Words are the root of the three kinds of suffering; reality is the cause of extinguishing suffering.
凡夫愚痴，执着于妄想言说并乐此不疲，对于真实智慧却充耳不闻，不知道言说是苦苦、坏苦、和行苦这三苦的根本，不知道了悟实相才是离苦的正因。	Ordinary people are ignorant. They cling to deluded conceptual speech and never tire of it, while turning a deaf ear to true wisdom. They do not know that speech is the root of the three kinds of suffering—suffering of suffering, suffering of change, and pervasive suffering of conditioned existence—nor do they know that realizing true reality is the proper cause of freedom from suffering.
【譬如镜中像。虽现而非有。于妄想心镜。愚夫见有二。】	Like an image in a mirror, though it appears, it does not exist. In the mirror of their deluded minds, the ignorant see the two as existent.
这就如同镜子所现的像，虽然显现但并不实有。愚夫也是这样，于妄想之心镜幻现中，妄起能所二见而认以为真。	This is like an image appearing in a mirror: though it appears, it is not truly existent. Ordinary people are the same. Within the illusory appearances of the mirror of their deluded minds, they falsely give rise to the dual view of subject and object and take it to be real.
【不识心及缘。则起二妄想。了心及境界。妄想则不生。】	Not knowing mind and its conditions, one gives rise to the two deluded conceptions. When mind and its objects are understood, deluded conceptions do not arise.
因为不通达能缘之心和所缘之境本　幻现，本来寂灭，所以妄起能、所二见。若通达心与境本来空幻，则当下	Because they do not thoroughly understand that the conditioning mind and the conditioned objects

妄想不生。	are originally illusory appearances and originally quiescent, they falsely give rise to the dual views of subject and object. If they thoroughly understand that mind and objects are originally empty and illusory, then deluded conceptions do not arise.
【心者即种种。远离相所相。事现而无现。如彼愚妄想。】	Mind itself is the various things, free from the characteristics of subject and object. Phenomena appear, yet there is no appearance— not as the ignorant falsely imagine.
种种法与心无别，本来远离能所之相。诸境如梦幻，虽然显现，实则并无所现。一切诸法并不象愚夫妄想的那样，实有诸心识及外境。	The various dharmas are not separate from mind and are originally free from the characteristics of subject and object. All objects are like dreams and illusions: though they appear, nothing is actually manifested. The dharmas are not as ordinary people falsely imagine them to be, as truly existing consciousnesses and external objects.
【三有唯妄想。外义悉无有。妄想种种现。凡愚不能了。】	The three realms are only deluded conceptions; external objects do not exist at all. Deluded conceptions manifest in many ways, but ordinary ignorant beings cannot understand.
三界唯心，唯依妄而建，心外实无一法可得，心亦不可得。甚至包括涅　在内的种种境相也都是依妄想而显　，但是愚夫不能了知。	The three realms are mind-only, established solely through delusion. Outside mind, not a single dharma can truly be found, and mind itself likewise cannot be found. Even the various appearances and realms, including nirvāṇa, manifest in dependence on deluded conceptions, but ordinary people cannot understand this.
【经经说妄想。终不出于名。若离于言说。亦无有所说。】	The sūtras all speak of deluded conceptions, which never go beyond names. If speech is abandoned, there is likewise nothing that can be spoken.
如果凡夫不能了知真义，则种种经论，在他们那里也都沦为妄想分别，终不出言说名辞妄想。若能了知真实离言说妄想，就会了知，诸佛并无所说。	If ordinary people cannot understand the true meaning, then the various sūtras and treatises also become, for them, nothing but deluded discrimination; they never go beyond the deluded conceptions of verbal names and terms. If one can understand the true reality beyond the delusions of speech, one will know that the Buddhas have taught nothing.
本门概要：	Summary of This Section:

本门探讨的是，什么是涅　。根据大慧菩萨关于涅　的发问，佛在一开始先列举并驳斥了二十一种错误的外道涅　见解，指出这些涅　邪见都没有离开妄想和二边戏论，为智者所摒弃。之后佛阐述了佛之涅　离心意意识。	This section examines what nirvāṇa is. In response to Bodhisattva Mahāmati's question about nirvāṇa, the Buddha first enumerates and refutes twenty-one erroneous non-Buddhist views of nirvāṇa, pointing out that these mistaken views have not departed from deluded conceptions and the play of the two extremes, and are rejected by the wise. The Buddha then explains that the Buddha's nirvāṇa is free from mind, manas, and consciousness.
最后以偈颂的形式简要阐明：外道不能解脱的原因是被妄想所转。所以远离妄想分别即解脱。并指出，如果没有众生对于假名和言说理论的执着，则佛也未曾说过法。	Finally, in verse form, the text briefly explains that non-Buddhist paths cannot attain liberation because they are carried along by deluded conceptions. Thus, liberation is attained by departing from deluded discrimination. It also points out that, if sentient beings did not cling to provisional names and doctrines of speech, the Buddha would never have taught any Dharma.

三一、如来觉性

Thirty-One: The Tathāgata's Awakening-Nature

【尔时大慧菩萨白佛言：世尊，惟愿为说三藐三佛陀。我及余菩萨摩诃萨善于如来自性，自觉觉他。佛告大慧：咨所欲问，我当为汝随所问说。大慧白佛言：世尊，如来应供等正觉，为作耶？为不作耶？为事耶？为因耶？为相耶？为所相耶？为说耶？为所说耶？为觉耶？为所觉耶？如是等辞句，为异为不异？】	[At that time, Mahāmati Bodhisattva said to the Buddha: "World-Honored One, I pray that you will explain samyaksaṃbuddha. May I and the other mahāsattva bodhisattvas become skilled in the Tathāgata's intrinsic nature, awakening ourselves and awakening others." The Buddha said to Mahāmati: "Ask whatever you wish, and I shall answer according to your questions." Mahāmati said to the Buddha: "World-Honored One, is the Tathāgata, the Worthy One, the Perfectly Awakened One, something made or not made? Is it an effect or a cause? Is it that which characterizes, or that which is characterized? Is it the speaker or that which is spoken? Is it the knower or that which is known? Are such terms as these different from it, or not different from it?"]
"三藐三佛陀"："三藐"为"正"意。"三"表周遍。"佛陀"即觉悟。三藐三佛陀，简单说就是正、遍、觉。	"Samyaksaṃbuddha": samyak means "correct"; saṃ indicates universality; and buddha means awakening. Put simply, samyaksaṃbuddha means correct, universal, awakening.

“如来应供等正觉”：如来应供等正觉是如来法身的三种德相称号。一切诸佛法身都有“如来”、“应供”、“正遍知”等十种德相称号，这里简以三号来称谓如来，重点在于强调“等、正、觉”之妙德，故本门称为“如来觉性”。	“Tathāgata, Worthy One, Perfectly Awakened One”: Tathāgata, Worthy One, and Perfectly Awakened One are three titles denoting the virtues of the Tathāgata’s dharmakāya. The dharmakāyas of all Buddhas possess ten such titles of virtue, including “Tathāgata,” “Worthy One,” and “Perfectly and Universally Knowing.” Here, the Tathāgata is referred to briefly by three titles, with emphasis on the wondrous virtues of “equal, correct, and awakened.” This section is therefore called “the Tathāgata’s awakened nature.”
“为作耶？为不作耶”：是修持造作而得?还是不假修持造作，原本如是呢?	“Is it made or not made?”: Is it attained through cultivated and contrived practice, or is it originally thus, without reliance on cultivated and contrived practice?
上一门说了所证涅　之义，这一门大慧再问能证涅　之如来是何含义：世尊，惟愿为我等演说，什么是如来正等正觉？以令我和其余菩萨了知如来真实义谛，自觉觉他。	The preceding section explained the meaning of the nirvāṇa that is realized. In this section, Mahāmati further asks what is meant by the Tathāgata who realizes nirvāṇa: “World-Honored One, I pray that you will explain for us what the Tathāgata’s correct and equal awakening is, so that I and the other bodhisattvas may understand the Tathāgata’s true ultimate meaning, awaken ourselves, and awaken others.”
佛说：你有什么疑问尽管问，我会一一回答。	The Buddha said: “Whatever doubts you have, ask freely. I shall answer them one by one.”
大慧问：世尊，正觉如来是修持造作而得、还是不假修持，原本就是呢？是所作事果、还是能作之因？是能作相者、还是所作之相？是能言说者、还是所言说之义？是能觉之智、还是所觉之法？如来正等正觉，与如上之言辞描述，是相符还是不相符?	Mahāmati asked: “World-Honored One, is the Tathāgata of correct awakening attained through cultivated and contrived practice, or is it originally so without reliance on practice? Is it the result of what is done, or the cause that does? Is it the one that produces characteristics, or the characteristics produced? Is it the one who speaks, or the meaning that is spoken? Is it the wisdom that awakens, or the dharma that is awakened to? Does the Tathāgata’s correct and equal awakening accord with such verbal descriptions as these, or does it not?”
【佛告大慧：如来应供等正觉，于如是等辞句，非事非因，所以者何？俱有过故。大慧，若如来是事者，或作，或无常。无常故，一切事应是如来，我及诸佛皆所	[The Buddha said to Mahāmati: “The Tathāgata, the Worthy One, the Perfectly Awakened One, is neither an effect nor a cause in relation to such terms as these. Why? Because both involve errors.

不欲；若非所作者，无所得故，方便则空，同于兔角、大之子，以无所有故。	Mahāmati, if the Tathāgata were an effect, then it would either be made or impermanent. If it were impermanent, then all effects should be Tathāgatas—something neither I nor all Buddhas would accept. If it were not made, then, because nothing could be attained, skillful means would be empty, like rabbit horns or the child of a barren woman, for they do not exist.”
大慧，若无事无因者，则非有非无。若非有非无，则出于四句。四句者，是世间言说，若出四句者，则不堕四句。不堕四句故，智者所取。一切如来句义亦如是，慧者当知。】	Mahāmati, if it is neither effect nor cause, then it is neither existent nor nonexistent. If it is neither existent nor nonexistent, then it transcends the four propositions. The four propositions are worldly discourse. To transcend the four propositions is not to fall into the four propositions; and because one does not fall into the four propositions, this is what the wise apprehend. The meanings expressed by all Tathāgatas are likewise. Those with wisdom should understand this.”]
“ 大之子”：“ 大”在其他版本都翻译为“石女”。石女之子，如同兔子无角一样，是比喻不可能有，比喻确凿的没有。	“The child of a barren woman”: In other versions, “barren woman” is rendered as “stone woman.” Like rabbit horns, the child of a barren woman is a metaphor for something impossible, something certainly nonexistent.
佛回答：如来正等正觉，既非事果，也非作因；既不是能作相者，也不是所作之相。如是等等，如来智慧德相，皆非你所描述。为什么呢？因为这些言辞拟议，皆堕过错。	The Buddha replied: The Tathāgata’s correct and equal awakening is neither an effect nor a causal agent; it is neither that which produces characteristics nor the characteristics produced. In all such respects, the Tathāgata’s wisdom and virtuous characteristics are not what you have described. Why? Because all such conceptual verbal formulations entail error.
“大慧，若如来是事者，或作，或无常。无常故，一切事应是如来，我及诸佛皆所不欲”——大慧，如果如来是所作之事，就是有造作而成。而凡是造作得成者，必有坏灭，必属无常。	“Mahāmati, if the Tathāgata were an effect, then it would either be made or impermanent. If it were impermanent, then all effects should be Tathāgatas—something neither I nor all Buddhas would accept”—Mahāmati, if the Tathāgata were something made, it would be produced through contrivance. Whatever is produced through contrivance must decay and perish; it must be impermanent.
那么“如来”就也成为了必然坏灭的无常之法。如果如来是无常法，而世间一切皆是无常法，那么，世间的一	Then the “Tathāgata” would also become an impermanent dharma that necessarily decays and perishes. If the Tathāgata were an impermanent

切法都可以是佛法了，佛法便再无独特超越之处。所以，此说谤佛害道，是我和一切诸佛所不许的。	dharma, and all things in the world are impermanent dharmas, then every worldly dharma could be Buddhadharma. Buddhadharma would then have nothing uniquely transcendent about it. Thus, this view slanders the Buddha and harms the Way; neither I nor all Buddhas can accept it.
“若非所作者，无所得故，方便则空，同于兔角、 大之子，以无所有故”——如果如来不是修持造作而得，那就是无可证得。那么，佛说的八万四千个方便法门，也就如同兔子的角、石女的孩子一样，全是空中楼阁，等同虚设，毫无意义了。这样则佛法全无下手方便，我等众生将恒堕沉沦，永不能解脱了。	“If it were not made, then, because nothing could be attained, skillful means would be empty, like rabbit horns or the child of a barren woman, for they do not exist”—If the Tathāgata were not attained through cultivated and contrived practice, then there would be nothing to realize. The Buddha’s eighty-four thousand skillful dharma gates would then be like rabbit horns and the child of a barren woman: castles in the air, empty arrangements devoid of all meaning. Then Buddhadharma would offer no practical means of entry, and we sentient beings would forever sink into saṃsāra, never able to attain liberation.
如怀让禅师曾答六祖慧能：“修证则不无，污染即不得。”这两段，先说如来并非造作而成，这就是“污染即不得”。后指如来也不排斥多般方便造作之法，便是说“修证则不无。”	Chan Master Huairang once answered the Sixth Patriarch Huineng: “Practice and realization are not absent, but defilement is unobtainable.” These two passages first state that the Tathāgata is not produced through contrivance; this is “defilement is unobtainable.” They then indicate that the Tathāgata does not exclude the many skillful means and methods of practice; this is “practice and realization are not absent.”
驳斥了这两种妄说之后，佛继而开显真实：	Having refuted these two mistaken assertions, the Buddha then reveals the truth:
“大慧，若无事无因者，则非有非无”——大慧，如来正等正觉，不属事果、不属作因，远离因缘造作，非关生住异灭。如来正等正觉，既非实有，也非断无。如来正等正觉，真空妙有，远离有无。	“Mahāmati, if it is neither effect nor cause, then it is neither existent nor nonexistent”—Mahāmati, the Tathāgata’s correct and equal awakening belongs neither to the effect nor to the causal agent. It is far removed from conditioned contrivance and has nothing to do with arising, abiding, change, and cessation. The Tathāgata’s correct and equal awakening is neither truly existent nor annihilated into nothingness. It is true emptiness and wondrous presence, beyond existence and nonexistence.
“若非有非无，则出于四句。四句者，是世间言说，若出四句者，则不堕四句。不堕四句故，智者所取。一切	“If it is neither existent nor nonexistent, then it transcends the four propositions. The four

如来句义亦如是，慧者当知”——非有非无，就是出离了四句分别。四句分别是世间的言说妄想。	propositions are worldly discourse. To transcend the four propositions is not to fall into the four propositions; and because one does not fall into the four propositions, this is what the wise apprehend. The meanings expressed by all Tathāgatas are likewise. Those with wisdom should understand this”—Neither existent nor nonexistent means to be free from discriminating among the four propositions. Discrimination among the four propositions is worldly speech and deluded thought.
如果能远离四句妄想分别，便不会堕边见邪见。智者于此通达，不堕四句妄想，不住言语分别。大慧，一切如来语义都是如此，离四句，绝百非，非关言说。慧者当知。	If one can be free from the deluded thoughts and discriminations of the four propositions, one will not fall into extreme or erroneous views. The wise understand this: they do not fall into the deluded thoughts of the four propositions and do not abide in verbal discrimination. Mahāmati, the meaning of all the Tathāgatas’ words is like this: free from the four propositions, cutting off the hundred negations, and unrelated to verbal expression. Those with wisdom should understand.
综上，这一段，佛先总斥所问皆非，然后回答了大慧“为作耶？为不作耶？为事耶？为因耶？”的问题——如来非作非不作，非事非因。	In summary, in this passage the Buddha first rejects all the questions as inapplicable, then answers Mahāmati’s questions, “Is it made or not made? Is it an effect or a cause?”: the Tathāgata is neither made nor not made, neither effect nor cause.
并以此引申出对如来“为说耶？为所说耶？”问题的回答——如来实义，关文字言说，远离四句妄想。恰如慎徽禅师颂：“三千大千微尘诸佛，佛佛说法。不说有，不说无，不说非有非无，不说亦有亦无。何也？离四句，绝百非，相逢举目少人知！昨夜霜风漏消息，梅花依旧缀寒枝。”	From this, he further answers the question of whether the Tathāgata is “the speaker or that which is spoken”: the Tathāgata’s true meaning is not bound to written words or speech and is far removed from the deluded thought of the four propositions. As Chan Master Shenhui’s verse says: “The Buddhas, as numerous as motes of dust in three thousand great thousand-world systems, each teach the Dharma. They do not speak of existence, do not speak of nonexistence, do not speak of neither existence nor nonexistence, and do not speak of both existence and nonexistence. Why? Free from the four propositions, cutting off the hundred negations—when they meet, few people know to raise their eyes! Last night, the frosty wind brought tidings; plum blossoms still adorn the cold branches.”

【如我所说，一切法无我，当知此义无我，性是无我，一切法有自性，无他性。如牛马，大慧，譬如非牛马性，非马牛性。其实非有非无，彼非无自性。如是大慧，一切诸法非无自相、有自相，但非无我愚夫之所能知，以妄想故。如是一切法空，无生，无自性，当如是知。】	["As I have said, all dharmas are without self. Know that this meaning of 'without self' is that their nature is without self. All dharmas have their own natures, not the natures of others. Take cattle and horses, Mahāmati: the nature of a cow is not that of a horse, and the nature of a horse is not that of a cow. Yet in truth they are neither existent nor nonexistent; they are not without their own natures. Thus, Mahāmati, all dharmas are not without their own characteristics; they have their own characteristics. But foolish people who do not understand no-self cannot know this, because of deluded thought. Thus, know that all dharmas are empty, unborn, and without self-nature."]
"性"，大智度论曾说过二种性，其中，总性是本质之性，别性是各自特点：	Regarding "nature," the Treatise on the Great Perfection of Wisdom speaks of two kinds of nature: universal nature, which is nature as essence, and particular nature, which consists of each thing's distinctive features:
一、总性	1. Universal nature
谓一切诸法，性本空寂，无生无灭，无来无去，无入无出，故名总性。	This means that the nature of all dharmas is originally empty and quiescent: neither arising nor ceasing, neither coming nor going, neither entering nor leaving. It is therefore called universal nature.
二、别性	2. Particular nature
谓人喜作恶，则以恶为性，好集善事，则以善为性，如火以热为性，水以湿为性，故名别性。	This means that a person who delights in doing evil takes evil as his nature, while one who delights in accumulating good deeds takes goodness as his nature. Fire takes heat as its nature, and water takes wetness as its nature. This is therefore called particular nature.
"性是无我"：这里的"性"，相对后面的"一切法有自性，无他性"、"非牛马性"中的性，这里是指总性、本质；后者的"性"指别性、特点。"性是无我"，就是一切法的本质并无主宰，并无实体自性，即一切诸法本质皆非实有。	"Their nature is without self": The "nature" here, in contrast to the "all dharmas have their own natures, not the natures of others" and "the nature of a cow is not that of a horse" below, refers here to universal nature, or essence. The latter "nature" refers to particular nature, or distinctive features. "Their nature is without self" means that the essence of all dharmas has no governing self and no substantial self-nature; that is, the essence of all dharmas is not truly existent.

“一切法有自性，无他性，如牛马”：这里的“性”指别性、自相特点。一切法有自性，就是一切法各有特点，此是此，彼是彼，彼此分明，而使之不同于其他。譬如牛马，牛有牛特点，所以非马；马有马特点，所以非牛。	“All dharmas have their own natures, not the natures of others, like cattle and horses”: Here, “nature” refers to particular nature, or each thing’s distinctive characteristics. All dharmas have their own natures means that all dharmas have their respective features: this is this, and that is that; they are clearly distinct from one another, and thereby differ from other things. For example, a cow has the characteristics of a cow and therefore is not a horse; a horse has the characteristics of a horse and therefore is not a cow.
“如我所说，一切法无我，当知此义无我，性是无我”——正如我所说的：一切法“无我”，应当知道“无我”的意思是，诸法本质是无我、并无实体的。故《心经》云：“是诸法空相”。这里的“性”是本质之性，是万物总性。	“As I have said, all dharmas are without self. Know that this meaning of ‘without self’ is that their nature is without self”—Just as I have said, all dharmas are “without self.” One should understand that “without self” means that the essential nature of all dharmas is without self and lacks any substantial reality. Thus the Heart Sūtra says, “All dharmas are marked by emptiness.” Here, “nature” means nature as essence, the universal nature of all things.
“一切法有自性，无他性，如牛马，大慧，譬如非牛马性，非马牛性。	“All dharmas have their own natures, not the natures of others, like cattle and horses, Mahāmati: the nature of a cow is not that of a horse, and the nature of a horse is not that of a cow.”
其实非有非无，彼非无自性”——虽然诸法本质之性是“无我”，但并不是什么都没有的断灭，而是因缘和合处万相纷呈，各具自身特性，彼此分明，比如牛是牛、马是马。	“Yet in truth they are neither existent nor nonexistent; they are not without their own natures”—Although the essential nature of all dharmas is “without self,” this is not the annihilationist view that nothing whatsoever exists. Rather, where causes and conditions converge, myriad forms manifest in profusion, each possessing its own characteristics and clearly distinct from the others—for example, a cow is a cow and a horse is a horse.
大慧，马具有马的自身特点，所以不是牛；牛具有牛的自身特点，故不是马。大慧，如是一切法皆是如此：因为本质无我，所以非有；虽无实有，却因缘和合而诸相纷呈，所以非无。因此，诸法无我，不是什么都没有的断灭。	Mahāmati, a horse possesses the characteristics proper to a horse and therefore is not a cow; a cow possesses the characteristics proper to a cow and therefore is not a horse. Mahāmati, all dharmas are likewise: because their essence is without self, they are not existent; though not truly existent, they manifest in myriad forms through the convergence of causes and conditions, and therefore are not

	nonexistent. Thus, the no-self of dharmas is not an annihilationist view that nothing whatsoever exists.
相反，恰好于一法不生处，万相森罗，各具特性。正如《心经》所说：“色即是空，空即是色，受想行识，亦复如是。”又如《信心铭》所说：“有即是无，无即是有，若不如是，必不须守。”	On the contrary, precisely where not a single dharma arises, the myriad forms stand forth in their full array, each with its own characteristics. As the Heart Sūtra says: “Form is emptiness; emptiness is form. Feeling, perception, formations, and consciousness are likewise.” And as the Inscription on Faith in Mind says: “Existence is precisely nonexistence; nonexistence is precisely existence. If it is not thus, there is no need to hold to it.”
“如是大慧，一切诸法非无自相，有自相。但非无我愚夫之所能知，以妄想故”——大慧，如是一切法“无我”之义，并不是空无所有之断灭，一切诸法万象纷呈而正好是“无我”。但是愚痴凡夫理解的“无我”，则是和“有我”相对立的断灭顽空，所以他们不能了知这诸法“无我”的真空妙有。	“Thus, Mahāmati, all dharmas are not without their own characteristics; they have their own characteristics. But foolish people who do not understand no-self cannot know this, because of deluded thought”—Mahāmati, the meaning of the “no-self” of all dharmas is not the annihilationist void of nothing whatsoever existing. The myriad manifestations of all dharmas are precisely “no-self.” But the “no-self” understood by ignorant ordinary beings is an annihilationist, inert emptiness set in opposition to “self.” Therefore, they cannot understand the true emptiness and wondrous presence of the no-self of all dharmas.
“如是一切法空，无生，无自性，当如是知”——如是一切法空、无生、无自性的本义，应当如是了知。	“All dharmas are thus empty, unborn, and without self-nature; they should be understood in this way”—the original meaning of all dharmas being thus empty, unborn, and without self-nature should be understood in this way.
这一段继而深入阐释，诸法之性是“无我”然而并非断灭。简单说，就是真空妙有。	This passage further explains that the nature of all dharmas is “selfless,” yet not annihilated. Put simply, it is true emptiness and wondrous presence.
下面两段，佛又再将如来觉性与相的问题分两部分来解答：一方面，如来正等正觉和世间相非异非不异；一方面，如来与出世解脱相，也是非异非不异：	In the following two passages, the Buddha again answers the question of the Tathāgata’s awakened nature and appearances in two parts: on the one hand, the Tathāgata’s perfect and equal awakening is neither identical with nor different from worldly appearances; on the other hand, the Tathāgata and the appearance of supramundane liberation are likewise neither identical nor different:

【如来如是与阴非异非不异。若不异阴者，应是无常。若异者，方便则空。若二者，应有异，如牛角相似，故不异。长短差别，故有异。一切法亦如是。大慧，如牛右角异左角，左角异右角，如是长短种种色，各各异。大慧，如来于阴界入，非异非不异。】	[Thus, the Tathāgata is neither identical with nor different from the aggregates. If he were identical with the aggregates, he would be impermanent. If he were different, the means of access would be empty. If they were two, there should be difference; yet a cow's horns are similar, and thus not different. They differ in length, and thus are different. All dharmas are likewise. Mahāmati, just as a cow's right horn differs from its left horn, and its left horn differs from its right horn, so their various forms and lengths each differ. Mahāmati, the Tathāgata is neither identical with nor different from the aggregates, elements, and sense-fields.]
同理，如来和五阴之身也是非异非不异。假若如来与五阴是相同的，那就和五阴一样，是无常生灭之法了，而如来不是无常生灭之法；如果如来与五阴不同，那就应该无形可显，无色能见，无一切可以觉知。这样，如来与五阴变成二法，互不相干，则五阴之身无论如何修行，都不可能证果，佛法便全无方便可入，诸佛也全无润生之德了。	Likewise, the Tathāgata and the body of the five aggregates are neither identical nor different. If the Tathāgata were the same as the five aggregates, then, like them, he would be a dharma subject to impermanence, arising, and ceasing; but the Tathāgata is not such a dharma. If the Tathāgata differed from the five aggregates, then he should have no form that could appear, no visible appearance, and nothing whatever that could be apprehended. In that case, the Tathāgata and the five aggregates would become two unrelated dharmas. Then, no matter how the body of the five aggregates cultivated, it could never attain fruition; there would be no expedient gateway into the Buddhadharma, and the Buddhas would have no virtue of benefiting living beings.
“若二者，应有异。如牛角相似，故不异。长短差别，故有异。一切法亦如是”——又，如果如来和五阴是二法，就应该彼此绝然相异。	“If they were two, there should be difference; yet a cow's horns are similar, and thus not different. They differ in length, and thus are different. All dharmas are likewise”—further, if the Tathāgata and the five aggregates were two dharmas, they should be utterly different from one another.
然而如来与五阴都是如来藏心所现，如同牛的两角都是从牛生一样，所以不是相异的关系；但是同为牛角，两角却又长短不同，方向迥异，如来正等正觉和五阴也是这样，虽是一体，却迷悟有别，相用悬殊，所以又是有异。同理，如来和一切诸法，都是如此非异、非不异。	Yet both the Tathāgata and the five aggregates are manifestations of the mind of the tathāgatagarbha, just as both of a cow's horns grow from the cow; therefore, they are not related as different. But although both are cow's horns, the two differ in length and point in markedly different directions. The Tathāgata's perfect and equal awakening and the five aggregates are likewise: though one body, they differ in delusion and awakening, and their

	appearances and functions differ vastly. Thus, they are also different. Similarly, the Tathāgata and all dharmas are neither identical nor different.
“大慧，如牛右角异左角，左角异右角，如是长短种种色，各各异。大慧，如来于阴界入，非异非不异”——大慧，如同牛的左右角相异，长短形相各不相同一样，如来正等正觉非但与五阴，乃至与六入、十二处、十八界等等一切世间诸相，皆是非异非不异。	“Mahāmati, just as a cow’s right horn differs from its left horn, and its left horn differs from its right horn, so their various forms and lengths each differ. Mahāmati, the Tathāgata is neither identical with nor different from the aggregates, elements, and sense-fields”—Mahāmati, just as a cow’s left and right horns differ, each having a distinct length and form, the Tathāgata’s perfect and equal awakening is neither identical with nor different from not only the five aggregates but also the six sense-fields, the twelve sense bases, the eighteen elements, and all other worldly appearances.
所以如来于《法华》云：“一切治生产业皆与实相不相违背”，实相与一切的世间作为并不相违背，这就是同为“牛角”之理；又，本师甫一应世便云：“天上天下，唯吾独尊”，这是说出世间的智慧解脱胸怀绝非世俗凡心所能比拟，就如同牛的左右之角各个相异一样。	Therefore, the Tathāgata says in the Lotus Sūtra: “All livelihoods and worldly occupations do not contradict ultimate reality.” Ultimate reality does not conflict with any worldly activity; this is the principle of their both being “cow’s horns.” Again, as soon as our original teacher manifested in this world, he declared: “In heaven above and earth below, I alone am honored.” This expresses that the wisdom, liberation, and breadth of heart of the supramundane cannot possibly be compared with the ordinary worldly mind, just as a cow’s left and right horns each differ from the other.
这段是说，如来正等正觉与五阴身非异非不异。更引申说：如来不但与五阴如此，如来乃至和六入、十八界等世间一切诸相，都是非异非不异。	This passage says that the Tathāgata’s perfect and equal awakening and the body of the five aggregates are neither identical nor different. By further extension, the Tathāgata is so related not only to the five aggregates but also to the six sense-fields, the eighteen elements, and all worldly appearances: they are neither identical nor different.
【如是如来解脱，非异非不异。如是如来，以解脱名说。若如来异解脱者，应色相成，色相成故，应无常。若不异者，修行者得相，应无分别，而修行者见分别。是故非异，非不异。】	[Thus, the Tathāgata and liberation are neither identical nor different. Thus, the Tathāgata is spoken of by the name “liberation.” If the Tathāgata differed from liberation, he would be constituted by material appearance; and being constituted by material appearance, he would be impermanent. If they were not different, the appearances attained by practitioners should be without distinctions; yet

	practitioners perceive distinctions. Therefore, they are neither different nor not different.]
如来和出世解脱相也是非异非不异。解脱就是从异与不异两边中解脱出来，所以常用解脱来称呼如来。然而如来与出世解脱也是非一非异。	The Tathāgata and the appearance of supramundane liberation are likewise neither identical nor different. Liberation means liberation from the two extremes of difference and non-difference; thus, the Tathāgata is commonly designated by the name “liberation.” Yet the Tathāgata and supramundane liberation are likewise neither one nor different.
如果如来与出世解脱不同，解脱无相，则如来应该是有相，应该以色相而成如来。如来若是以色相而成，就是无常之法了，而如来之法是真常相住才对。所以如来和解脱涅　并非不同。	If the Tathāgata differed from supramundane liberation, then, since liberation is formless, the Tathāgata should have form and should be constituted by material appearance. But if the Tathāgata were constituted by material appearance, he would be a dharma of impermanence, whereas the Tathāgata’s dharma is truly eternal and abiding. Therefore, the Tathāgata and liberating nirvāṇa are not different.
“若不异者，修行者得相，应无分别，而修行者见分别”——如果如来与出世解脱相同，则所见修行者证得之相，应该没有分别。但是现在所见修行者之显现，各不相同：罗汉与罗汉、菩萨与菩萨，乃至佛佛净土，都是各自迥异纷呈，妙难言说，经云：“一切贤圣，皆以无为法而有差别”。	“If they were not different, the appearances attained by practitioners should be without distinctions; yet practitioners perceive distinctions”—if the Tathāgata and supramundane liberation were the same, then the appearances attained by practitioners should contain no distinctions. Yet the manifestations seen in practitioners differ: arhats differ from arhats, bodhisattvas from bodhisattvas, and even the pure lands of the various Buddhas each differ in their abundant variety. As a sūtra says: “All noble beings differ by virtue of the unconditioned dharma.”
所以，如来与出世解脱相，也是非异非不异。	Therefore, the Tathāgata and the appearance of supramundane liberation are neither identical nor different.
【如是智及尔焰，非异非不异。大慧，智及尔焰非异非不异者，非常非无常，非作非所作，非有为非无为，非觉非所觉，非相非所相，非阴非异阴，非说非所说，非一非异，非俱非不俱。】	[Thus, wisdom and its objects are neither identical nor different. Mahāmati, wisdom and its objects are neither identical nor different: they are neither permanent nor impermanent, neither made nor maker, neither conditioned nor unconditioned, neither knower nor known, neither mark-maker nor marked, neither the aggregates nor different from the aggregates, neither speaker nor spoken,

	neither one nor different, neither together nor not together.]
“智及尔焰”：“尔焰”，是所知境界，或者所能知道的道理。	“Wisdom and its objects”: “its objects” refers to the objects known, or to principles that can be known.
“非相非所相”：不是能作相者，也不是所作之相。	“Neither mark-maker nor marked”: it is neither that which makes marks nor a mark that is made.
“非阴非异阴”：不是五阴，但也与五阴不异。	“Neither the aggregates nor different from the aggregates”: it is not the five aggregates, yet neither is it different from the five aggregates.
智与可以去学习的知识道理，同样是非异非不异。为什么呢，大慧，因为自觉圣智离一切分别比量，非常，非无常；非能作，非所作；不是有为，也不是无为；非能觉，非所觉；不是能作相者，也不是所作之相；不是五阴，也不与五阴异；不是能言说者，也不是所言说者。所以智慧和一切知识道理等，同样非一非异，非等非差。	Wisdom and the knowledge and principles that may be learned are likewise neither identical nor different. Why is this so, Mahāmati? Because the noble wisdom of self-realization is free from all discriminative comparisons: it is neither permanent nor impermanent; neither maker nor made; neither conditioned nor unconditioned; neither knower nor known; neither that which makes marks nor a mark that is made; neither the five aggregates nor different from the five aggregates; neither speaker nor spoken. Thus, wisdom and all knowledge and principles are likewise neither one nor different, neither the same nor distinct.
值得注意的是，大慧因思维妄见而立论，所以对佛之指言左右猜测，始终不肯当下离言断妄。因此本门，佛便用因明逻辑来驳斥大慧的立论，以子之矛，攻子之盾，而使大慧认识到，原来自己所立的知见揣测，根本经不起仔细推敲，原本就是自相矛盾的错误。扫除了大慧关于如来觉性的遍计所执，接下来佛便开显如来真实义理：	It is worth noting that Mahāmati advances arguments based on deluded views arising from conceptual thought. Thus, he speculates in every direction about the Buddha’s instructions and refuses to abandon words and cut off delusion directly. In this section, therefore, the Buddha refutes Mahāmati’s arguments through the logic of inference, using his own spear to attack his own shield, so that Mahāmati may recognize that the views and conjectures he himself has established cannot withstand close examination and are inherently self-contradictory errors. Having cleared away Mahāmati’s pervasive discriminatory attachment concerning the Tathāgata’s awakened nature, the Buddha next reveals the Tathāgata’s true meaning:
【非一非异，非俱非不俱故，悉离一切量。离一切量，则无言说。无言说则无生，无生则无灭，无灭则寂灭，寂灭则自性涅　，自性涅　则无事无因，无事无因则无攀缘，无攀缘则出过一切虚伪，出过一切虚伪，则是如	[Because they are neither one nor different, neither together nor not together, they are wholly free from all measures. Being free from all measures, there is no speech. Where there is no speech, there

来，如来则是三藐三佛陀。大慧，是名三藐三佛陀。大慧，三藐三佛陀佛陀者，离一切根量。】	is no arising; where there is no arising, there is no ceasing; where there is no ceasing, there is quiescent extinction; quiescent extinction is nirvāṇa of self-nature; nirvāṇa of self-nature has neither effect nor cause; where there is neither effect nor cause, there is no grasping at conditions; where there is no grasping at conditions, one transcends all falsity; to transcend all falsity is to be the Tathāgata; and the Tathāgata is perfect, equal awakening. Mahāmati, this is called perfect, equal awakening. Mahāmati, perfect, equal awakening is free from all measures of the faculties.]
“自性涅　则无事无因”：自性涅　就是一切本自具足，诸法本来清净，不属作因，不是事果，非别有一法是涅　。所以，若于自性外，别求涅　可得，无异于将佛求佛，无有是处，正如古禅师所说“平地起骨堆”、“好肉上挖疮作么”？	“Nirvāṇa of self-nature has neither effect nor cause”: nirvāṇa of self-nature means that all is originally complete and all dharmas are originally pure. It does not belong to a causal act, nor is it the result of an effect; there is not some separate dharma that is nirvāṇa. Therefore, to seek a nirvāṇa obtainable apart from one’s self-nature is no different from seeking a Buddha apart from Buddha—there can be no such thing. As an ancient Chan master said, it is “raising a pile of bones on level ground” or “digging a sore into sound flesh.”
“无攀缘，则出过一切虚伪”：如果不攀缘境界，攀缘心歇息，当下就是真实现量，超离一切虚伪计量。	“Where there is no grasping at conditions, one transcends all falsity”: if one does not grasp at circumstances and the grasping mind comes to rest, then this very moment is true direct perception, transcending all false conceptual measurements.
“出过一切虚伪，则是如来”：离妄即为真，真即如来。	“To transcend all falsity is to be the Tathāgata”: to leave delusion is to be true; truth is the Tathāgata.
因为非一非异，非等非差，所以如来正觉，远离一切度量。离一切量，就是离言绝虑，真、妄俱亡。真、妄俱亡，则一切法无从生，无生则无灭。此不生不灭，就是湛然寂灭，就是自性涅　。自性涅　不属作因，不是事果。	Because it is neither one nor different, neither the same nor distinct, the Tathāgata’s perfect awakening is far removed from every measure. To be free from all measures is to be free from words and to cease all thought; both truth and delusion perish. When both truth and delusion perish, no dharma can arise; without arising, there is no ceasing. This neither-arising nor ceasing is serene quiescent extinction; it is nirvāṇa of self-nature. Nirvāṇa of self-nature does not belong to a causal act, nor is it the result of an effect.

既不是果，不属因，那还攀缘什么？若不攀缘，不驰逐，就出离了一切虚伪，当下就是真如，就是正遍知。恰如大愚祖师所颂：“本无妄，亦无真，原来二法空无性，无性无相不着空，即是如来真实性。见实相，诸法空，刹那顿悟万法同，一旦风光藏不住，赤裸裸的觌面逢！”	Since it is neither an effect nor a cause, what is there still to grasp after? If one does not grasp or chase after things, one is freed from all falsity; this very moment is suchness, is perfect and universal knowledge. Just as Patriarch Dayu chanted: “Originally there is no delusion, nor is there truth; / From the beginning, these two dharmas are empty and without self-nature. / Without self-nature and without marks, do not cling to emptiness; / This is the Tathāgata’s true reality. / See ultimate reality: all dharmas are empty. / In an instant of sudden awakening, the myriad dharmas are one. / Once the scene can no longer be concealed, / Naked and bare, it meets you face-to-face!”
这是此节最后，佛再次告诉大慧：莫再揣度驰求。三藐三佛陀者，超离一切的根识计量。	At the end of this section, the Buddha again tells Mahāmati: do not continue to speculate and seek. Perfect, equal awakening transcends all measurements made by the sense faculties and consciousnesses.
【尔时世尊欲重宣此义而说偈言：悉离诸根量。无事亦无因。已离觉所觉。亦离相所相。】	[Then the World-Honored One, wishing to restate this meaning, spoke in verse: “Wholly free from the measures of the faculties, / With neither effect nor cause; / Having left behind knower and known, / It also leaves behind mark-maker and marked.”]
世尊欲重宣此义，而说偈言：	The World-Honored One, wishing to restate this meaning, spoke in verse:
如来真实德相，远离一切诸根度量，不是事果，不属作因，远离能觉与所觉，远离能作相者与所作之相。这是总颂如来离一切量。	The Tathāgata’s true virtues and characteristics are free from all measurements of the faculties. They are not the result of an effect and do not belong to a causal act; they are free from knower and known, and from that which makes marks and marks that are made. This is a general verse praising the Tathāgata’s freedom from all measures.
【阴缘等正觉。一异莫能见。若无有见者。云何而分别？】	[“The aggregates and conditioned arising, and perfect awakening— / Neither sameness nor difference can be seen. / If there is no one who sees, / How can there be discrimination?”]
“缘”是指因缘所生法。	“Conditioned arising” refers to dharmas produced through causes and conditions.
因缘和合的五阴之身，与如来正觉法身，非一非异，非分别妄想所能揣度。既不是揣度分别得见，为什么还要	The body of the five aggregates, formed through the conjunction of causes and conditions, and the

去计著分别呢?	Tathāgata's dharmakāya of perfect awakening are neither one nor different; they cannot be fathomed by discriminative, deluded thought. Since they cannot be apprehended through speculative discrimination, why persist in clinging to discrimination?
【非作非不作。非事亦非因。非阴非在阴。亦非有余杂。】	["Neither made nor not made, / Neither effect nor cause; / Neither the aggregates nor apart from the aggregates, / Nor any remaining admixture."]
"非阴非在阴"，《入楞伽》译本为：非阴非离阴。结合前后文，"在阴"应是"离阴"比较准确。	"Neither the aggregates nor within the aggregates": the translation of the Laṅkāvatāra Sūtra reads, "neither the aggregates nor apart from the aggregates." In light of the preceding and following text, "apart from the aggregates" appears to be more accurate than "within the aggregates."
如来正觉，不是造作而成的法，也不是不造作法。不是果，也不是因。不是五阴，也未离五阴。乃至与阴、界、入等等杂余，都是如此非一非异。	The Tathāgata's perfect awakening is neither a dharma produced by fabrication nor a dharma of non-fabrication. It is neither effect nor cause. It is not the five aggregates, yet neither is it apart from the five aggregates. The same applies to the aggregates, elements, sense-fields, and all other residual distinctions: they are neither one nor different.
这段进而将大慧问诘全部扫光，如来觉性，皆非大慧所拟的各类言辞推理。	This passage further sweeps away all of Mahāmati's questions and objections: the Tathāgata's awakened nature is not any of the various verbal formulations or inferential reasonings imagined by Mahāmati.
【亦非有诸性。如彼妄想见。当知亦非无。此法法亦尔。】	[Nor is it possessed of any natures, as imagined by deluded views. Know that it is not nonexistent either. So it is with all dharmas.]
"此法法亦尔"，"此法"指三藐三佛陀。此法法亦尔，就是三藐三佛陀法的义理也是如此。	"So it is with all dharmas": "this dharma" refers to the Samyaksaṃbuddha. Thus, "so it is with all dharmas" means that the principle of the Samyaksaṃbuddha Dharma is likewise so.
归根结底，一切法都不是实有一个自性。所谓的有，是凡愚妄见而执为实有。然而诸法也不是什么都没有的断灭。这就是如来所揭示的实相——如来正等正觉，非有非无，不生不灭，远离一切计量分别。	In the final analysis, no dharma possesses a truly existing self-nature. What is called existence is merely what ordinary, deluded people mistakenly perceive and grasp as truly existent. Yet the dharmas are not an annihilated nothingness either. This is the true reality revealed by the Tathāgata: the Tathāgata's perfect and equal awakening is

	neither existent nor nonexistent, neither arising nor ceasing, and far removed from all calculation and discrimination.
【以有故有无。以无故有有。若无不应受。若有不应想。】	[Because there is “existence,” there is “nonexistence”; because there is “nonexistence,” there is “existence.” If there were no nonexistence, one should not grasp it; if there were existence, one should not conceive of it.]
凡夫妄“有”，所以对之以无；如来对执持无见者，则说有以破无。所以有和无是相待而成，皆无实体的。既然没有实体，还摄取什么？所以，说无时不应受之而立实无之相；说有时，也不应该作想而认为实有。一切言说，无非方便，唯是为破愚痴的谬见。若无谬邪，正见也不应立。	Ordinary beings falsely cling to “existence,” and therefore nonexistence is taught in response. To those who cling to the view of nonexistence, the Tathāgata teaches existence in order to refute nonexistence. Thus, existence and nonexistence arise in dependence upon each other; neither has any substantial reality. Since they have no substance, what is there to grasp? Therefore, when nonexistence is taught, one should not grasp it and establish the appearance of a real nonexistence; when existence is taught, one should likewise not conceive of it as truly existent. All teachings are no more than skillful means, intended solely to dispel the erroneous views of the deluded. If there were no erroneous and deviant views, right view itself need not be established.
【或于我非我。言说量留连。沉溺于二边。自坏坏世间。】	[Whether concerning self or non-self, they linger over verbal discriminations, sink into the two extremes, and ruin themselves and the world.]
然而凡愚对如来所说的真我和无我，总是妄加计著，度量分别，因而沉溺于有、无两边。执有的人执相而求，深溺生死；执无者又拨无因果，恣意放纵。如此不仅败坏自己法身慧命，也坏了世间因果规律。	Yet ordinary, deluded people always impose false calculations and discriminations upon the true self and non-self taught by the Tathāgata, and thus sink into the two extremes of existence and nonexistence. Those who cling to existence seek through appearances and become deeply mired in birth and death; those who cling to nonexistence deny cause and effect and indulge themselves without restraint. In this way, they not only destroy their own dharma body and wisdom-life, but also undermine the laws of cause and effect in the world.

【解脱一切过。正观察我通。是名为正观。不毁大导师。】	[To be liberated from every fault, rightly observe the self's unobstructed pervasiveness. This is called right contemplation, and it does not disparage the Great Teacher.]
若能远离有、等无一切二见过患，就是解脱。以此解脱正智观察，诸法皆唯心幻现，心也不可得。这样则一切处平等自在，实无隔碍，是名通达。这是正观察，这样才是不毁如来大导师。	If one can depart from the errors and afflictions of all dualistic views, including existence and nonexistence, that is liberation. Observing with this liberating right wisdom, one sees that all dharmas are only illusory manifestations of mind, while mind itself cannot be found. Then one is equal and free everywhere, with truly no obstruction; this is called thorough realization. This is right contemplation, and only thus does one refrain from disparaging the Tathāgata, the Great Teacher.
本门概要：	Summary of This Section:
本门关键词：“三藐三佛陀”、“离一切根量”。这一节，大慧妄测如来是何，是造作所得？还是不造作所得？是事？是因？等等。佛一一酬答，如来应供等正觉，非作非不作，非事非因，非有非无。继而开显真实：如来正觉，不是任何分别比量所得。应该离一切度量，出一切虚伪。	Key terms of this section: “Samyaksaṃbuddha” and “freedom from all faculties and measures.” In this section, Mahāmati speculates about what the Tathāgata is: Is he attained through contrivance, or without contrivance? Is he an affair? Is he a cause? And so forth. The Buddha answers each question: the Tathāgata, Worthy One, Perfectly Awakened One, is neither made nor unmade, neither an affair nor a cause, neither existent nor nonexistent. He then reveals the truth: the Tathāgata's perfect awakening cannot be attained through any discriminating inference or measure. One should depart from all calculation and transcend all falsity.
纵观大慧之种种诘问，诚如本师所叹：“奇哉!奇哉!一切众生皆具如来智慧德相，唯以妄想执著不能证得。”	Surveying Mahāmati's many questions, one can only echo the lament of our Fundamental Teacher: “How wondrous! How wondrous! All sentient beings possess the wisdom and virtuous characteristics of the Tathāgata, yet because of deluded thoughts and attachments, they cannot realize them.”
故本门最后，佛再言“离一切根量”，离一切量，就是如来。那么，“离一切根量”后如何？——北京鸟语花香，深圳车水马龙。	Therefore, at the end of this section, the Buddha again speaks of “freedom from all faculties and measures.” To be free from all measures is the Tathāgata. But what is it like after one is “free from all faculties and measures”?—In Beijing, birds sing and flowers bloom; in Shenzhen, traffic streams ceaselessly.

三二、不生不灭

32. Neither Arising nor Ceasing

【尔时大慧菩萨复白佛言：世尊，如世尊说，修多罗摄受不生不灭。又世尊说，不生不灭是如来异名。云何世尊，为无性故说不生不灭，为是如来异名？佛告大慧：我说一切法不生不灭，有、无品不现。	[At that time, the bodhisattva Mahāmati again addressed the Buddha: “World-Honored One, as you have said, the sūtras encompass the unborn and undying. You have also said that ‘unborn and undying’ is another name for the Tathāgata. World-Honored One, do you say ‘unborn and undying’ because things lack inherent nature, or because it is another name for the Tathāgata?” The Buddha told Mahāmati: “When I say that all dharmas are unborn and undying, the categories of existence and nonexistence do not appear.”
大慧白佛言：世尊，若一切法不生者，则摄受法不可得，一切法不生故。若名字中有法者，惟愿为说。佛告大慧：善哉善哉，谛听谛听，善思念之，吾当为汝分别解说。大慧白佛言：唯然受教。佛告大慧：我说如来非无性，亦非不生不灭摄一切法，亦不待缘，故不生不灭，亦非无义。】	Mahāmati addressed the Buddha: “World-Honored One, if all dharmas are unborn, then no dharma can be encompassed, since all dharmas are unborn. If there is a dharma within this name, I beseech you to explain it.” The Buddha told Mahāmati: “Excellent, excellent! Listen carefully and reflect well upon this. I shall distinguish and explain it for you.” Mahāmati said to the Buddha: “Yes, I shall receive your instruction.” The Buddha told Mahāmati: “I say that the Tathāgata is not without inherent nature; nor does ‘unborn and undying’ encompass all dharmas. Nor does it depend on conditions; therefore it is unborn and undying. Nor is it without meaning.”]
“修多罗摄受不生不灭”：“修多罗”正翻是线，华译就是经，指佛所说经，贯穿法义，使不散失。修多罗摄受不生不灭，即，佛法告诉我们的是不生不灭的道理。	“The sūtras encompass the unborn and undying”: Sūtra literally means “thread”; in Chinese translation, it means “scripture.” It refers to the scriptures spoken by the Buddha, which thread together the meaning of the Dharma so that it is not lost. That the sūtras encompass the unborn and undying means that the Buddhadharma teaches us the principle of the unborn and undying.
大慧菩萨又问：世尊，如您所说，佛法向我们指出不生不灭之义；您也说如来有另外的名字，就是“不生不灭”。那么，应该由于诸法都并不存在实质的自性，所以您才说不生不灭。	Mahāmati Bodhisattva further asked: “World-Honored One, as you have said, the Buddhadharma points us to the meaning of the unborn and undying; you have also said that the Tathāgata has another name, namely, ‘unborn and undying.’ Then it must be because all dharmas lack

	any substantial inherent nature that you speak of the unborn and undying.”
但是如果无性，那就应该什么都没有，应该都离开名字相，不需要“不生不灭”这个名字相呀！那为什么您又说，不生不灭是如来的另一种名称？不生不灭如果是如来的异名，就必应使此名具有实际的含义、有实际的所指才对呀。	But if they lack inherent nature, then there should be nothing at all; all should be free of the marks of names, and there should be no need for the name and mark “unborn and undying.” Why, then, do you also say that “unborn and undying” is another name for the Tathāgata? If unborn and undying is another name for the Tathāgata, this name must have an actual meaning and an actual referent.
即，不生不灭如果是没有实质的自性，那就堕了“无”，也就不应该有个法义名叫做“不生不灭”；不生不灭如果是如来的异名，那么又堕了“有”。那么佛说的不生不灭，到底是“无”还是“有”呢?	That is, if unborn and undying lacks a substantial inherent nature, it falls into “nonexistence,” and there should be no Dharma term called “unborn and undying.” But if unborn and undying is another name for the Tathāgata, it falls into “existence.” So is the unborn and undying of which the Buddha speaks ultimately “nonexistence” or “existence”?
“有、无品不现”，这里“品”是种类的意思。	“The categories of existence and nonexistence do not appear”: here, “categories” means kinds.
佛告诉大慧：我所说的“一切法不生不灭”，既不是有，也不是无。	The Buddha told Mahāmati: “When I say that ‘all dharmas are unborn and undying,’ it is neither existence nor nonexistence.”
但是如果既然不是有，不是无，那到底是什么呢？所以大慧接着问：世尊，如果不生不灭是什么都没有，那么也就不存在佛法法义了，因为一切都是“无”嘛！但是您又说如来另有名字是不生不灭，可见不生不灭不应该只是空名，应该确“有”实法、实“有”所指才对。惟愿为说。	But if it is neither existence nor nonexistence, what exactly is it? Mahāmati therefore continued: “World-Honored One, if unborn and undying means that there is nothing at all, then the meaning of the Buddhadharma does not exist either, since everything is ‘nonexistent.’ Yet you also say that the Tathāgata has another name, unborn and undying. Clearly, unborn and undying cannot be merely an empty name; it should truly have an actual dharma and an actual referent. I beseech you to explain.”
“我说如来非无性，亦非不生不灭摄一切法，亦不待缘，故不生不灭，亦非无义。”——佛告诉大慧：所谓如来、所谓不生不灭，并非什么都没有，也不是实有一个不生不灭的法。不生不灭更不是要待因缘具足而得生。所以称为“不生不灭”，不生不灭也并非没有意义。	“I say that the Tathāgata is not without inherent nature; nor does ‘unborn and undying’ encompass all dharmas. Nor does it depend on conditions; therefore it is unborn and undying. Nor is it without meaning.” The Buddha told Mahāmati: What are called the Tathāgata and unborn and undying are not mere nothingness, nor is there a truly existing dharma of unborn and undying. Still less does unborn and undying await the full convergence of causes and conditions in order to arise. Therefore it

	is called “unborn and undying”; nor is unborn and undying without meaning.
这一段是大慧认为“不生不灭”要么实有一法，要么就是断灭无。所以佛先总斥：不生不灭不堕有、无，也并非待缘而生，不生不灭这种说法也不是空无实义。接下来，佛再正显如来不生不灭的如实义：	In this passage, Mahāmati takes “unborn and undying” to be either a truly existing dharma or annihilation into nothingness. The Buddha therefore first refutes this generally: unborn and undying does not fall into existence or nonexistence, nor does it arise in dependence on conditions; nor is this expression empty of real meaning. The Buddha then directly reveals the true meaning of the Tathāgata’s unborn and undying:
【大慧，我说意生、法身，如来名号。彼“不生”者，一切外道、声闻、缘觉、七住菩萨，非其境界。】	[“Mahāmati, I speak of mind-born bodies, the Dharma body, and the names of the Tathāgata. That ‘unborn’ is not within the realm of all non-Buddhist paths, śrāvakas, pratyekabuddhas, or bodhisattvas at the seventh stage.”]
佛告诉大慧，（不仅是“不生”之名），我所说的“意生身”、“法身”，也都是如来的一种名号称呼。所以不生不灭的真实义理，非一切外道、声闻缘觉，乃至七住地菩萨所能知晓。	The Buddha told Mahāmati that not only “unborn,” but also the “mind-born body” and the “Dharma body” of which he spoke, are names of the Tathāgata. Thus, the true principle of unborn and undying is not known by any followers of non-Buddhist paths, śrāvakas, pratyekabuddhas, or even bodhisattvas at the seventh stage.
注意这里的“不生”和大慧所问的“不生不灭”截然不同。大慧认为不生不灭是断灭的不生，乃至名字也应该皆无实义；而如来的“不生”，则正可以生出种类俱足的自在变化意生身。不生不灭一词，大慧理解成了死水，在佛这里则正是妙灵。	Note that “unborn” here is entirely different from the “unborn and undying” as Mahāmati understands it. Mahāmati takes unborn and undying to be an unbornness of annihilation, such that even names should have no real meaning. But the Tathāgata’s “unborn” can precisely give rise to mind-born bodies of complete and varied kinds, freely transforming. Mahāmati understands “unborn and undying” as dead water, whereas for the Buddha it is wondrous numinous efficacy.
那么，“不生”之境界，为什么说七住地菩萨也不能及？因为七住地菩萨心相犹存有为对治，尚不能完全无行无作。八地则超离有作、无作，而至真无作行之行。	Why, then, is the realm of “unborn” said to be beyond even bodhisattvas at the seventh stage? Because bodhisattvas at the seventh stage still retain mental appearances and apply conditioned remedies; they cannot yet be wholly without action or doing. The eighth bhūmi transcends both doing and non-doing, arriving at the practice of truly effortless action.

所以证得八地能现千百亿意生化身，正如永嘉禅师所说：“若实无生，无不生”。	Therefore, upon attaining the eighth bhūmi, one can manifest countless mind-born transformation bodies, just as Chan Master Yongjia said: “If it is truly unborn, there is nothing that is not born.”
然而千百亿化身妙用对于八地菩萨也是平常，正如人之成长，随着人身的长大，穿成人衣服是最正常之事；因为真正的成年人知道，心志成熟才是衡量成长的标志，至于穿衣码数的更改那是很正常的，根本谈不上丝毫奇特。所以诸佛菩萨纵然千百亿化生，本质依然是“无生”，内心从不起“有生”之波澜。	Yet the wondrous functioning of countless transformation bodies is ordinary even for an eighth-bhūmi bodhisattva. It is like human growth: as the body matures, wearing adult clothing is entirely normal. A true adult knows that maturity of mind and aspiration is the measure of growth; changes in clothing size are perfectly ordinary and not at all extraordinary. Thus, even though Buddhas and bodhisattvas manifest countless transformation births, their essential nature remains “unborn,” and no ripples of “having been born” ever arise in their minds.
这是接上段破谬后，佛又正显如来这里的“不生”（即大慧所问的不生不灭）不是断灭，而是妙灵的、具足无量度生方便妙用的“无生”。	After refuting the error in the preceding passage, the Buddha here directly reveals that the Tathāgata’s “unborn”—namely, the unborn and undying about which Mahāmati asks—is not annihilation, but an “unborn” that is numinously efficacious and fully endowed with immeasurable skillful means for liberating sentient beings.
【大慧，彼“不生”即如来异名。大慧，譬如因陀罗、释迦、不兰陀罗，如是等诸物，各有多名，亦非多名而有多性，亦非无自性。】	[“Mahāmati, that ‘unborn’ is another name for the Tathāgata. Mahāmati, for example, Indra, Śakra, and Purandara: such things each have many names. Yet many names do not mean many natures, nor do they mean the absence of an inherent nature.”]
“因陀罗、释迦、不兰陀罗”：指帝释天的别名。帝释天有很多种称呼，其中“释迦”义为能仁；“因陀罗”义为主或者帝；“不兰陀罗”是帝释昔日为人时的名字。《大涅　经》曰：“如帝释，亦名　尸迦，亦名富兰陀罗。”	“Indra, Śakra, and Purandara” are alternative names for Lord Indra. Lord Indra has many appellations: “Śakra” means “the capable and benevolent one”; “Indra” means lord or emperor; and “Purandara” was Indra’s name when he was formerly a human being. The Mahāparinirvāṇa Sūtra says: “For example, Lord Indra is also called Kauśika and also called Purandara.”
世尊接着举了一个例子：大慧，比如帝释，名为因陀罗、释迦、不兰陀罗等。如是等等诸物都会各有很多种名称。仍以帝释为例，名虽多种，帝释唯一。	The World-Honored One next gives an example: “Mahāmati, Lord Indra is called Indra, Śakra, Purandara, and so forth.” Likewise, all such things have many names. Taking Lord Indra again as an

	example: though the names are many, Lord Indra is one.
并不因为有多种名称就有多个帝释，多个名称不过显示了同一帝释的不同特点罢了；然而也绝非没有帝释。“如来”也是如此，正如“无生”、“意生身”、“法身”一样，“如来”不是因为有多名就有多体，如来也不是什么都没有的断灭无。	Multiple names do not mean multiple Indras; the many names merely reveal different characteristics of the one Indra. Yet this certainly does not mean that there is no Indra. The Tathāgata is the same: just as with “unborn,” “mind-born body,” and “Dharma body,” the Tathāgata does not have multiple bodies because there are many names, nor is the Tathāgata an annihilated nothingness.
【如是大慧，我于此娑婆世界，有三阿僧　百千名号。愚夫悉闻，各说我名，而不解我如来异名。	[“Thus, Mahāmati, in this Sahā world I have three asaṃkhyeyas of hundreds of thousands of names. Ordinary people have all heard them and each speaks of me by name, yet they do not understand that these are alternative names for the Tathāgata.
大慧，或有众生知我如来者，有知一切智者，有知佛者，有知救世者，有知自觉者，有知导师者，有知广导者，有知一切导者，有知仙人者，有知梵者，有知毗纽者，有知自在者，有知胜者，有知迦毗罗者，有知真实边者，有知	Mahāmati, some sentient beings know me as the Tathāgata; some as the All-Knowing One; some as Buddha; some as Savior of the World; some as Self-Awakened One; some as Guide; some as Great Guide; some as Guide of All; some as Sage; some as Brahmā; some as Viṣṇu; some as Sovereign; some as Victor; some as Kapila; some as the Ultimate Reality; some as
月者，有知日者，有知主者，有知无生者，有知无灭者，有知空者，有知如如者，有知谛者，有知实际者，有知法性者，有知涅　者，有知常者，有知平等者，有知不二者，有知无相者，有知解脱者，有知道者，有知意生者。大慧，如是等三阿僧　百千名号，不增不减。此及余世界，皆悉知我如水中月，不出不入。】	the Moon; some as the Sun; some as Lord; some as Unborn; some as Undying; some as Emptiness; some as Suchness; some as Truth; some as Ultimate Reality; some as Dharma-nature; some as nirvāṇa; some as Eternity; some as Equality; some as Nonduality; some as Signlessness; some as Liberation; some as the Way; and some as Mind-Born. Mahāmati, these three asaṃkhyeyas of hundreds of thousands of names neither increase nor decrease. In this and other worlds, all know me as being like the moon reflected in water: neither coming forth nor entering.”]
“娑婆世界”：娑婆世界义为“堪忍”，因此世界众生堪忍痛苦，不求出离故。	“Sahā world”: Sahā means “endurance,” because the sentient beings of this world endure suffering and do not seek liberation from it.
“阿僧　”：译为无数或无央数。阿僧　指数之极，按照佛学大辞典的解释，若以万万为一亿，以亿万为一兆来计算，则一阿僧　等于一千万万万万万万万万兆。以数学方式表之，即为10的47次方。	“Asaṃkhyeya” is translated as “innumerable” or “countless.” It denotes the ultimate in numerical magnitude. According to the Buddhist Dictionary, if one hundred million is counted as one yi, and ten

	thousand yi as one zhao, then one asaṃkhyeya equals ten million times ten thousand times ten thousand times ten thousand times ten thousand times ten thousand zhao. Expressed mathematically, it is 10 to the forty-seventh power.
“梵”：为清净义。	“Brahmā” means purity.
“毗纽”：那罗延天或自在天的别名。	“Viṣṇu” is another name for Nārāyaṇa or Īśvara.
“迦毗罗”：佛生于迦毗罗卫城，故以城为名。	“Kapila”: the Buddha was born in the city of Kapilavastu and is therefore named after the city.
大慧，同样，我在此娑婆世界也有无量种的名号别称，愚夫都听说过，并各个说过我不同的名号，却不知道这些都是我的异名别称。	Mahāmati, likewise, I too have immeasurably many names and alternative appellations in this Sahā world. Ordinary people have all heard them and have each spoken of me by different names, yet they do not know that these are all my alternative names and appellations.
有的知道我是如来，有的知道是一切智，有的知道是佛、救世、自觉、导师、广导、一切导、仙人、梵、毗纽、自在、胜、迦毗罗、真实边、月、日、主、无生、无灭、空、如如、谛、实际、法性、涅　、常、平等、不二、无相、解脱、道、意生身等等。	Some know me as the Tathāgata; some as the All-Knowing One; some as Buddha, Savior of the World, Self-Awakened One, Guide, Great Guide, Guide of All, Sage, Brahmā, Viṣṇu, Sovereign, Victor, Kapila, Ultimate Reality, Moon, Sun, Lord, Unborn, Undying, Emptiness, Suchness, Truth, the Real, Dharma-nature, nirvāṇa, Eternity, Equality, Nonduality, Signlessness, Liberation, the Way, Mind-Born Body, and so forth.
佛简单列举了如来的其中三十三种名号，继而告诉大慧：如是三阿僧　百千种名号，都是如来别名。这无量名号虽然一一各异，却于如来真实自性，未增一分功用，不减一分德相。因为如来真实自性了不可得而又妙用无尽。	The Buddha briefly lists thirty-three of the Tathāgata’s names, then tells Mahāmati that these three asaṃkhyeyas of hundreds of thousands of names are all alternative names for the Tathāgata. Though these immeasurable names differ one by one, they neither add the slightest function to nor diminish the slightest virtue of the Tathāgata’s true inherent nature. This is because the Tathāgata’s true inherent nature cannot be grasped, yet its wondrous functioning is inexhaustible.
就像水中的月亮一样，虚幻、无可把捉，但是却也能形象圆满、光芒清澈。所以，“意生”或者“无生”等再多的异名，于如来实义和真实自性本身，也都没有增减改变。	It is like the moon in water: illusory and impossible to grasp, yet complete in form and clear in radiance. Thus, however many alternative names there may be, such as “mind-born” or “unborn,” they neither increase nor diminish or alter the Tathāgata’s true meaning and true inherent nature itself.

【彼诸愚夫不能知我，堕二边故，然悉恭敬供养于我，而不善解知辞句义趣，不分别名，不解自通，计著种种言说章句，于不生不灭作无性想，不知如来名号差别，如因陀罗、释迦、不兰陀罗。不解自通会归终极，于一切法，随说计著。】	[Those foolish people cannot know me, for they fall into the two extremes. Yet they all reverently honor and make offerings to me, while failing to understand well the meaning and import of words and phrases. They do not distinguish names, nor do they comprehend the direct realization of the essential teaching. They grasp at various words, expressions, and passages; regarding the unborn and unceasing as devoid of nature, they do not know the distinctions among the Tathāgata's names, such as Indra, Śakra, and Purandara. They do not understand that direct realization of the essential teaching converges in the ultimate. With respect to all dharmas, they cling according to what is said.]
愚夫则由于堕断、常两边，不能如实了知如来实义。他们虽然对我恭敬供养，却并不了解我所说言辞的真正义趣，不能会达自性宗通，所以不善分别种种别名的异同特点在哪里。	Because they fall into the two extremes of annihilation and eternalism, foolish people cannot truly understand the Tathāgata's real meaning. Although they reverently honor and make offerings to me, they do not understand the true import of the words I speak. Unable to realize the essential teaching of intrinsic nature, they cannot properly distinguish the similarities and differences among its various names.
他们分别计著种种言说文字，认为不生不灭就应该是什么都没有；又或者以为，名号不同，其实质也应该各有不同。却不知道如来虽有名号的种种差别，而本质并非有多般。	They discriminate and cling to all kinds of words and writings, believing that the unborn and unceasing must mean that nothing whatsoever exists. Or else they suppose that, because names differ, their essential reality must likewise differ. They do not know that although the Tathāgata has many different names, his essential nature is not manifold.
就象因陀罗、释迦、不兰陀罗，虽然称呼不同，但本质都是帝释一样。愚痴凡夫由于没有通达自性宗通，所以不能会通实相无相的究竟义理，不仅对我说的“不生不灭”横生分别，他们对一切法也都随言说语句而攀缘计著，横生分别，错会我义。	It is like Indra, Śakra, and Purandara: though their names differ, they all refer to the same Lord Indra. Because ignorant ordinary beings have not penetrated the essential teaching of intrinsic nature, they cannot comprehend the ultimate principle that true reality is without marks. Not only do they generate arbitrary distinctions regarding my teaching of “the unborn and unceasing”; with respect to all dharmas, they also grasp and cling to words and phrases, generate arbitrary distinctions, and misunderstand my meaning.

到这里，佛从如来异名的问题引申出愚夫邪见的关键症结所在：愚夫之所以会对不生不灭产生误解，是因为内心没有彻底通达，没有明心见性，所以才会认假作真、计着种种言说词句，而误会了我所说的种种法义。下面，世尊接着批评了执著言说思辨的错谬，并告诫大众：应该依义不依语。	Here, from the question of the Tathāgata's different names, the Buddha draws out the crucial source of foolish people's wrong views: they misunderstand the unborn and unceasing because they have not penetrated thoroughly within and have not realized the mind and seen their true nature. Thus they take what is false for what is real, cling to various words and phrases, and misconstrue the various meanings of the Dharma that I teach. Next, the World-Honored One criticizes the errors of clinging to verbal discourse and conceptual analysis, and admonishes the assembly to rely on the meaning, not on the words.
【大慧，彼诸痴人作如是言，义如言说，义、说无异，所以者何？谓义无身故，言说之外更无余义，唯止言说。大慧，彼恶烧智，不知言说自性，不知言说生灭，义不生灭。大慧，一切言说堕于文字，义则不堕，离性、非性故，无受生，亦无身。】	[Mahāmati, those deluded people say this: "Meaning is the same as verbal expression; meaning and expression are not different." Why is this so? They say that meaning has no body; therefore, apart from verbal expression there is no other meaning, and meaning consists solely in verbal expression. Mahāmati, those whose wisdom is burned by evil do not know the nature of verbal expression. They do not know that verbal expression arises and ceases, whereas meaning neither arises nor ceases. Mahāmati, all verbal expression falls into written characters, but meaning does not fall into them, for it is apart from being and nonbeing, has no arising into birth, and has no body.]
"义无身故"："身"，身相，外相。义无身，就是认为义就是义，不存在除了言语之外的另外的载体可以表达实义。	"Meaning has no body": "body" means a bodily mark or outward form. That meaning has no body means believing that meaning is simply meaning, and that no other medium apart from language can express its true import.
"惟止言说"："止"，在古语通"只"。（《黔之驴》："技止此耳。"）惟止言说，就是义仅仅存在于言说里。	"We can only speak of it": in ancient usage, zhi ( ) is interchangeable with zhi ( ), meaning "only." (The Donkey of Guizhou: "Its skills go no further than this.") "We can only speak of it" thus means that its meaning exists only in verbal expression.
大慧，那些愚痴之人这样说：义就是语，义和语并无差别。为什么呢？他们说，义没有另外的载体身相，只能靠言说的表相来体现意思，所以言说就等于义，除了言说以外，并没有其余的义，没有能够离开言说而存在的义。	Mahāmati, those foolish people say: "Meaning is language; meaning and language are no different." Why? They say that meaning has no other embodied form or medium, and can be conveyed only through the outward forms of speech.

	Therefore, verbal expression is equivalent to meaning: apart from verbal expression, there is no other meaning, no meaning that can exist apart from speech.
这是炽盛邪见。他们不知道，言说相都是因缘和合所现，其实质自性则空不可得。他们不知道言说相是生灭法，而如来实义则不生不灭。	This is an intensely burning wrong view. They do not know that the appearances of verbal expression arise through the coming together of causes and conditions, and that their essential nature is empty and unobtainable. They do not know that verbal appearances are dharmas of arising and ceasing, whereas the Tathāgata's true meaning neither arises nor ceases.
“大慧，一切言说，堕于文字，义则不堕，离性、非性故，无受生，亦无身”——大慧，一切言说理论都落文字相，而真实义则不落。因为真实义不是有性、不是无性。	“Mahāmati, all verbal expression falls into written characters, but meaning does not fall into them, for it is apart from being and nonbeing, has no arising into birth, and has no body”—Mahāmati, all verbal doctrines fall into the marks of written characters, whereas true meaning does not. This is because true meaning is neither of a nature that exists nor of a nature that does not exist.
由于真实义远离有、无这样的妄想分别，所以并不假言说理论的因缘生灭而生灭，即“无受生”；真实义也不是离开言语理论这个身相载体就没有义了，真实义一直在，非关文字载体，所以真实义“无身”。	Because true meaning is apart from deluded discriminations such as being and nonbeing, it does not arise and cease through the conditioned arising and ceasing of verbal doctrines; this is what “has no arising into birth” means. Nor does true meaning disappear merely because it is apart from the embodied medium of language and theory. True meaning is ever present and is unrelated to the medium of written characters; therefore, true meaning “has no body.”
到这里可以看出，佛所说的“义无身”与上面愚痴见的“义无身”不同。愚痴见认为义无身就是：真实义完全等同于言语载体，不应该另有超离言说道理的义，言说道理本身就应该是义，所以执著言说没有错。	Here we can see that the Buddha's statement that “meaning has no body” differs from the foolish view of “meaning has no body” above. The foolish view holds that meaning has no body because true meaning is wholly identical with its linguistic medium; there should be no meaning that transcends verbal discourse, and verbal doctrines themselves should be meaning. Thus, they believe that there is nothing wrong with clinging to verbal expression.
而如来的“义无身”则是指：究竟真实义本自具足，不生不灭，不增不减，妙难思议，虽然可以假文字以烘	The Tathāgata's statement that “meaning has no body,” however, means that ultimate true meaning is inherently complete: unborn and unceasing,

托，但毕竟非关文字和生灭法相，实无言说理论可着，所以“无身”。	neither increasing nor decreasing, wondrous and inconceivable. Although written characters may be provisionally used to evoke it, it is ultimately unrelated to words, written characters, and the marks of arising-and-ceasing dharmas. There are in truth no verbal doctrines to which one can cling; hence, it “has no body.”
【大慧，如来不说堕文字法，文字有、无不可得故，除不堕文字。大慧，若有说言，如来说堕文字法者，此则妄说。法离文字故。是故大慧，我等诸佛及诸菩萨，不说一字，不答一字。所以者何？法离文字故。】	[Mahāmati, the Tathāgata does not teach dharmas that fall into written characters, because written characters, whether existent or nonexistent, are unobtainable—except for those that do not fall into written characters. Mahāmati, if anyone says that the Tathāgata teaches dharmas that fall into written characters, that is false speech, for dharmas are apart from written characters. Therefore, Mahāmati, all we Buddhas and bodhisattvas neither speak a single word nor answer a single word. Why is this so? Because dharmas are apart from written characters.]
大慧，如来不说堕于文字的法，也就是佛法并不立法见道理。因为文字道理是无常变幻之相，所谓有文字和无文字，都是虚幻不可得的。除非离开对言说名相道理的执着，这样才可能借如来所言而契入真实义。	Mahāmati, the Tathāgata does not teach dharmas that fall into written characters; that is, the Buddhadharma does not establish a view of dharmas through doctrines. This is because verbal and written doctrines are marks of impermanence and change: both the supposed existence and nonexistence of written characters are illusory and unobtainable. Only by leaving behind attachment to verbal discourse, names, marks, and doctrines can one enter true meaning through the Tathāgata’s words.
大慧，假如有人说，如来所说堕了文字言说之法，佛法实有法见道理，这是错误的谬论。因为如来所说的究竟义理，超于文字言说。所以我和诸佛、菩萨等，不曾说过一字，不曾答过一字。为什么这么说？佛再次强调：因为如来所说的究竟实相，离于文字道理言说。	Mahāmati, if someone says that the Tathāgata’s teaching falls into written characters and verbal discourse, and that the Buddhadharma truly contains a view of dharmas established through doctrine, this is an erroneous and fallacious claim. The ultimate principle taught by the Tathāgata transcends words and written characters. Therefore, I, together with all Buddhas and bodhisattvas, have never spoken a single word and have never answered a single word. Why say this? The Buddha again emphasizes that the ultimate true reality taught by the Tathāgata is apart from verbal and written doctrines.

【非不饶益义说。言说者，众生妄想故。大慧，若不说一切法者，教法则坏，教法坏者，则无诸佛、菩萨、缘觉声闻，若无者，谁说为谁？】	[This is not to say that one does not speak for the benefit of others. Verbal expression exists because sentient beings have deluded thoughts. Mahāmati, if one did not teach any dharmas, the teaching of the Dharma would perish. If the teaching of the Dharma perished, there would be no Buddhas, bodhisattvas, pratyekabuddhas, or śrāvakas. If there were none, who would teach, and for whom would they teach?]
“非不饶益义说”：饶益，就是使受利。非不饶益义说，就是为了开显真实义而方便说法。	“This is not to say that one does not speak for the benefit of others”: “benefit” means enabling others to receive benefit. Thus, this means teaching the Dharma provisionally in order to reveal true meaning.
“异解众生”：对于如来教法没有正解知见的众生。	“Sentient beings with divergent understandings”: sentient beings who lack correct understanding and views of the Tathāgata’s teaching.
“令离心意意识”：令众生远离心、意、意识。心意意识前面已经说过：集起为心，思量名意，了别名识。按照唯识的八识来对照，则心指第八阿赖耶识，能积集诸法种子，故称为心；意指第七末那识，能恒审思量，牢牵我执，故称为意；意识在这里通指前六识，前六识能够认识、了别外境，故称为意、识。	“To cause them to leave behind mind, intellect, and consciousness”: to enable sentient beings to leave behind mind, intellect, and consciousness. Mind, intellect, and consciousness were explained previously: that which gathers is called mind; that which deliberates is called intellect; that which discerns is called consciousness. In terms of the eight consciousnesses of Consciousness-Only, “mind” refers to the eighth, the ālaya consciousness, which accumulates the seeds of all dharmas and is therefore called mind. “Intellect” refers to the seventh, the manas consciousness, which constantly deliberates and firmly clings to attachment to self, and is therefore called intellect. Here, “consciousness” generally refers to the first six consciousnesses, which can cognize and discern external objects and are therefore called intellect and consciousness.
上段说了法离文字言说道理，然而“智不得有无，而生大悲心”，如来也不舍言语这种说法方便。言说道理本来是众生的坚固妄想，但是也不妨借幻而破幻。	The preceding passage says that Dharma is apart from written characters and verbal doctrines. Yet, although wisdom cannot be found in being or nonbeing, it gives rise to great compassion; thus, the Tathāgata does not abandon language as a skillful means of teaching. Verbal doctrines are originally the firmly held deluded thoughts of

	sentient beings, but one may also use illusion to break through illusion.
所以，如来并非杜口，还要随缘、随众生的理解契入程度而方便的利用言说来指引大家。如果遇到众生求解脱的缘分却什么都不说，那么如来教法就等于坏灭了。教法既坏，则无诸佛、菩萨、声闻缘觉现世，那么，还有谁说法度生呢？又能为谁而说，去度谁之生死呢？如此则佛法开启众生本智的大悲功用就无从彰显了。	Therefore, the Tathāgata does not remain silent. Rather, in accordance with conditions and with the extent to which sentient beings can understand and enter, he skillfully uses verbal expression to guide them. If, when sentient beings have the conditions for seeking liberation, nothing at all were said, the Tathāgata's teaching would perish. If the teaching perished, Buddhas, bodhisattvas, śrāvakas, and pratyekabuddhas would no longer appear in the world. Then who would teach the Dharma to liberate sentient beings? And for whom would it be taught—whom would it liberate from birth and death? In that case, the Buddhadharma's great compassionate function of opening sentient beings' innate wisdom could not be manifested.
【是故大慧，菩萨摩诃萨莫著言说，随宜方便广说经法，以众生希望烦恼不一故。我及诸佛，为彼种种异解众生，而说诸法，令离心意意识故，不为得自觉圣智处。大慧，于一切法无所有，觉自心现量，离二妄想。诸菩萨摩诃萨依于义，不依文字。】	[Therefore, Mahāmati, bodhisattva mahāsattvas should not cling to verbal expression. In accordance with what is suitable, they should use skillful means to teach the sūtras and Dharma extensively, because sentient beings' hopes, desires, and afflictions are not the same. I and all Buddhas teach all dharmas for sentient beings of various divergent understandings, in order to cause them to leave behind mind, intellect, and consciousness—not for those who have attained the realm of the noble wisdom of direct realization. Mahāmati, realize that in all dharmas there is nothing whatsoever; realize that they are manifestations of one's own mind, and leave behind the two deluded discriminations. Bodhisattva mahāsattvas rely on the meaning, not on written characters.]
所以大慧，菩萨摩诃萨不应该执着于言说，但是也不应该杜口，而是要应缘随机去说经法。因为众生的希求、欲望和烦恼各不相同，菩萨摩诃萨要根据他们的机宜，活泼的随顺方便而说。	Therefore, Mahāmati, bodhisattva mahāsattvas should not cling to verbal expression, but neither should they remain silent. Rather, according to conditions and according to the capacities of their listeners, they should teach the sūtras and Dharma. Because sentient beings' aspirations, desires, and afflictions differ, bodhisattva mahāsattvas must teach flexibly, accommodating circumstances and employing skillful means in accordance with what suits them.

释迦如来和所有诸佛，为种种不具如来正见的众生而说方便之法，目的都是为了令众生离开八识的分别计著。这些方便言说，并不为已证自觉圣智者说。因为一切法毕竟无所有，凡所有法相都是自心妄想所现的虚幻之相，佛法究竟义远离一切对立之见。所以诸菩萨摩诃萨不要依文辞言相，不要被文字道理所迷昧，应该依于佛法的究竟义。	Śākyamuni Tathāgata and all Buddhas teach skillful means for sentient beings who lack the Tathāgata's right view in various ways, all for the purpose of enabling them to leave behind the discriminating grasping of the eight consciousnesses. These skillful verbal teachings are not spoken for those who have already realized the noble wisdom of direct realization. Since all dharmas are ultimately without anything whatsoever, and all dharma-marks are illusory appearances manifested by the deluded thoughts of one's own mind, the ultimate meaning of the Buddhadharma is apart from every dualistic view. Therefore, bodhisattva mahāsattvas should not rely on the marks of words and writings, nor should they be deluded by written doctrines; they should rely on the ultimate meaning of the Buddhadharma.
【若善男子善女人依文字者，自坏第一义，亦不能觉他，堕恶见相续，而为众说，不善了知一切法、一切地、一切相，亦不知章句。若善一切法、一切地、一切相，通达章句，具足性义，彼则能以正无相乐，而自娱乐，平等大乘，建立众生。】	[If good men and good women rely on written characters, they destroy the highest meaning themselves and cannot awaken others. They fall into the continuity of evil views and teach others accordingly. They do not properly understand all dharmas, all stages, or all marks, nor do they know the meaning of passages and phrases. If they are skilled in all dharmas, all stages, and all marks, penetrate passages and phrases, and fully possess the meaning of intrinsic nature, then they can delight themselves in the true bliss of signlessness and establish sentient beings in the equal Mahāyāna.]
“具足性义”：“性”，自性，本质。具足性义就是具足究竟真实之义。	“Fully possess the meaning of intrinsic nature”: “nature” means intrinsic nature or essence. To fully possess the meaning of intrinsic nature is to fully possess ultimate, true meaning.
“正无相乐”：实相无相处，出离一切虚伪，摒除一切偏、正，是为正正，这就是正无相。此正无相，能除一切苦，真实不虚，故为无上大乐。	“The true bliss of signlessness”: at the place of true reality, which is without marks, one leaves all falsity and excludes every partiality and even every fixed notion of correctness. This is true correctness, and is therefore called true signlessness. This true signlessness can remove all suffering; it is genuine and not false, and is therefore supreme great bliss.
如果善男子善女人只是依赖文字言说理论的相，不仅害自己坏失第一义，更无法令他人觉悟。因为这些人已经	If good men and good women merely rely on the marks of written characters, verbal expression, and

堕入了不间断的取着计较的恶见当中。所以他们不能够通达一切法门、一切内证地次、一切外现境相的究竟真相，也无法知晓佛所说的文字章句所指的真实意义。	doctrines, they not only harm themselves and lose the highest meaning, but cannot awaken others. Such people have already fallen into an unbroken succession of evil views characterized by grasping and calculating. Therefore, they cannot penetrate the ultimate reality of all dharma gates, all stages of inner realization, and all externally manifest appearances; nor can they understand the true meaning indicated by the Buddha's words, passages, and phrases.
如果智者能够“善”一切法、一切地次、一切诸相的究竟真相，并且通达如何用章句文辞表达义理的方法，就能以实相无相的正受之乐，而自得利益；又能依究竟平等之大乘义谛，随众生机宜而利用言说工具饶益说法，成就种种差别众生走向究竟解脱，是为利他。	If the wise can master the ultimate true reality of all dharmas, all stages, and all appearances, and understand how to express their principles through chapters, sentences, and language, they can themselves benefit from the joy of proper realization—the reality of no appearance within true reality. Moreover, relying on the ultimate, equal truth of the Mahāyāna, they can skillfully use language in accordance with the capacities of sentient beings to benefit them through teaching the Dharma, helping sentient beings of diverse dispositions attain ultimate liberation. This is benefiting others.
那么怎样能“善”一切法、地、相呢？前面说过“无所有，觉自心现量”——既然彻证诸法本无所有，则一切法、地相，无不是幻，无不是自心所现、自家工具，那么用之恰如自己举手投足，扬眉瞬目一样，焉有能不“善”者呢	But how can one master all dharmas, stages, and appearances? It was said earlier, “Nothing whatsoever exists; realize that it is the manifestation of one's own mind.” Since one has thoroughly realized that all dharmas are originally nonexistent, then all dharmas, stages, and appearances are nothing but illusion, nothing but manifestations of one's own mind and one's own tools. Using them is as natural as raising one's hand, moving one's feet, lifting one's eyebrows, or blinking one's eyes. How could one fail to master them?
？所以学人若能亲证人法两空，在一法不立处站稳脚跟，勤勤肯肯扫除执见习气，处处凡情不存、圣心不立，赤裸裸净洒洒，胸中丝毫无挂，那么正好后得智毕现，正好在炽然无舌处现广长舌。	Therefore, if practitioners can directly realize the twofold emptiness of self and phenomena, stand firmly where not a single dharma is established, and diligently remove their habitual attachments and views—retaining no ordinary feelings anywhere and establishing no sacred-mindedness—utterly naked and pure, with not the slightest thing hanging in their hearts, then differentiated wisdom will fully manifest. It is precisely then that,

	amid blazing wordlessness, they manifest the broad and long tongue.
正如雪峰鳌山成道，被岩头喝曰：“你不闻道，从门入者，不是家珍？”峰曰：“他后如何即是？”头曰：“他后若欲播扬大教，一一从自己胸襟流出，将来与我盖天盖地去！”	Just as Xuefeng attained the Way at Aofeng Mountain, where Yantou shouted at him: “Have you not heard it said, ‘What enters through the gate is not a family treasure’?” Xuefeng said, “Then what will it be in the future?” Yantou said, “If in the future you wish to spread the great teaching, let every word flow from your own breast. In time, it will cover heaven and earth with me!”
【大慧，摄受大乘者，则摄受诸佛、菩萨、缘觉、声闻。摄受诸佛、菩萨、缘觉、声闻者，则摄受一切众生。摄受一切众生者，则摄受正法。摄受正法者，则佛种不断。佛种不断者，则能了知得殊胜入处。	“Mahāmati, to embrace the Mahāyāna is to embrace all Buddhas, bodhisattvas, pratyekabuddhas, and śrāvakas. To embrace all Buddhas, bodhisattvas, pratyekabuddhas, and śrāvakas is to embrace all sentient beings. To embrace all sentient beings is to embrace the true Dharma. To embrace the true Dharma is to ensure that the seed of Buddhahood does not cease. When the seed of Buddhahood does not cease, one can know the excellent means of entry.”
知得殊胜入处，菩萨摩诃萨常得化生，建立大乘十自在力，现众色像，通达众生形类、希望、烦恼诸相，如实说法。如实者不异，如实者不来不去相。一切虚伪息，是名如实。大慧，善男子善女人，不应摄受随说计著，真实者离文字故。】	“Knowing the excellent means of entry, bodhisattva mahāsattvas are constantly born through transformation. They establish the ten sovereign powers of the Mahāyāna, manifest various forms and appearances, understand the various kinds, aspirations, afflictions, and appearances of sentient beings, and teach the Dharma in accordance with reality. ‘In accordance with reality’ means without difference; ‘in accordance with reality’ means free of the appearance of coming and going. When all falsity ceases, this is called accordance with reality. Mahāmati, good men and good women should not embrace attachment based on what is said, for reality is free from words.”
“十自在力”：如来所具有十种力用，并运用自在，故为十自在力。	“The ten sovereign powers” are the ten kinds of powers possessed and freely exercised by the Tathāgata; hence they are called the ten sovereign powers.
一、知觉处非处智力，知一切事物的道理和非道理；	1. The power of wisdom that knows what is possible and impossible: knowing the principles and non-principles of all things;

二、知三世业报智力，知一切众生三世因果业报；	2. The power of wisdom that knows the karmic retributions of the three times: knowing the karmic causes and effects of all sentient beings throughout the three times;
三、知诸禅解脱三昧智力，知各种禅定及解脱三昧等；	3. The power of wisdom that knows all dhyānas, liberations, and samādhis: knowing the various meditative absorptions, liberations, and samādhis;
四、知诸根胜劣智力，知众生根性的胜劣与得果大小；	4. The power of wisdom that knows the superiority and inferiority of all faculties: knowing the greater or lesser capacities of sentient beings and the magnitude of their attainments;
五、知种种解智力，普知众生种种知解不同；	5. The power of wisdom that knows various understandings: universally knowing the differing understandings of sentient beings;
六、知种种界智力，普知众生种种境界不同；	6. The power of wisdom that knows various realms: universally knowing the differing states of sentient beings;
七、知一切至所道智力，知一切众生行道因果；	7. The power of wisdom that knows all paths leading to destinations: knowing the causes and effects of every path followed by sentient beings;
八、知天眼无碍智力，能以天眼见众生生死及善恶业缘而无障碍；	8. The power of wisdom that knows the unobstructed heavenly eye: being able, through the heavenly eye, to see the birth and death of sentient beings and the conditions of their wholesome and unwholesome karma without obstruction;
九、知宿命无漏智力，知众生宿命及知无漏涅　；	9. The power of wisdom that knows past lives and the undefiled: knowing the past lives of sentient beings and knowing undefiled nirvāṇa;
十、知永断习气智力，于一切妄惑余气，永断不生，能如实知之。	10. The power of wisdom that knows the eternal elimination of habitual tendencies: knowing as it is that the residual influences of all deluded afflictions have been forever cut off and will not arise again.
这是承上文的“大乘”而说。佛劝学人，应当信受大乘，会归“一切法无所有，觉自心现量”，而得平等性智。这样信受大乘，就是信受诸佛、菩萨、声闻缘觉，并且能回小向大利益一切众生。	This is explained in continuation of the preceding discussion of the “Mahāyāna.” The Buddha exhorts practitioners to believe in and embrace the Mahāyāna, returning to “all dharmas are nonexistent; realize that they are manifestations of one’s own mind,” and thereby attaining the wisdom of equality. To believe in and embrace the Mahāyāna in this way is to believe in and embrace

	all Buddhas, bodhisattvas, śrāvakas, and pratyekabuddhas, and to turn from the lesser toward the great, benefiting all sentient beings.
这才是真正的正信佛法，这样佛种才不会断绝。能令佛种不断的，就是能了知大乘第一义、由此而入的大乘菩萨。大乘菩萨这里无相而无不相，所以不舍种种入处方便，于无所生处殊胜化生，方便建立大乘十力自在，随类现形，慰诸烦恼，消诸渴望，以种种方便而为众生演示如实之法。	Only this is genuine right faith in the Buddhadharma; only thus will the seed of Buddhahood not be cut off. Those who can ensure that the seed of Buddhahood does not cease are Mahāyāna bodhisattvas who understand the supreme meaning of the Mahāyāna and enter thereby. Here, Mahāyāna bodhisattvas are without appearances yet leave no appearance aside. Therefore, they do not abandon the various expedient means of entry. At the place of no birth, they are exceptionally born through transformation; through expedient means, they establish the sovereign freedom of the ten Mahāyāna powers, manifest forms according to the different kinds of beings, soothe their afflictions, dispel their longings, and demonstrate for sentient beings, by diverse expedient means, the Dharma in accordance with reality.
那么什么是如实之法呢？——无异同之差，绝去来之相，摈弃一切虚伪过患，这就是如实。	What, then, is the Dharma in accordance with reality? It is free from the distinctions of sameness and difference, devoid of the appearance of coming and going, and rejects all falsehood and its faults. This is accordance with reality.
所以，善男子善女人，应该摄取这样的大乘如实之法，而不应随言说去计著文字理论。因为如来真实，离文字言说戏论。	Therefore, good men and good women should embrace this Mahāyāna Dharma in accordance with reality, and should not follow verbal expressions in attaching to written words and theoretical formulations. For the reality of the Tathāgata is free from the frivolous discourse of words and language.
这段说，大乘佛法，究竟处纤毫不立，这才是真正的佛法。信受佛法就应该信受无相、信受大乘。大乘菩萨于此深证究竟，所以能一切无碍而起方便利他妙用。这里最关键是要通达大乘的真实究竟理地。	This passage says that, at its ultimate point, Mahāyāna Buddhadharma establishes not even the slightest thing. Only this is the true Buddhadharma. To believe in and embrace Buddhadharma, one should believe in and embrace no appearance and the Mahāyāna. Because Mahāyāna bodhisattvas deeply realize this ultimate truth, they can give rise, without obstruction, to wondrous expedient functions that benefit others. The most crucial

	point here is to penetrate the true, ultimate ground of Mahāyāna principle.
如来真实理地，超同异绝去来，远离颠倒妄想，非关文字言说。这是根本。所以，学人应该借如来说的方便语而会取真实，而不应该在言辞文字的相上攀缘计着。	The true ground of principle of the Tathāgata transcends sameness and difference, is free from coming and going, and is far removed from inverted deluded thoughts; it has nothing to do with words and language. This is fundamental. Therefore, practitioners should use the Tathāgata's expedient words to comprehend reality, rather than cling to and discriminate over the appearances of verbal expressions and written characters.
【大慧，如为愚夫，以指指物，愚夫观指，不得实义。如是愚夫，随言说指，摄受计著，至竟不舍，终不能得离言说指第一实义。大慧，譬如婴儿，应食熟食，不应食生，若食生者，则令发狂，不知次第方便熟故。】	"Mahāmati, suppose a foolish person is shown an object by someone pointing a finger at it. The foolish person looks at the finger and does not obtain the true meaning. Likewise, foolish people follow the finger of verbal expression, embrace and cling to it, and never abandon it. In the end, they cannot attain the supreme true meaning, which is free from the finger of verbal expression. Mahāmati, it is like an infant, who should eat cooked food and should not eat raw food. If the infant eats raw food, it will become ill and lose its senses, because it does not yet know the proper sequence and expedient means of cooking."
大慧，譬如有人用手指为愚夫指示某物，彼愚夫只看手指而不见所指之物，所以始终不能知道所指示的真实。	Mahāmati, suppose someone points out an object to a foolish person with a finger. That foolish person looks only at the finger and does not see the object being indicated; therefore, he can never know the reality that is being indicated.
愚痴之人听佛说法也是这样，他们对于言说文字相摄取计著，始终不舍，所以他们只见如来言说文字的理论名相，而始终不能契得如来言说所指向的第一实义。因为如来真实义理，远离离文字言说相，非关一切的义和理。这是以"观指失物"来比喻执着言说理相者，必迷真实义。	It is the same when foolish people hear the Buddha teach the Dharma. They embrace and cling to the appearances of words and written characters, never abandoning them. Thus, they see only the theoretical terms and appearances of the Tathāgata's verbal and written expressions, and can never accord with the supreme true meaning toward which the Tathāgata's teaching points. For the Tathāgata's true principle is removed from the appearances of words and language; it has nothing to do with all notions and principles. This uses the analogy of looking at the finger and losing sight of the object to show that those who cling to the

	conceptual appearances of verbal expression will surely lose the true meaning.
再者大慧，譬如婴儿，应食熟食。如果婴儿食用生的食品就会生病。所以伺喂者应知次第，要懂得婴儿的消化能力弱，需要先喂熟食、渐转生食才安全。	Furthermore, Mahāmati, an infant should eat cooked food. If an infant eats raw food, it will become ill. Therefore, those who feed it should understand the proper sequence: they must know that an infant's digestive capacity is weak and that it must first be fed cooked food, only gradually changing to raw food when it is safe.
大慧，如来之法对于愚痴凡夫或者初求出离的人来说，就和婴儿食生一个道理。由于他们正妄想坚固而生死沉沦，这时直接指示反而容易令其堕入断常，拨无因果，恣意狂为。《大宝积经》在说菩萨四谬时就曾说过：为“非器众生说甚深法，是菩萨谬。”这是以“婴儿食熟”的比喻，来告诫菩萨说法度生也要方便善巧，观机逗教。	Mahāmati, the Tathāgata's Dharma is like this for foolish ordinary beings or those who have only just begun to seek liberation: it is like an infant eating raw food. Because their deluded thoughts are firm and they are sunk in birth and death, direct instruction at this time may instead easily lead them to fall into annihilationism or eternalism, deny cause and effect, and act recklessly. The Mahāratnakūṭa Sūtra, in discussing the bodhisattva's four errors, says: “To teach profound Dharma to beings who are not vessels for it is a bodhisattva's error.” The analogy of “an infant eating cooked food” thus warns bodhisattvas that, in teaching the Dharma and liberating beings, they must also be skillful in expedient means and teach according to their capacities.
【大慧，如是不生不灭，不方便修，则为不善。是故应当善修方便，莫随言说，如视指端。是故大慧，于真实义，当方便修。】	“Mahāmati, if one does not cultivate [the teaching of] neither arising nor ceasing through expedient means, this is unskillful. Therefore, one should skillfully cultivate expedient means and not follow verbal expressions, as one who looks only at the tip of a finger. Therefore, Mahāmati, with regard to the true meaning, one should cultivate through expedient means.”
大慧，就像应该喂婴儿食熟一样，对于如来不生不灭的究竟义谛，如果不懂方便去指示入处和修法，是不对的。所以应该应善用方便，不可因月废指，由义废言；另一方面，学人也不要像愚夫弃月而只视指端一样，认方便为究竟，随经教的言说去攀附名相空理，最终和佛法的究竟无相印背道而驰。	Mahāmati, just as an infant should be fed cooked food, so with the Tathāgata's ultimate truth of neither arising nor ceasing: if one does not understand how to use expedient means to indicate the means of entry and the practice, this is incorrect. Therefore, one should skillfully employ expedient means. One must not, because of the moon, discard the finger, or because of meaning, discard language. On the other hand, practitioners should not be like foolish people who abandon the

	moon and look only at the fingertip, taking expedient means for the ultimate, following the words of scriptures and teachings to attach themselves to names, appearances, and empty principles, and ultimately running counter to the Buddhadharma's ultimate seal of no appearance.
所以大慧，应该为达到真实的究竟义谛而假方便之法去修习。应以这样的方式来修学佛法。	Therefore, Mahāmati, one should use expedient methods in practice in order to attain the true, ultimate truth. This is how one should study and practice the Buddhadharma.
【真实义者，微妙寂静，是涅　因。言说者，妄想合。妄想者，集生死。大慧，真实义者，从多闻者得。大慧，多闻者，谓善于义，非善言说。善义者，不随一切外道经论，身自不随，亦不令他随，是则名曰大德多闻。是故欲求义者，当亲近多闻，所谓善义。与此相违，计著言说，应当远离。”】	"The true meaning is subtle and quiescent; it is the cause of nirvāṇa. Verbal expression is a conjunction of deluded thought. Deluded thought gathers birth and death. Mahāmati, the true meaning is obtained from those of broad learning. Mahāmati, 'broad learning' means being skilled in meaning, not skilled in verbal expression. Those skilled in meaning do not follow any scriptures or treatises of non-Buddhist paths; they themselves do not follow them, nor do they cause others to follow them. Such a person is called one of great virtue and broad learning. Therefore, those who seek meaning should draw near to those of broad learning—that is, those skilled in meaning. Those who do the contrary, clinging to verbal expression, should be kept at a distance."
“真实义者，微妙寂静，是涅　因”：真实义离一切根量，寂静而不断灭，所以是微妙寂静，若能了知，则为契入涅　之因。	"The true meaning is subtle and quiescent; it is the cause of nirvāṇa": true meaning is beyond all faculties and their objects. It is quiescent without falling into annihilation; therefore, it is subtle and quiescent. If one can understand it, it becomes a cause for entering nirvāṇa.
“言说者，妄想合”：前面有讲，声音语句，是妄想和合之生灭法。	"Verbal expression is a conjunction of deluded thought": as explained previously, sounds and sentences are conditioned dharmas of arising and ceasing, produced by the conjunction of deluded thoughts.
“妄想者，集生死”：妄想就是集聚生死流转之因。	"Deluded thought gathers birth and death": deluded thought is the cause that accumulates the cycle of birth and death.
“真实义者从多闻者得”：多闻一般指听说得多。《楞严经》云：“阿难见佛，顶礼悲泣，恨无始来一向多	"The true meaning is obtained from those of broad learning": broad learning generally means having

闻，未全道力。”而在这里“多”指善于，“多闻”就是善于从言说中领会要义的意思。	heard much. The Śūraṅgama Sūtra says: “When Ānanda saw the Buddha, he bowed at his feet and wept sorrowfully, regretting that from beginningless time he had pursued broad learning alone and had not yet fully attained the power of the Way.” Here, however, “broad” means being skilled; “broad learning” means being skilled at comprehending the essential meaning from verbal expression.
因为如来真实义，离一切根量，微妙寂静，这是究竟涅　的根本因地；而言辞道理之相，是妄想和合，执此为实恰恰成为了生死之本。所以不应该执著言语说辞相。大慧，真实义从“多闻”得。	Because the Tathāgata’s true meaning is beyond all faculties and their objects, subtle and quiescent, it is the fundamental causal ground for ultimate nirvāṇa. Yet the appearances of verbal expressions and principles are conjunctions of deluded thought; to cling to them as real is precisely to make them the root of birth and death. Therefore, one should not cling to the appearances of words and speech. Mahāmati, true meaning is obtained from “broad learning.”
什么是多闻？多闻就是善会所闻言说的义，而并不是多听文辞言说。这样的智者了知：一切指示，无非方便；如来真实，非关文字。这样就不会被一切名、相所瞒，不会随一切外道经、论所转，不仅自身不随，也能善用方便而令他人不随。这就是多闻的智者。	What is broad learning? Broad learning is being skilled at comprehending the meaning of what one hears, rather than merely hearing many literary expressions and verbal teachings. Such wise people understand that all indications are no more than expedient means, and that the Tathāgata’s reality has nothing to do with written words. Thus, they will not be deceived by any names or appearances, will not be led astray by the scriptures and treatises of any non-Buddhist path, and will not only refrain from following them themselves, but can also skillfully use expedient means to prevent others from following them. Such are wise people of broad learning.
例如《楞严经》里的阿难勤随世尊，勤闻佛教导，但是却不事修证、不明本心，所以才受摩登伽女诱而昏昧。后被佛斥责，阿难才幡然悔悟：“今日乃知，虽有多闻，若不修行，与不闻等。如人说食，终不能饱。	For example, in the Śūraṅgama Sūtra, Ānanda diligently followed the World-Honored One and diligently listened to the Buddha’s teachings. Yet he did not undertake practice and realization or understand his original mind, and so he was seduced and bewildered by the woman Mātaṅgī. After the Buddha rebuked him, Ānanda suddenly repented and awakened: “Only today do I realize that, though one may have heard much, if one does not practice, it is the same as not having heard. It is

	like someone speaking of food: in the end, one cannot be satisfied.”
”所以楞严经里阿难所现的“多闻”并不是真正的“多闻”。另一个例子，广额屠儿日杀千羊，一日偶逢涅盘会上佛陀说法，当时就放下屠刀自云：我亦贤劫千佛一数！此广额屠儿一朝闻法，不劳佛陀再言，当下便了，何等痛快便捷！这才是真正的“多闻”——多闻者，不在闻之多少，而在于善义。	Therefore, the “much learning” displayed by Ānanda in the Śūraṅgama Sūtra was not genuine “much learning.” Another example is the butcher Guang’e, who slaughtered a thousand sheep each day. One day, he happened to encounter the Buddha teaching at an assembly on nirvāṇa. He immediately laid down his butcher’s knife and declared, “I too am among the thousand Buddhas of this Fortunate Eon!” Having heard the Dharma, this butcher Guang’e understood at once, without the Buddha needing to say another word. How direct, swift, and liberating! This is genuine “much learning”: it lies not in the quantity one hears, but in understanding the meaning well.
这也为我们后学做了示范：真发心出离，就应找寻适合自己的法门和善知识，一门深入，行起解绝的修证，这样最容易卸去多劫执著积习，亲证究竟实义。这是真善义者。相反，如果总是拣择此言辞之庄严、彼理论之深奥，对于言辞文句的研究乐此不彼，而不回归自心的真实，不自修证，那就是与解脱道南辕北辙了。	This also provides a model for us later students: if we genuinely arouse the resolve to leave saṃsāra, we should seek a dharma gate and a good spiritual teacher suited to ourselves, go deeply into one method, and engage in practice and realization in which conceptual understanding comes to an end. In this way, it is easiest to cast off the accumulated habitual attachments of many eons and directly realize the ultimate true meaning. This is what it means to understand the meaning well. Conversely, if one is always selecting this eloquent wording or that profound theory, taking endless delight in studying words and phrases, yet does not return to the reality of one’s own mind or practice and realize for oneself, then one is headed in the direction opposite to the path of liberation.
这段最后佛还劝诫说：因此，若想领会真实义，应该亲近这些善于领会如来真实义的智者。反之，有些人不能因言会义，一味在言说上横生计著，这样的人，纵是妙辞生花，也应该远离。	At the end of this passage, the Buddha further admonishes: therefore, if one wishes to comprehend the true meaning, one should draw near to wise persons who are skilled at comprehending the Tathāgata’s true meaning. Conversely, there are those who cannot comprehend the meaning through words and instead arbitrarily give rise to attachments to verbal formulations. Such persons, even if their eloquence blossoms into marvelous phrases, should be avoided.

【尔时大慧菩萨复承佛威神而白佛言：“世尊！世尊显示不生不灭，无有奇特，所以者何？一切外道因亦不生不灭；世尊亦说虚空、非数缘灭，及涅　界不生不灭。	[At that time, the bodhisattva Mahāmati, again sustained by the Buddha’s spiritual power, addressed the Buddha: “World-Honored One, what the World-Honored One teaches as neither arising nor ceasing is nothing remarkable. Why is this so? The causes posited by all non-Buddhist paths are likewise neither arising nor ceasing. The World-Honored One also teaches that space, cessation not produced by conditions, and the realm of nirvāṇa are neither arising nor ceasing.”
世尊，外道说因生诸世间；世尊亦说无明、爱、业、妄想为缘，生诸世间，彼因此缘，名差别耳。外物因缘亦如是，世尊与外道论无有差别。	“World-Honored One, non-Buddhist paths say that causes give rise to all worlds. The World-Honored One likewise says that ignorance, craving, karma, and deluded thought serve as conditions that give rise to all worlds. Their causes and conditions differ only in name. The causes and conditions of external things are likewise so; there is no difference between the World-Honored One’s teaching and the doctrines of non-Buddhist paths.”
微尘、胜妙、自在、众生主等，如是九物不生不灭；世尊亦说一切性不生不灭，有无不可得。外道亦说四大不坏，自性不生不灭，四大常，是四大乃至周流诸趣，不舍自性；世尊所说，亦复如是。是故我言无有奇特。	“Atoms, the Supreme Excellent, the Sovereign, the Lord of Beings, and the like—these nine entities are neither arising nor ceasing. The World-Honored One likewise teaches that the nature of all things is neither arising nor ceasing, and that existence and nonexistence cannot be apprehended. Non-Buddhist paths likewise say that the four great elements are indestructible, that their intrinsic nature is neither arising nor ceasing, and that the four great elements are permanent. These four great elements thus circulate through all destinies without relinquishing their intrinsic nature. What the World-Honored One teaches is likewise so. Therefore, I say that there is nothing remarkable.”

惟愿世尊为说差别，所以奇特胜诸外道。若无差别者，一切外道皆亦是佛，以不生不灭故。而世尊说一世界中多佛出世者，无有是处。如向所说，一世界中应有多佛，无差别故。”】	“I only pray that the World-Honored One will explain the distinction by which this teaching is remarkable and superior to all non-Buddhist paths. If there is no distinction, then all followers of non-Buddhist paths would also be Buddhas, since they teach neither arising nor ceasing. Yet the World-Honored One says that in one world there cannot be many Buddhas appearing in the world. According to what has just been said, there should be many Buddhas in one world, since there is no distinction.”]
“一切外道因亦不生不灭”：一切外道所立诸法之生因，也是不生不灭。	“The causes posited by all non-Buddhist paths are likewise neither arising nor ceasing”: the causes of arising for all dharmas established by non-Buddhist paths are likewise neither arising nor ceasing.
“外道说因生诸世间”：外道说实有“神我”等异因而生诸世间。	“Non-Buddhist paths say that causes give rise to all worlds”: non-Buddhist paths say that truly existent distinct causes, such as a divine self, give rise to all worlds.
“微尘、胜妙、自在、众生主等，如是九物”：“众生主”即神我。外道一般认为有一个异因生出了四大，四大互相和合聚散又生成了一切万法，所以这些异因本身是不生不灭的，这类异因可归纳为九种：一、时，二、方，三、虚空，四、微尘，五、四大种，六、大梵天，七、胜妙天，八、大自在天，九、众生主(神我)。	“Atoms, the Supreme Excellent, the Sovereign, the Lord of Beings, and the like—these nine entities”: “Lord of Beings” means the divine self. Non-Buddhist paths generally hold that a distinct cause gives rise to the four great elements, and that the mutual combination and dispersal of the four great elements in turn produces all phenomena. Therefore, these distinct causes themselves are neither arising nor ceasing. Such distinct causes may be summarized in nine kinds: first, time; second, direction; third, space; fourth, atoms; fifth, the four great elements; sixth, Mahābrahmā Heaven; seventh, the Heaven of the Supreme Excellent; eighth, the Heaven of the Great Sovereign; and ninth, the Lord of Beings (the divine self).
大慧菩萨承佛威神而问道：我认为世尊所显示的不生不灭，并没有不同于外道之处。为什么呢？大慧提了四个问难：	Mahāmati, sustained by the Buddha’s spiritual power, asked: “I consider what the World-Honored One teaches as neither arising nor ceasing to be no different from that of non-Buddhist paths. Why is this so?” Mahāmati raised four objections:
一、一切外道都说，世间一切诸法实有神我等生因，此能生之因不生不灭；而世尊也说三种出世间无为：虚空	First, all non-Buddhist paths say that all dharmas in the world have truly existent causes of arising, such

的无作无为、非数缘灭的因缘无为、及涅　界之智慧无为。世尊说这三种无为本质上也是不生不灭。既然都是不生不灭，所以世尊所说与外道相比，并没有奇特之处。	as a divine self, and that these productive causes are neither arising nor ceasing. The World-Honored One likewise speaks of three supramundane unconditioned dharmas: the uncreated unconditioned nature of space, the conditioned unconditioned cessation not produced by calculation, and the wisdom-unconditioned nature of the realm of nirvāṇa. The World-Honored One says that these three unconditioned dharmas are also, in essence, neither arising nor ceasing. Since both are neither arising nor ceasing, what the World-Honored One teaches seems no different or more remarkable than the teachings of non-Buddhist paths.
这是说，外道认为世间因性不生不灭，佛说出世间因性不生不灭，两者没有实质差别。	That is to say, non-Buddhist paths maintain that the causal nature of worldly things is neither arising nor ceasing, while the Buddha teaches that the causal nature of supramundane things is neither arising nor ceasing; the two have no substantive difference.
二、外道说实有能造作者为异因，而生出世间一切万法；世尊也说，以无明、爱、业、妄想为缘起，而现诸世间。那些外道所说的神我等异因生，与世尊所说的因缘所现，只是名字称呼不同，所以世尊和外道论说并没有差别。	Second, non-Buddhist paths say that truly existent creators are distinct causes that give rise to all phenomena in the world. The World-Honored One likewise says that, with ignorance, craving, karma, and deluded thought as conditions, all worlds appear. The arising from distinct causes such as the divine self, as taught by those non-Buddhist paths, and the appearance through causes and conditions, as taught by the World-Honored One, differ only in their names. Therefore, there is no difference between the teachings of the World-Honored One and those of non-Buddhist paths.
这是说，外道认为异因生诸法，佛说十二缘生诸法，所以也是称呼不同，实质并无差别。	That is to say, non-Buddhist paths hold that distinct causes give rise to all dharmas, while the Buddha teaches that the twelve links of dependent origination give rise to all dharmas. Thus, the names differ, but in substance there is no difference.
三、诸外道说微尘、胜妙、自在、众生主(神我)等，如是九物，能生万法。万法生灭，而此九物不生不灭；世尊也说一切万法，其性不生不灭，有、无皆不可得。	Third, the various non-Buddhist paths say that atoms, the Supreme Excellent, the Sovereign, the Lord of Beings (the divine self), and the like—the nine entities—can give rise to all phenomena. The myriad dharmas arise and cease, but these nine

	entities neither arise nor cease. The World-Honored One likewise teaches that the nature of all phenomena neither arises nor ceases, and that neither existence nor nonexistence can be apprehended.
即，外道认为九物不生不灭，佛也说诸法自性不生不灭，所以两者无差别。	That is, non-Buddhist paths hold that the nine entities neither arise nor cease, while the Buddha likewise teaches that the intrinsic nature of all dharmas neither arises nor ceases. Therefore, the two are no different.
四、外道说，四大不坏，四大的自性不生不灭，四大是常，所以四大之性入一切万法，万法变化多端而四大自性不变。世尊您是也这么说的。所以大慧认为，佛法与外道相比，并无奇特。	Fourth, non-Buddhist paths say that the four great elements are indestructible; that the intrinsic nature of the four great elements neither arises nor ceases; and that the four great elements are permanent. Thus, the nature of the four great elements enters into all phenomena: though phenomena change in countless ways, the intrinsic nature of the four great elements does not change. World-Honored One, you say the same. Therefore, Mahāmati considers the Buddha Dharma to have nothing remarkable in comparison with non-Buddhist paths.
但是，如果您说与外道论说没有差别，那么一切外道都应该是佛，因为都说不生不灭啊。而您又说一佛世界只能是一佛所化，一世界中同时有多佛出世是不对的。因此，大慧问请：惟愿世尊为说佛法之所以奇特殊胜于所有外道的差别之处。	But if you say there is no difference from the doctrines of non-Buddhist paths, then all followers of non-Buddhist paths should be Buddhas, since they all teach neither arising nor ceasing. Yet you also say that one Buddha-field can be transformed only by one Buddha, and that it is incorrect for many Buddhas to appear in the world simultaneously within one world. Therefore, Mahāmati asks: “I only pray that the World-Honored One will explain the distinction by which the Buddha Dharma is extraordinarily superior to all non-Buddhist paths.”
前面说不生不灭，佛主要回答一切言辞理论都是方便指示，不应该误会言辞，妄加攀缘。	Earlier, in discussing neither arising nor ceasing, the Buddha mainly answered that all verbal formulations and theories are provisional indications and should not be misunderstood or grasped at through deluded attachment.
但是大慧恐大家对不生不灭含糊误会，所以继续发问：一是在内在因缘方面，佛和外道是否都认为实有生因不生不灭，实有因或者十二缘生诸世间；二是从外物因缘方面，外道认为有或九物、或四大不生不灭，佛认为诸	But Mahāmati feared that people might remain confused and misunderstand neither arising nor ceasing, so he continued his inquiry. First, with respect to internal causes and conditions: do the

法之自性、或者四大的自性是不生不灭的，两者是否相同。下面佛批驳了这些邪见：	Buddha and non-Buddhist paths both hold that truly existent causes of arising neither arise nor cease—whether a truly existent cause or the twelve links of dependent origination gives rise to all worlds? Second, with respect to the causes and conditions of external things: non-Buddhist paths hold that either the nine entities or the four great elements neither arise nor cease, while the Buddha teaches that the intrinsic nature of all dharmas, or the intrinsic nature of the four great elements, neither arises nor ceases. Are these the same? The Buddha refutes these wrong views below:
【佛告大慧：“我说不生不灭，不同外道不生不灭，所以者何？彼诸外道有性自性，得不生不变相，我不如是堕有、无品。大慧，我者离有无品，离生灭，非性非无性，如种种幻梦现，故非无性。云何无性？谓色无自性相摄受，现不现故，摄不摄故。以是故，一切性无性、非无性，但觉自心现量，妄想不生，安隐快乐，世事永息。】	[The Buddha told Mahāmati: “What I teach as neither arising nor ceasing differs from the neither arising nor ceasing taught by non-Buddhist paths. Why is this so? Those non-Buddhist paths posit an existent intrinsic nature and thereby arrive at the characteristic of neither arising nor changing. I do not fall into the categories of existence or nonexistence. Mahāmati, I am free from the categories of existence and nonexistence, free from arising and ceasing; neither possessing intrinsic nature nor lacking intrinsic nature. Since things appear like various illusions and dreams, they are not without intrinsic nature. In what sense do they lack intrinsic nature? Forms lack an intrinsic-nature characteristic that can be grasped, whether they appear or do not appear, whether they are grasped or not grasped. Therefore, all things lack intrinsic nature, yet are not without intrinsic nature. Simply awaken to the immediate manifestation of your own mind; then deluded thoughts will not arise, and there will be peace and happiness, while worldly affairs will forever cease.”]
“彼诸外道有性自性，得不生不变相”：外道认为一切诸法本质是实有的，所以他们认为不生不灭就是实有枯寂不生、或恒常不变不灭坏的相，这就是不生不灭。	“Those non-Buddhist paths posit an existent intrinsic nature and thereby arrive at the characteristic of neither arising nor changing”: non-Buddhist paths consider the essential nature of all dharmas to be truly existent. Thus, they take neither arising nor ceasing to mean the characteristic of a truly existent barren quiescence that does not arise, or of an eternal, unchanging state that neither ceases nor decays. This is what they call neither arising nor ceasing.

佛告诉大慧：我说不生不灭，与外道说的不生不灭不同。为什么呢？因为那些外道认为，一切诸法实有，所以“不生不灭”也应该实有不生或不灭的相。大慧，如来所说的不生不灭并不是这样。如来所说的不生不灭，不堕有、无，离有无品、超生灭相，不是有自性、也不是没有自性。为什么呢？	The Buddha told Mahāmati: “What I teach as neither arising nor ceasing differs from the neither arising nor ceasing taught by non-Buddhist paths. Why is this so? Those non-Buddhist paths hold that all dharmas are truly existent, and therefore that ‘neither arising nor ceasing’ must likewise possess a truly existent characteristic of not arising or not ceasing. Mahāmati, what the Tathāgata teaches as neither arising nor ceasing is not like this. The Tathāgata’s teaching of neither arising nor ceasing does not fall into existence or nonexistence, is free from the categories of existence and nonexistence, and transcends the characteristics of arising and ceasing. It neither possesses intrinsic nature nor lacks intrinsic nature. Why is this so?”
“如种种幻梦现，故非无性。云何无性？谓色无自性相摄受，现不现故，摄不摄故”——比如种种梦、幻起现，虽然不可得，但是毕竟现过，不同于未现。不生不灭也是这样，生灭幻象不无，所以不是什么都没有的断灭无。	“Since things appear like various illusions and dreams, they are not without intrinsic nature. In what sense do they lack intrinsic nature? Forms lack an intrinsic-nature characteristic that can be grasped, whether they appear or do not appear, whether they are grasped or not grasped.” For example, various dreams and illusions appear. Although they cannot be obtained, they have nevertheless appeared and therefore differ from what has not appeared. Neither arising nor ceasing is likewise so: the illusory appearances of arising and ceasing are not absent, and thus it is not the annihilationist void in which nothing whatsoever exists.
这是破无见；那为什么又是无性呢？因为一切起现的色相，都没有自性相可以把捉摄受，虽现种种相却实质是无；虽企图去把捉但是终究把捉不到。还以睡梦为例，虽然幻相纷现，但醒了以后怎么把捞都捞不得。正如永嘉大师所说：“梦里明明有六趣，觉后空空无大千”。所以不生不灭又是非性。这是破有见。	This refutes the view of nonexistence. Why, then, do things lack intrinsic nature? Because none of the forms that appear possesses an intrinsic-nature characteristic that can be grasped. Though various appearances arise, in substance they are empty; though one may attempt to grasp them, in the end they cannot be grasped. Take dreams again as an example: though illusory appearances arise in profusion, after waking, one cannot retrieve them however one tries. As Chan Master Yongjia said: “In dreams, the six destinies appear vividly; upon awakening, the great thousandfold world is utterly empty.” Therefore, neither arising nor ceasing is also without intrinsic nature. This refutes the view of existence.

“以是故，一切性无性、非无性，但觉自心现量，妄想不生，安隐快乐，世事永息”——因此，一切诸法皆无实质自性，但也不是什么都没有的断灭空。大慧，如能了知一切诸法非有、非无，唯自心所现而已，又有什么妄想可生呢？正如守安禅师说：“不是息心除妄想，只缘无事可思量”。如此则安隐快乐、世事永息。	“Therefore, all things lack intrinsic nature, yet are not without intrinsic nature. Simply awaken to the immediate manifestation of your own mind; then deluded thoughts will not arise, and there will be peace and happiness, while worldly affairs will forever cease.” Therefore, all dharmas lack any substantial intrinsic nature, yet this is not the annihilationist emptiness in which nothing whatsoever exists. Mahāmati, if one understands that all dharmas are neither existent nor nonexistent, but are merely manifestations of one’s own mind, what deluded thoughts could arise? As Chan Master Shou’an said: “It is not that one stills the mind to eliminate deluded thoughts; it is simply that there is nothing to deliberate.” In this way there is peace and happiness, and worldly affairs forever cease.
这是直接驳斥大慧，一切诸法自性非有非无，从不生灭，远离一切相。	This directly refutes Mahāmati: the intrinsic nature of all dharmas is neither existent nor nonexistent; from the outset, it neither arises nor ceases and is free from all characteristics.
【愚痴凡夫，妄想作事，非诸圣贤。不实妄想如乾闼婆城及幻化人。大慧，如乾闼婆城及幻化人，种种众生商贾出入，愚夫妄想谓真出入，而实无有出者入者，但彼妄想故。	[Deluded ordinary beings fabricate affairs through deluded thought; this is not so for the noble sages. Unreal deluded thoughts are like a city of gandharvas or illusory people. Mahāmati, in a city of gandharvas or among illusory people, various beings and merchants seem to enter and depart. Foolish people, through deluded thought, take this to be real entering and departing, but in truth there is no one who departs and no one who enters; it is only their deluded thought.
如是大慧，愚痴凡夫起不生不灭惑，彼亦无有有为、无为，如幻人生其实无有若生、若灭。性无性，无所有故。一切法亦如是，离于生灭。愚痴凡夫，堕不如实，起生灭妄想，非诸圣贤。】	“So it is, Mahāmati: deluded ordinary beings give rise to confusion concerning neither arising nor ceasing. There is in fact no conditioned or unconditioned dharma there, just as illusory people do not truly arise or cease. Intrinsic nature and lack of intrinsic nature are nonexistent. All dharmas are likewise so, free from arising and ceasing. Deluded ordinary beings fall away from reality and give rise to deluded thoughts of arising and ceasing; this is not so for the noble sages.”]
愚痴凡夫妄想分别，所以认为实有种种能造作之因与所造作之事。诸贤圣则不如此。贤圣了知一切诸法都是不	Deluded ordinary beings indulge in false thoughts and discriminations, and therefore believe that

实妄想，就像幻术师变出来的幻化之城以及幻化之人一样。幻化的城宇，其中有幻化的人，有种种的鲜活众生，有商贾出入，愚痴凡夫妄计为真实出入，而实际并没有人在出入，这只是愚痴者的妄想而已。	there truly exist various causes that produce things and the things so produced. The noble sages are not like this. They understand that all dharmas are unreal projections, like an illusory city and illusory people conjured by a magician. Within the illusory city are illusory people, various vivid living beings, and merchants coming and going. Deluded ordinary beings mistakenly take this coming and going to be real, yet in fact no one is coming or going; it is merely the false imagination of the deluded.
“如是大慧，愚痴凡夫起不生不灭惑，彼亦无有有为、无为，如幻人生，其实无有若生、若灭”——不生不灭也是这样。愚痴凡夫妄认“不生不灭”要么是有为有作成恒常相，要么是无为无作成断灭相。	“Thus, Mahāmati, deluded ordinary beings give rise to the delusion of unborn and undying. Yet there are neither conditioned nor unconditioned dharmas, just as with illusory people: in truth, there is neither arising nor ceasing.” The same applies to unborn and undying. Deluded ordinary beings mistakenly suppose that “unborn and undying” means either conditioned and fabricated permanence, or unconditioned and unfabricated annihilation.
实则“不生不灭”不是有为造作之生，也不是无为不造作的死水断灭。“不生不灭”就像幻城幻人一样，虽然形色鲜活，生灭变化，但其实并没有生灭。	In fact, “unborn and undying” is neither the arising produced by conditioned fabrication nor the stagnant, annihilationist death of what is unconditioned and unfabricated. “Unborn and undying” is like an illusory city and illusory people: although their forms and appearances are vivid, and they undergo arising, ceasing, and change, there is actually no arising or ceasing.
“性无性，无所有故。一切法亦如是，离于生灭。愚痴凡夫，堕不如实，起生灭妄想，非诸圣贤”——因为一切法本质上并无所有，并没有根本的实体自性可得。一切变化多端的万法，其本质真相是离开生灭、超越生灭的。但愚痴凡夫以幻为真，妄认诸法真有生灭，此非诸圣贤所为。	“Their nature is without nature, because nothing exists in itself. All dharmas are likewise apart from arising and ceasing. Deluded ordinary beings fall away from what is true and give rise to false thoughts of arising and ceasing; the noble sages do not.” This means that all dharmas, in their essential nature, possess nothing at all; no fundamental, substantial self-nature can be found. The true nature of all the myriad, ever-changing phenomena is apart from and transcends arising and ceasing. Yet deluded ordinary beings take illusion for reality and falsely assume that dharmas truly arise and cease. This is not the way of the noble sages.

这是进一步批评，外道之所以有这样的邪见，是因为虚妄分别、认假作真，而错认生灭幻境为实有。	This further criticizes the non-Buddhist paths: they hold such wrong views because of false discrimination and mistaking the false for the real, thereby taking the illusory realm of arising and ceasing to have real existence.
【不如实者不尔，如性自性妄想，亦不异若异。妄想者，计著一切性自性，不见寂静。不见寂静者，终不离妄想。是故大慧，无相见胜，非相见。相见者，受生因，故不胜。大慧，无相者，妄想不生，不起、不灭，我说涅　。大慧，涅　者，如真实义见，离先妄想心心数法，逮得如来自觉圣智，我说是涅　。”】	Those who are not in accord with reality are not so. They falsely discriminate regarding the nature and self-nature of things, neither the same nor different. Those who falsely discriminate cling to the nature and self-nature of all things and do not see quiescence. Those who do not see quiescence will never be free from false discrimination. Therefore, Mahāmati, the view free of appearances is superior; it is not the view of appearances. The view of appearances is a cause of rebirth and therefore is not superior. Mahāmati, when one is free of appearances, false thoughts do not arise; there is no arising and no ceasing. This I call nirvāṇa. Mahāmati, nirvāṇa is seeing reality as it truly is, being free from the previously arisen, falsely imagined mind, mental factors, and dharmas, and attaining the Tathāgata’s self-awakened noble wisdom. This I call nirvāṇa.
“离先妄想心心数法”：“心心数法”，即心王法（八识）以及心所有法（五十一心法）。这句是说，远离无始劫来依妄想所起的妄识心及心所有法。	“Being free from the previously arisen, falsely imagined mind, mental factors, and dharmas”: “mind, mental factors, and dharmas” refers to the mind-king dharmas, namely the eight consciousnesses, together with the associated mental-factor dharmas, namely the fifty-one mental factors. This means being free from the deluded consciousnesses and associated mental factors that have arisen from false thoughts since beginningless kalpas.
不如实者不同于上文所说的贤圣之见，他们对于一切诸法的自性本质妄自分别，妄论此为同、彼是异。之所以这样，是因为他们对诸法根本的自性本质横生有无计着，认假作真，妄加分别，所以不能自见本来寂静。此等不见本来寂静者，终不能离开妄想分别和烦恼计着。	Those who are not in accord with reality differ from the noble sages described above. They falsely discriminate about the self-nature and essential reality of all dharmas, vainly arguing that this is the same and that is different. They do so because they impose notions of existence and nonexistence upon the fundamental self-nature and essential reality of dharmas, mistaking the false for the real and adding false discriminations. Thus, they cannot themselves see the original quiescence. Those who do not see this original quiescence can never be

	free from false discrimination, afflictions, and clinging.
“是故大慧，无相见胜，非相见。相见者，受生因，故不胜”——所以，真见性人无性可见，见本身已是性，更无其他任何性相可见。是故应该以无相见为胜，不应该执相而见。若以相得见，执相而求，就会随境沉沦，而成三界受生之因。所以，不应该执相。	“Therefore, Mahāmati, the view free of appearances is superior; it is not the view of appearances. The view of appearances is a cause of rebirth and therefore is not superior.” Thus, for one who truly sees their nature, there is no nature to be seen: seeing itself is already that nature, and there is no other characteristic of nature to be seen. Therefore, seeing free of appearances should be regarded as superior; one should not cling to appearances in seeing. If one sees through appearances, clinging to appearances and seeking through them, one will sink with circumstances and thereby create the cause for rebirth in the three realms. Therefore, one should not cling to appearances.
“大慧，无相者，妄想不生，不起、不灭，我说涅　。	“Mahāmati, when one is free of appearances, false thoughts do not arise; there is no arising and no ceasing. This I call nirvāṇa.”
大慧，涅　者，如真实义见，离先妄想心心数法，逮得如来自觉圣智，我说是涅　”——大慧，洞见无相的智者，了证一切妄想之生灭当下就是不生，从未曾起，无所从灭，这就是我说的不生不灭涅　。大慧，所谓“涅　”，若以真实义见，就是远离无始劫来种种心行分别，恢复本自具足的如来自觉圣智，即为“涅　”。	“Mahāmati, nirvāṇa is seeing reality as it truly is, being free from the previously arisen, falsely imagined mind, mental factors, and dharmas, and attaining the Tathāgata’s self-awakened noble wisdom. This I call nirvāṇa.” Mahāmati, one whose wisdom penetrates freedom from appearances realizes that the arising and ceasing of all false thoughts is, in that very moment, non-arising: they have never arisen and have nowhere from which to cease. This is the unborn and undying nirvāṇa of which I speak. Mahāmati, what is called “nirvāṇa,” when seen in its true meaning, is freedom from the various discriminations and mental activities of beginningless kalpas and the recovery of the Tathāgata’s self-awakened noble wisdom, inherently complete from the beginning. This is “nirvāṇa.”
这是总结，对于不生不灭不应该妄计两边，应离开分别计度，这样才能洞见实相无相，亲证不生不灭，究竟寂静涅　。正如傅大士云：“无生即无灭，无我复无人。永除烦恼障，长辞后有身。境亡心亦灭，无复起贪　。无悲空有智，　然独任真。”	This is a summary. One should not falsely calculate the two extremes with regard to unborn and undying, but should leave behind discriminating conceptualization. Only then can one penetrate the true reality free of appearances, directly realize unborn and undying, and attain ultimate quiescent

	nirvāṇa. As Layman Fu said: “No birth is no cessation; no self, and no person. Forever removing the hindrance of afflictions, long departing from the body of future existence. When objects vanish, mind also ceases; greed and anger no longer arise. Without compassion, there is only empty wisdom; at ease and alone, one bears the truth.”
【尔时世尊欲重宣此义，而说偈言：灭除彼生论。建立不生义。我说如是法。愚夫不能知。】	Then the World-Honored One, wishing to restate this meaning, spoke in verse: “Eliminating their doctrine of arising, I establish the meaning of non-arising. I teach such a Dharma, but foolish people cannot understand it.”
世尊重宣而言：外道妄计不生不灭是实有枯寂不生或者恒常不灭的相，如此则生相炽燃，故称为“生论”。佛为灭除外道的“生论”邪见，应机而说不生，是为对症施药，愚痴凡夫于此不能了知。	The World-Honored One restated the matter: non-Buddhists falsely suppose unborn and undying to be the real characteristic of either barren, quiescent non-arising or permanent non-ceasing. In this way, the characteristic of arising blazes forth, and this is called a “doctrine of arising.” To eliminate this wrong view of the non-Buddhists’ doctrine of arising, the Buddha teaches non-arising in accordance with their capacities, as medicine suited to the illness. Deluded ordinary beings cannot understand this.
【一切法不生。无性无所有。乾闼婆幻梦。有性者无因。】	All dharmas are unborn, without self-nature and without anything possessed. Like gandharva cities, illusions, and dreams, that which has a nature has no cause.
“有性者无因”，“性”指特性，现象。“无因”，虽现幻相，实质无生，既是不生，何来生因？所以“不生”也称为无因。所以“有性者无因”整体意思就是：一切法，虽现生灭之相，而实则不生不灭。	“That which has a nature has no cause”: “nature” here refers to characteristics and phenomena. “No cause” means that although illusory appearances manifest, in essence there is no arising. Since there is no arising, how could there be a cause of arising? Therefore, “non-arising” is also called “without cause.” Thus, the overall meaning of “that which has a nature has no cause” is that all dharmas, although displaying the appearance of arising and ceasing, are in fact unborn and undying.
这句是说：佛所说的诸法不生不灭，是自性本空，本无所有，犹如幻城梦事，幻相不无，实体非有。	This verse means that the unborn and undying of all dharmas taught by the Buddha is that their self-nature is originally empty and fundamentally without anything possessed. They are like an illusory city or events in a dream: illusory

	appearances are not absent, but no substantial entity exists.
【不生无自性。何因空当说？以离于和合。觉知性不现。是故空不生。我说无自性。谓一一和合。性现而非有。】	Since non-arising has no self-nature, for what reason should emptiness be taught? Because it is apart from conjunction: when one knows and perceives, its nature does not appear. Therefore, emptiness is unborn; I teach it to be without self-nature. Each and every conjunction manifests a nature, yet it does not truly exist.
“何因空当说”，是古语之宾语前置句。即：何因当说空?	“For what reason should emptiness be taught?” is an ancient inverted-object construction. That is: “For what reason should emptiness be taught?”
这段意为：为什么说诸法无自性，本不曾生、本空呢？因为见闻觉知等诸识，并不是自生、他生或共生，而是因缘和合而生。如果离开因缘和合，则见闻觉知不得为现。一切诸法都是这样，因缘和合而现有，因缘无，则诸法亦无。所以一切诸法并没有实质自性。	This passage means: Why is it said that dharmas lack self-nature, have never arisen, and are originally empty? Because the various consciousnesses of seeing, hearing, awareness, and knowing do not arise from themselves, from another, or from both together; they arise through the conjunction of causes and conditions. Apart from the conjunction of causes and conditions, seeing, hearing, awareness, and knowing cannot manifest. All dharmas are the same: they appear to exist through the conjunction of causes and conditions, and when the causes and conditions are absent, the dharmas are likewise absent. Therefore, all dharmas have no substantial self-nature.
【分析无和合。非如外道见。】	When analyzed, there is no conjunction; it is not as the non-Buddhist paths perceive it.
而且，组成因和缘的个体诸法，分析至于微尘，也都各是因缘和合所生，各无实体自性，所以实无和合可得。《金刚经》云：“如来说一合相，即非一合相”。而外道所见的不生不灭并非如此，他们堕于有无两边，把不生不灭当成是断灭的不生或者恒常的不灭。	Moreover, the individual dharmas that constitute causes and conditions, even when analyzed down to minute particles, each arise through the conjunction of causes and conditions and each lacks a substantial self-nature. Therefore, no real conjunction can be found. The Diamond Sūtra says: “What the Tathāgata calls a single conjunction is not a single conjunction.” But the unborn and undying perceived by the non-Buddhist paths is not like this. They fall into the two extremes of existence and nonexistence, taking unborn and undying to mean annihilationist non-arising or permanent non-ceasing.

以上所颂，先以不生义的因缘开始：为破外道生论，所以佛说不生；进而阐述：如来之“不生”，是无因、空、无自性，但非断灭，而是随因缘和合而幻现的。	The foregoing verses begin with the causes and conditions for the meaning of non-arising: in order to refute the non-Buddhists’ doctrine of arising, the Buddha teaches non-arising. They then explain that the Tathāgata’s “non-arising” is without cause, empty, and without self-nature, yet is not annihilation. Rather, it manifests illusorily in accordance with the conjunction of causes and conditions.
【梦幻及垂发。野马乾闼婆。世间种种事。无因而相现。】	Dreams, illusions, and hairs hanging before the eyes; mirages and gandharva cities; the various affairs of the world manifest in appearance without cause.
野马：古时“马”是“ ”的通假字。野 (马)即野尘，在佛教经典中用来比喻阳焰。	Wild horse: in ancient times, ma (, “horse”) was a phonetic-loan character for mei ( ). Yemei (, written) means “wild dust,” a term used in Buddhist scriptures as a metaphor for a mirage.
愚痴外道执梦为实，认翳为垂发，见阳焰以为水，看幻城以为真。如果依如来正智观察，则世间种种事相，虽然幻相不无，但是自性非有。所以诸法虽有相现，实则并无因生。	Deluded non-Buddhists cling to dreams as real, mistake the hairs seen through an eye disorder for actual hanging hairs, take a mirage to be water, and regard an illusory city as real. But when observed with the Tathāgata’s right wisdom, the various phenomena of the world, though their illusory appearances are not absent, have no real self-nature. Therefore, although dharmas manifest appearances, they do not in fact arise from causes.
【折伏有因论。申畅无生义。申畅无生者。法流永不断。炽然无因论。恐怖诸外道。】	To subdue the doctrine of existent causes and expound the meaning of non-arising: those who expound non-arising cause the Dharma stream never to be cut off. The blazing doctrine of no cause terrifies the non-Buddhist paths.
因为外道实执有、无，要么认为有神我等异因生出诸法；要么认为一切都是自然如此，万物并无第一因，是自然而然的生出来和存在。无论是神我异因还是自然无因，他们都认诸法生灭为实有，并以异有或断无来解释诸法的生因，所以归根结底，一切外道都是实有可生的邪论。	Because non-Buddhists cling substantially to existence and nonexistence, they either maintain that dharmas are produced by some other cause, such as a divine self, or they maintain that everything is naturally so, that all things have no first cause, and that they arise and exist spontaneously. Whether they posit an alien cause such as a divine self or a natural absence of cause, they all regard the arising and ceasing of dharmas as real. They explain the causes of the arising of dharmas by means of either a distinct existent

	cause or annihilating nonexistence. Thus, at bottom, every non-Buddhist path propounds the wrong theory that something real can arise.
因此如来才说无生，是用来折服外道的有因或者自然无因而生的邪论。——不是有因而生，不是自然无因而生，而是一切根本未曾生过，还更谈什么生因？所以，申畅如来真实无生之义，方能令正法川流不息。若有智者能于世间说此无生、无因般若法，就如同猛火聚而炽燃摧物一样，凡圣皆成灰，则外道闻之无不惊悚惶恐。	Therefore, the Tathāgata teaches non-arising in order to refute the non-Buddhists' wrong theories that things arise either from causes or naturally without causes. Dharmas do not arise from causes, nor do they arise naturally without causes; fundamentally, they have never arisen at all, so how could one further speak of a cause of arising? Thus, only by expounding the Tathāgata's true meaning of non-arising can the stream of the true Dharma flow on without interruption. If a wise person can teach this prajñā Dharma of non-arising and no cause in the world, it is like a fiercely blazing mass of fire that destroys all things: ordinary beings and sages alike become ashes, and no non-Buddhist who hears it fails to be alarmed and terrified.
这段是说，佛说的无因和无生，正好破除外道的有生邪见。接下来大慧就问请，佛说无因论的具体因缘。	This passage explains that the Buddha's teaching of no cause and non-arising directly refutes the non-Buddhists' wrong view of real arising. Mahāmati next asks about the specific causes and conditions for the Buddha's teaching of the doctrine of no cause.
【云何何所因。彼亦何故生。于何处和合。而作无因论？观察有为法。非无因有因。彼生灭论者。所见从是灭。】	How and for what cause? Why do they arise? On what conjunction is the doctrine of no cause established? Observe conditioned dharmas: they are neither without cause nor with cause. For those who maintain arising and ceasing, what they perceive is thereby extinguished.
大慧问：世尊为什么说无因？在什么处所说无因？既是无因，那么诸法如何得生？世尊根据怎样的论证和合，而得出无因的结论？	Mahāmati asked: "Why does the World-Honored One speak of no cause? In what context does he teach no cause? If there is no cause, then how can dharmas arise? On the basis of what reasoning and conjunction does the World-Honored One arrive at the conclusion of no cause?"

世尊回答：以正智观察一切有为法，离有无生灭，所以既非无因，也非有因。这就是我说的无因正论，用此而能熄灭外道的生灭邪见。——这是说，佛的无因是为了破外道邪见而说，实际上诸法本未曾生，所以根本没有什么有因和无因，所以也不存在得出一个“无因”的结论了。	The World-Honored One replied: “When all conditioned dharmas are observed with right wisdom, they are apart from existence and nonexistence, arising and ceasing. Thus, they are neither without cause nor with cause. This is the correct doctrine of no cause that I teach; by means of it, the non-Buddhists’ wrong view of arising and ceasing can be extinguished.” This means that the Buddha’s teaching of no cause is spoken to refute the non-Buddhists’ wrong views. In fact, dharmas have fundamentally never arisen, so there is no such thing as either cause or no cause; nor is there any conclusion of “no cause” to be reached.
【云何为无生。为是无性耶？为顾视诸缘？有法名无生？名不应无义。惟为分别说。】	What is non-arising? Is it the absence of self-nature? Or is it that, in dependence upon conditions, a dharma is called non-arising? The name should not be without meaning; it is taught only for the sake of discrimination.
说完了“无因”，大慧又接着追问关于“无生”的问题了，这里大慧针对无生提出了四个观点：那么再请问什么是无生呢?	Having finished discussing “uncaused,” Mahāmati then goes on to ask about “non-arising.” Here he advances four views concerning non-arising: “Then what is non-arising?”
1、是因为一切法都是断灭的空无所有，所以是无生?	1. Is it non-arising because all dharmas are annihilated and empty, without anything at all?
2、还是因为一切法虽然有生，但因为需要借助因缘条件才能得生，所以称为无生呢?	2. Or, although all dharmas arise, are they called non-arising because they can arise only by relying on causes and conditions?
3、还是确实有一种法名为无生?	3. Or is there in fact a dharma called non-arising?
4、因为既然有无生之名，就必定实有无生之义。	4. Since there is the name “non-arising,” must there necessarily be a real meaning of non-arising?
惟愿世尊为我们分别解说。	May the World-Honored One kindly explain these distinctions for us.
【非无性无生。亦非顾诸缘。非有性而名。名亦非无义。一切诸外道。声闻及缘觉。七住非境界。是名无生相。】	[Non-arising is not the non-arising of sheer nonexistence, nor does it mean attending to conditions. It is not a name for an existent nature, yet the name is not without meaning. This is not the sphere of all non-Buddhist paths, śrāvakas, pratyekabuddhas, or even bodhisattvas at the seventh bhūmi. This is called the characteristic of non-arising.]

世尊回答：如来所说的不生，不是一切都没有的断灭无生；也不是诸法要待因缘条件具足才能生的意思；也不是确实有无生之法而名为无生。然而，无生的名字也并非没有意义。一切外道、声闻、缘觉，乃至七住地菩萨，都不能彻证无生之境界，这就是无生法相。	The World-Honored One replied: The non-arising spoken of by the Tathāgata is not the annihilationist non-arising in which everything is utterly nonexistent. Nor does it mean that dharmas arise only when the conditions of causes and conditions are complete. Nor is there actually a dharma of non-arising that is named “non-arising.” Yet the name non-arising is not without meaning. All non-Buddhist paths, śrāvakas, pratyekabuddhas, and even bodhisattvas at the seventh bhūmi cannot directly realize the realm of non-arising. This is the characteristic of the dharma of non-arising.
这是佛先否定大慧征问，不生不灭不堕有、无，所以大慧所问皆非。下面再以所证之位来显示无生：无生并非断灭，无生境地之微妙，唯八住地以上乃知。	Here the Buddha first refutes Mahāmati’s questions. Neither arising nor ceasing falls into existence or nonexistence; therefore, none of Mahāmati’s questions is correct. He next indicates non-arising by means of the level of realization: non-arising is not annihilation, and only those at the eighth bhūmi and above know the subtle wonder of the realm of non-arising.
【远离诸因缘。亦离一切事。唯有微心住。想所想俱离。其身随转变。我说是无生。】	[Far removed from all causes and conditions, and apart from all phenomena, only the subtle mind abides. Both thought and what is thought are relinquished. As one’s body undergoes transformation, I call this non-arising.]
我说的无生，远离一切因缘、果报。唯有微妙之心常住。什么是微妙之心呢？石霜禅师有颂：“心随万境转，转处实能幽。随流识得性，无喜亦无忧。”“幽”就是微妙心。	The non-arising of which I speak is removed from all causes, conditions, and karmic results. Only the subtle mind ever abides. What is this subtle mind? Chan Master Shishuang composed this verse: “The mind turns with the myriad circumstances; where it turns is truly profound. Following the stream, recognize one’s nature: neither joy nor sorrow.” “Profound” means the subtle mind.
此微妙之心，寂静无生，但是也不是断灭空无，此心非一切思维之心所能揣度。一切有当体全空，空当体就是有，所见的一切好坏顺逆无非是性，所以没有什么可喜的，也没有什么可忧的——“随缘识得性，无喜亦无忧”。	This subtle mind is quiescent and non-arising, yet it is not annihilated into empty nothingness. It cannot be fathomed by any thinking mind. All that exists is wholly empty in its very nature, and emptiness in its very nature is existence. Everything seen as good or bad, favorable or adverse, is nothing other than intrinsic nature. Therefore, there is nothing to delight in and nothing to grieve over—“Following

	conditions, recognize one's nature: neither joy nor sorrow."
这是承接上段，开显无生法忍之境界：离诸因缘，离心意识，于湛无一法处再无动摇，连无生亦无生，则业报之身随之而化为无量度生妙用，这就是无生。（"其身随转变"《入楞伽经》翻译为"转身依正相"，谈锡永版本翻译为"而能转其所依止"，综上，此句并不是指外在身相发生了转变。）	This continues the preceding passage and reveals the realm of the forbearance of non-arising dharmas: free from all causes and conditions, and free from mind, consciousness, and mentation, one no longer wavers in the lucid state where not a single dharma exists. Even non-arising is itself non-arising. Then the karmically retributive body accordingly transforms into boundless wondrous functions for liberating sentient beings. This is non-arising. ("As one's body undergoes transformation" is translated in the Laṅkāvatāra Sūtra as "transforming the forms of oneself and one's environment," and in Tam Shek-wing's version as "being able to transform that upon which one relies." Taken together, these indicate that this line does not refer to a change in outward bodily appearance.)
以上回应了大慧的第四个观点"名不应无义"——"无生"并非是断灭的没有，无生是根本上无所生而外现无量化生妙用。	This answers Mahāmati's fourth view, that "the name should not be without meaning." Non-arising is not annihilated nonexistence; fundamentally, nothing arises, yet boundless transformative functions for liberating beings appear outwardly.
【无外性无性。亦无心摄受。断除一切见。我说是无生。如是无自性。空等应分别。非空故说空。无生故说空。】	[There is no external nature and no inherent nature; nor is there a mind that apprehends them. Having severed all views, I call this non-arising. Thus, non-self-nature and emptiness should be distinguished. It is not because there is an emptiness that it is called empty; it is because of non-arising that it is called empty.]
于外，一切诸法本质上并无实质自性；于内，也并没有能够取舍一切诸法的心。如此内外能所双泯，断除一切妄见分别，这就是如来所说的无生。	Externally, all dharmas fundamentally possess no substantial inherent nature. Internally, there is likewise no mind capable of grasping or rejecting all dharmas. Thus, when subject and object both fall away inwardly and outwardly, and all deluded views and discriminations are severed, this is the non-arising taught by the Tathāgata.
所以证得无生就是证得无自性及空。这里应该注意，并不是实有一个"空"法而说空，而是因为一切诸法本自无生。这一切诸法当然也包括空、无生、无自性等等，这些也不可着实。	Therefore, realizing non-arising is realizing non-self-nature and emptiness. One should note here that emptiness is not spoken of because there is truly some dharma called "emptiness"; rather, it is spoken of because all dharmas are originally non-

	arising. These dharmas naturally include emptiness, non-arising, non-self-nature, and so forth; one must not take these as real either.
这是回应大慧所问的，无生是否是无性？是否实有一法名为无生？——无生远离有无，也不可以认为实有一个“无生”之法。下面接着说无生是否是“为顾视诸缘”。	This answers Mahāmati’s questions whether non-arising is non-self-nature and whether there is truly a dharma called non-arising. Non-arising is beyond existence and nonexistence, and one must not suppose that there is a real dharma of “non-arising.” The text next discusses whether non-arising means “attending to conditions.”
【因缘数和合。则有生有灭。离诸因缘数。无别有生灭。	[When the multiplicity of causes and conditions combines, there is arising and ceasing. Apart from the multiplicity of causes and conditions, there is no separate arising or ceasing.
舍离因缘数。更无有异性。若言一异者。是外道妄想。	When the multiplicity of causes and conditions is relinquished, there is no further distinct nature. To speak of oneness or difference is the deluded thought of non-Buddhist paths.
有无性不生。非有亦非无。除其数转变。是悉不可得。	The natures of existence and nonexistence do not arise; they are neither existent nor nonexistent. Apart from their changing multiplicity, none of these can be obtained.
但有诸俗数。展转为钩锁。离彼因缘锁。生义不可得。	There is only the conventional multiplicity, which successively becomes interlocking links. Apart from those links of causes and conditions, the meaning of arising cannot be obtained.
生无性不起。离诸外道过。但说缘钩锁。凡愚不能了。】	Arising is without self-nature and does not arise. This is free from the errors of non-Buddhist paths. It merely speaks of the interlocking links of conditions, which ordinary deluded people cannot understand.]
“因缘数”：“数”，指差别、变化的假相。杂集论二卷四页云：数者，谓于诸行一一差别，假立为数。所以因缘数，就是指因缘和合的诸多变化假相。	“Multiplicity of causes and conditions”: “multiplicity” refers to the provisional appearances of distinctions and changes. Volume 2, page 4 of the Compendium of Abhidharma states: “Multiplicity means that, with respect to each distinct conditioned phenomenon, a multiplicity is provisionally posited.” Thus, the multiplicity of causes and conditions refers to the many provisional appearances of change produced by the coming together of causes and conditions.

“俗数”，俗是俗谛。俗数，就是世间诸相都是假相。	“Conventional multiplicity”: conventional refers to conventional truth. Conventional multiplicity means that all worldly appearances are provisional appearances.
“钩锁”：指勾通连结，环环相套而不中断。愚夫一念认假作真，则因果流转，生死延绵。所以凡夫的妄想分别就是轮回之钩锁、三界之牵绊。	“Interlocking links” refers to mutual connection and linkage, in which one link fits into another without interruption. When foolish people mistake the false for the real in a single thought, cause and effect continue in circulation, and birth and death stretch on without end. Thus, the deluded discriminations of ordinary beings are the interlocking links of saṃsāra and the bonds of the three realms.
“因缘数和合，则有生有灭。离诸因缘数，无别有生灭”——由于因缘和合的差别变化假相，而有生、灭诸相。离开了因缘变化，别无生灭相可现。	“When the multiplicity of causes and conditions combines, there is arising and ceasing. Apart from the multiplicity of causes and conditions, there is no separate arising or ceasing”—because of the provisional appearances of differentiated changes arising from the combination of causes and conditions, appearances of arising and ceasing occur. Apart from changes in causes and conditions, no appearances of arising and ceasing can manifest.
“舍离因缘数，更无有异性。若言一异者，是外道妄想”——舍离因缘的诸多变化，根本就不存在一或者异法，也就是一切诸法。如果说离开因缘变化，还有一或者异等诸法存在，这是外道邪见。	“When the multiplicity of causes and conditions is relinquished, there is no further distinct nature. To speak of oneness or difference is the deluded thought of non-Buddhist paths”—when the many changes of causes and conditions are relinquished, there fundamentally exists neither a dharma of oneness nor one of difference—that is, none of all dharmas. To say that dharmas such as oneness or difference exist apart from changes in causes and conditions is the erroneous view of non-Buddhist paths.
“有无性不生，非有亦非无，除其数转变，是悉不可得”——有、无二性实不曾生，一切法不是有，也不是无。唯有因缘变化差别，而使诸法相各显差异，本质上一切诸法是虚幻、无自性、不可得的。	“The natures of existence and nonexistence do not arise; they are neither existent nor nonexistent. Apart from their changing multiplicity, none of these can be obtained”—the two natures of existence and nonexistence have never actually arisen; all dharmas are neither existent nor nonexistent. There are only the differentiated changes of causes and conditions, through which the appearances of dharmas display their various

	differences. In essence, all dharmas are illusory, without self-nature, and unobtainable.
“但有诸俗数，展转为钩锁，离彼因缘锁，生义不可得。	“There is only the conventional multiplicity, which successively becomes interlocking links. Apart from those links of causes and conditions, the meaning of arising cannot be obtained.
生无性不起，离诸外道过，但说缘钩锁，凡愚不能了”——一切异同、生灭、变化相都是不实的假相，诸假相之间互相关联（就像海浪一样推澜辗转）、彼此相生相灭，而成为因果相续，就像连环的钩锁一样牢不可断，变异不息。	Arising is without self-nature and does not arise. This is free from the errors of non-Buddhist paths. It merely speaks of the interlocking links of conditions, which ordinary deluded people cannot understand”—all appearances of difference and sameness, arising and ceasing, and change are unreal, provisional appearances. These provisional appearances are mutually connected, like waves continually driving one another onward; they give rise to and cease in relation to one another, becoming a continuity of cause and effect, like unbreakable interlocking links that continuously change without rest.
离开此因果钩锁、因缘和合，别无生灭诸法可得。但是若以正智观察，一切诸法没有实质自性，本不曾生，所以他们之间的因果钩锁关联也是虚幻的，实则无生，只是外现因缘果报的变幻假相而已。这样就远离了一切外道妄见过患。此甚深之法，愚痴凡夫不能知晓。	Apart from these interlocking links of cause and effect and the combination of causes and conditions, no dharmas of arising and ceasing can be obtained. Yet when examined with right wisdom, all dharmas have no substantial inherent nature and have never arisen. Therefore, the causal interconnections among them are also illusory. In reality, there is non-arising; there are only outwardly manifest, changing provisional appearances of causes, conditions, and karmic results. In this way, one is free from all the errors of deluded views held by non-Buddhist paths. Ordinary deluded people cannot know this profound Dharma.
这是说一切诸法，皆因缘和合所现，离开因缘和合，并无生灭法可得。而因缘和合也是虚妄幻相。是众生颠倒、认假作真，所以才将这因缘和合相续变化的假相辗转成钩锁自心的业力。故诸法缘生即是无生。	This means that all dharmas appear through the combination of causes and conditions; apart from that combination, no dharmas of arising and ceasing can be obtained. The combination of causes and conditions is itself an illusory appearance. Sentient beings are inverted and mistake the false for the real, and thus turn the successive changes of this provisional appearance of combined causes and conditions into karmic force that locks their own minds in interlocking

	links. Therefore, the dependent arising of dharmas is precisely non-arising.
【若离缘钩锁。别有生性者。是则无因论。破坏钩锁义。	[If, apart from the interlocking links of conditions, there were a separate nature of arising, this would be the doctrine of no cause and would destroy the meaning of the interlocking links.
如灯显众像。钩锁现若然。是则离钩锁。别更有诸性。】	Just as a lamp reveals the many images, so too the interlocking links make things appear. If this were so, then apart from the interlocking links there would be other separate natures.]
“若离缘钩锁，别有生性者，是则无因论，破坏钩锁义”——如果认为离于因缘钩锁而别有诸法可生，就是拨无因果，称为外道无因邪见。这样的无因邪见，破坏因缘钩锁之义。	“If, apart from the interlocking links of conditions, there were a separate nature of arising, this would be the doctrine of no cause and would destroy the meaning of the interlocking links”—if one believes that dharmas can arise apart from the interlocking links of causes and conditions, one denies cause and effect. This is called the erroneous non-Buddhist view of no cause. Such a view destroys the meaning of the interlocking links of causes and conditions.
“如灯显众像，钩锁现若然，是则离钩锁，别更有诸性”——譬如有灯照射能显众像各色一样：灯不是色，但是离开灯照则众色都无以得显。因缘钩锁也同样如此：因缘非实有法，只是幻现而已。	“Just as a lamp reveals the many images, so too the interlocking links make things appear. If this were so, then apart from the interlocking links there would be other separate natures”—just as a lamp shining upon things can reveal their many images and colors: the lamp is not color, yet without its illumination the various colors cannot appear. The interlocking links of causes and conditions are the same: causes and conditions are not real dharmas; they are merely illusory manifestations.
然而正因为有因缘和合幻现，诸相之相才能得显。如果离开此因缘和合，也并无别法可显。如果认为离开因缘钩锁别有诸法可生，这就是外道邪见。	Yet it is precisely because the illusory manifestation of combined causes and conditions occurs that the appearances of phenomena can manifest. Apart from this combination of causes and conditions, no separate dharma can manifest. To believe that dharmas can arise apart from the interlocking links of causes and conditions is an erroneous view of non-Buddhist paths.
【无性无有生。如虚空自性。若离于钩锁。慧无所分别。	[Without self-nature, there is no arising, just as the nature of space. If one departs from the interlocking links, wisdom has nothing to discriminate.

复有余无生。贤圣所得法。彼生无生者。是则无生忍。	There is also another non-arising, the dharma realized by sages and noble ones. That arising which is non-arising is the forbearance of non-arising.
若使诸世间。观察钩锁者。一切离钩锁。从是得三昧。】	If all worldly beings were to observe the interlocking links, they would all be free from those links and thereby attain samādhi.]
诸法并无实质自性，并不曾生过，其本质就像虚空一样了不可得，只是因缘和合而现生灭假相。如果离开因缘钩锁而实有诸法可生，这是没有智慧的愚痴之见。	Dharmas possess no substantial inherent nature and have never arisen. Their nature is like space: utterly unobtainable. They merely display the provisional appearances of arising and ceasing through the combination of causes and conditions. If one holds that dharmas can truly arise apart from the interlocking links of causes and conditions, this is the ignorant view of one without wisdom.
余下还有一种无生见，则是贤圣智慧之见，智慧见认为：因缘和合而产生的诸法，当下就是无生、无因。这是大乘的无生法忍见。	There is another view of non-arising: it is the view of the wisdom of sages and noble ones. Wisdom sees that dharmas produced by the combination of causes and conditions are, at that very moment, non-arising and uncaused. This is the Mahāyāna view of the forbearance of non-arising dharmas.
如果使诸世间众生正智观察因缘钩锁，就会发现：因缘钩锁的一切主体当体是空及无生，所以也并不存在互相钩锁这件事，一切诸法本就离于钩锁——所谓钩锁者，即非钩锁。若能安住于此观察正智，就是证得无生三昧。	If worldly beings observe the interlocking links of causes and conditions with right wisdom, they will discover that every principal element in those links is empty and non-arising in its very nature. Thus, there is in fact no matter of things mutually locking one another; all dharmas are originally free from interlocking links. The so-called interlocking links are not interlocking links. If one can abide in this right wisdom of observation, one realizes the samādhi of non-arising.
【痴爱诸业等。是则内钩锁。钻燧泥团轮。种子等名外。	[Deluded attachment, karma, and the like are internal interlocking links. Fire-drills, clay lumps, wheels, seeds, and the like are called external.
若使有他性。而从因缘生。彼非钩锁义。是则不成就。	If there were another nature that arose from causes and conditions, that would not be the meaning of interlocking links; thus, it could not be established.]
若生无自性。彼为谁钩锁。展转相生故。当知因缘义。】	If what arises has no inherent nature, whom could it bind in the chain of links? Since things arise

	successively from one another, know this to be the meaning of causes and conditions.”
“痴爱诸业等，是则内钩锁，钻燧泥团轮，种子等名外”——因缘钩锁的主体包括内、外两种：无明、爱等有情诸业，是因缘法的内钩锁；钻燧能得火、用圆轮转动泥团就能制成瓶子，及有种子而生成稻麦等等，这些外在的客观世界构成因缘法的外钩锁。内、外因缘和合，就会外现诸法变化之相。	“Ignorance, craving, the various karmas, and the like are the inner links; producing fire by drilling wood, shaping a clay lump into a vessel by turning it on a wheel, and seeds producing rice and wheat are called the outer links”—the subjects of the causal links include inner and outer kinds. The various karmas of sentient beings, such as ignorance and craving, are the inner links of the Dharma of causes and conditions. Drilling wood can produce fire; turning a round wheel to shape clay can make a jar; and seeds can produce rice, wheat, and so forth. These external objective phenomena constitute the outer links of the Dharma of causes and conditions. When inner and outer causes and conditions come together, the changing appearances of phenomena manifest outwardly.
“若使有他性，而从因缘生，彼非钩锁义，是则不成就”——如果认为除了内外两种因缘，还有其他实有之法能因缘而生，比如外道认为一切世间是由“神我”或者“自然”等异因而得生，那这样就不是因果钩锁之义了，这样的因果钩锁法义不能成立。	“If there were another inherent nature that arose from causes and conditions, that would not be the meaning of links; thus it could not be established”—if one holds that, beyond the inner and outer causes and conditions, there are other inherently real dharmas that can arise through causes and conditions—for example, the non-Buddhist paths maintain that all worldly things arise from different causes such as a “divine self” or “nature”—then this is not the meaning of causal links. Such a principle of causal links cannot be established.
（因为如果这样，因和果的性质就会完全不同，也就是不相似的因能生相似果，即种豆也可以得瓜，榨沙也可以出油了，这就是拨无因果，则一切都混淆莫辨而无从成立了。）	(For if this were so, the natures of cause and effect would be wholly different: dissimilar causes could produce similar results. One could plant beans and harvest melons, or press sand and obtain oil. This denies cause and effect; everything would become confused and indiscernible, and nothing could be established.)
“若生无自性，彼为谁钩锁？展转相生故，当知因缘义”——若正智观察，因缘钩锁的内外主体：有情、无情等一切诸法，都无实体自性，并不曾生，所以，哪里有什么实际的因缘钩锁呢？因缘果报又能钩锁得了谁呢？只是诸法幻现的规律是因果辗转相生而已，这就是真正的因缘法义。	“If what arises has no inherent nature, whom could it bind in the chain of links? Since things arise successively from one another, know this to be the meaning of causes and conditions”—when examined with right wisdom, all the inner and outer subjects of the causal links—sentient and

	insentient beings and all other dharmas—lack any substantial inherent nature and have never truly arisen. Therefore, what actual causal links could there be? Whom could causal links and karmic retribution bind? It is only that the illusory manifestations of dharmas proceed according to the pattern whereby causes and effects successively give rise to one another. This is the true meaning of the Dharma of causes and conditions.
以上这几点详细解释了缘生无生的意思：一切诸法本无实质自性，本自无生，但是假因缘和合而外现幻相。如果认为除了因缘钩锁以外实有诸法可生，那是外道见解；如果认为一切诸法确实可生，凭借因缘和合而实有生灭，这也是外道见解。	The foregoing points explain in detail the meaning of dependent arising as non-arising: all dharmas originally lack any substantial inherent nature and are originally unborn, yet illusory appearances manifest outwardly through the provisional conjunction of causes and conditions. To hold that, apart from causal links, there are inherently real dharmas that can arise is the view of non-Buddhist paths. To hold that all dharmas truly can arise, undergoing real arising and ceasing through the conjunction of causes and conditions, is likewise the view of non-Buddhist paths.
以上这几段详细阐述了关于“因缘”的问题，并回答了大慧所问的第二个观点“为顾视诸缘？”大慧的意思是，一切诸法只能凭借因缘而生，离开了因缘则不能生，所以才叫“无生”吗？佛的回答是：一切诸法的确凭借因缘和合而显现，但是所现的一切诸相和因果规律也都是假相。一切诸法的本质是当体无生，根本未曾生过。	The preceding passages have elaborated on the question of “causes and conditions” and answered the second point raised by Mahāmati: “Does it depend upon observing the various conditions?” Mahāmati means: do all dharmas arise only through causes and conditions, so that apart from causes and conditions they cannot arise, and is this why they are called “unborn”? The Buddha answers: all dharmas do indeed manifest through the conjunction of causes and conditions, but all manifested appearances and the laws of cause and effect are also merely provisional appearances. In their very nature, all dharmas are unborn; fundamentally, they have never arisen.
【坚湿暖动法。凡愚生妄想。离数无异法。是则说无性。】	The properties of solidity, moisture, warmth, and movement give rise to deluded thoughts in ordinary fools. Apart from enumeration, there is no separate dharma; this is what is called lack of inherent nature.”
同样，坚、湿、暖、动是地水火风四大种的特点，也有愚痴凡夫认为四大是实有的，并且实有四大和合而产生	Likewise, solidity, moisture, warmth, and movement are the characteristics of the four great

了一切诸法。实际上这四大也是假相，四大并无实体自性，一切种种万法都是虚幻和无自性的。这就是如来所说之无性。	elements—earth, water, fire, and wind. Deluded ordinary people also hold that the four great elements are inherently real, and that the real conjunction of these four elements produces all dharmas. In fact, these four great elements are also provisional appearances; they have no substantial inherent nature. The myriad dharmas in all their variety are illusory and lack inherent nature. This is the lack of inherent nature taught by the Tathāgata.
到这里，我们再看本节开端大慧问的，佛法不生不灭和外道不生不灭看起来很像的问题。这些问题很细微，一般佛弟子如果仅凭思维推测来理解佛所说法，也会很容易误入同样的外道邪见歧路。佛的这段重颂，截止到“坚湿暖动法”这里，其实又细致的一一回答了大慧上述问题：	At this point, let us return to the question Mahāmati raised at the beginning of this section: the Buddha Dharma’s non-arising and non-ceasing seems very similar to the non-arising and non-ceasing of the non-Buddhist paths. These questions are exceedingly subtle. If ordinary Buddhist disciples rely solely on speculative thought to understand the Dharma taught by the Buddha, they too can easily stray onto the same wrong paths of non-Buddhist views. Up to the line, “The properties of solidity, moisture, warmth, and movement,” this repeated verse has in fact answered each of Mahāmati’s questions above in careful detail:
1、外道认为实有万法在生灭，所以必有万法的最初生因，此因性不生不灭；而佛说出世间因（具体是三种无为，以三种无为指示无作无为的真空寂灭之法）性不生不灭，两者没有实质差别。——这是把因性和不生不灭误解成了实有恒常。而实际上一切万法本不曾生，更谈不上必有因性恒常不灭了。	1. The non-Buddhist paths hold that the myriad dharmas are inherently real and undergo arising and ceasing; therefore, there must be an initial cause of their arising, and this causal nature neither arises nor ceases. Yet the Buddha says that the supramundane cause—specifically, the three unconditioned dharmas, which point through three kinds of unconditionedness to the true Dharma of empty quiescence, free from fabrication and conditioning—neither arises nor ceases. Thus, they claim, there is no essential difference between the two. This mistakes causal nature and non-arising and non-ceasing for an inherently real permanence. In fact, the myriad dharmas have never arisen in the first place, so still less can there be a permanently unextinguished causal nature.
2、外道认为异因生诸法，佛说十二缘生诸法，所以也是称呼不同，实质并无差别。——佛说的十二因缘并非实有，乃至因缘果报种种钩锁，也皆为虚幻不实，并非实有恒常。	2. The non-Buddhist paths say that different causes produce all dharmas, while the Buddha speaks of the twelve links of dependent origination as producing all dharmas. Thus, they claim, the names differ but the substance is no different. Yet the

	twelve causes and conditions taught by the Buddha are not inherently real; even the various links of causes, conditions, and karmic retribution are all illusory and unreal, not inherently real and permanent.
3、外道认为九物不生不灭，佛也说诸法自性不生不灭，所以两者无差别。——诸法自性非有非无，本不可得，并非如外道理解的神我、造物主一样实有恒常。	3. The non-Buddhist paths maintain that the nine substances neither arise nor cease, while the Buddha likewise says that the inherent nature of all dharmas neither arises nor ceases. Thus, they claim, there is no difference between the two. Yet the inherent nature of dharmas is neither existent nor nonexistent and is originally unobtainable; it is not inherently real and permanent like the divine self or Creator imagined by the non-Buddhist paths.
4、外道说四大不坏，万法由四大和合而成，万法变化多端而四大本质不变。世尊也这么说。所以大慧认为，佛法与外道相比，并无奇特。	4. The non-Buddhist paths say that the four great elements are indestructible, that the myriad dharmas are formed by their conjunction, and that although the myriad dharmas change in countless ways, the nature of the four great elements remains unchanged. The World-Honored One says the same. Mahāmati therefore believes that the Buddha Dharma has nothing distinctive in comparison with the non-Buddhist paths.
——外道认为四大是实有的、性质各异的、一切物质组成的基本元素，万法可坏而四大微细不坏。而佛法里似乎也这么说（比如《楞严经》富楼那所说“又如来说。地水火风本性圆融。周遍法界。湛然常住。”）。	The non-Buddhist paths regard the four great elements as inherently real basic elements, distinct in nature, that make up all material things; the myriad dharmas may perish, but the subtle four great elements do not. The Buddha Dharma also seems to say this—for example, as Pūrṇa says in the Śūraṅgama Sūtra: “Moreover, the Tathāgata says that the inherent natures of earth, water, fire, and wind are perfectly interfused, pervading the dharma realm, serene and ever-abiding.”
实际当时佛有这么回应：“观相元妄，无可指陈，犹邀空花，结为空果，云何诘其相陵灭义？观性元真，唯妙觉明，妙觉明心，先非水火，云何复问不相容者？”而本经则说“坚湿暖动法。凡愚生妄想。离数无异法。	In fact, the Buddha responded in this way: “When one contemplates appearances, they are originally delusive and cannot be indicated; it is like seeking flowers in empty space and expecting them to bear empty fruit. How, then, can one question the meaning of their mutual destruction? When one contemplates nature, it is originally true and is solely wondrous awakening and luminosity. The mind of wondrous awakening and luminosity is not

	originally water or fire, so why again ask why they are incompatible?" This sūtra, however, says: "The properties of solidity, moisture, warmth, and movement give rise to deluded thoughts in ordinary fools. Apart from enumeration, there is no separate dharma.
是则说无性”。即，四大并非实有，四大虚幻，坚湿暖动四性是不可得的。而四大假相也是如来藏妙真如性的体现，佛性本具七大，如来藏妙真如性本自非空非有，妙灵圆通，所以才会说“不相陵灭、周遍法界”。	This is what is called lack of inherent nature." That is, the four great elements are not inherently real; they are illusory, and the four natures of solidity, moisture, warmth, and movement are unobtainable. Yet the provisional appearances of the four great elements are also expressions of the wondrous true suchness of the Tathāgata-garbha. Buddha-nature inherently possesses the seven great elements; the wondrous true suchness of the Tathāgata-garbha is originally neither empty nor existent, wondrously numinous and perfectly unobstructed. This is why it is said that they "do not mutually destroy one another and pervade the dharma realm."
【如医疗众病。无有若干论。以病差别故。为设种种治。	"Just as in treating many illnesses, there are no several doctrines; because illnesses differ, various remedies are prescribed.
我为彼众生。破坏诸烦恼。知其根优劣。为彼说度门。	For sentient beings, I destroy the various afflictions. Knowing whether their faculties are superior or inferior, I teach them gates of liberation.
非烦恼根异。而有种种法。唯说一乘法。是则为大乘。”】	It is not because afflictions and faculties differ that there are various dharmas. I teach only the One Vehicle Dharma; this is the Mahāyāna."
佛最后总结，我为众生说一切诸法门，这都是方便而说。	The Buddha concludes: all the dharma gates that I teach for sentient beings are taught as skillful means.
就比如医生治疗众病，无非是为令痊愈而已，并没有其他的宗旨。病人如果痊愈了，那么药物和医论也不需要再用。然而由于大家的疾病各有差别，所以会设立种种的疗方医论进行针对治疗。	It is like a physician treating many illnesses: the sole purpose is to bring about recovery; there is no other aim. Once a patient has recovered, medicines and medical treatises need no longer be used. Yet because people's illnesses differ, various remedies and medical teachings are established for treatment suited to each case.
佛为沉沦众生破除烦恼诸病也是这样。如来根据众生根器差别而说种种的度脱法门。虽然说法有垂曲、调伏分渐顿，但绝不是因为众生的烦恼与根器有种种差异，就	It is the same when the Buddha removes the afflictive illnesses of sentient beings submerged in saṃsāra. The Tathāgata teaches various dharma

真的有种种不同的佛法。一切佛法的方便法门，都是指向究竟解脱。实相无相、究竟解脱就是佛法唯一的一乘，这就是大乘佛法的本质。	gates of liberation according to the differences in sentient beings' capacities. Although the teachings may be indirect or direct, gradual or sudden, this is not because differences in sentient beings' afflictions and faculties mean that there are truly many different Buddhadharmas. All skillful dharma gates of the Buddhadharma point toward ultimate liberation. The markless reality of true suchness and ultimate liberation are the Buddhadharma's one and only One Vehicle. This is the essence of Mahāyāna Buddhism.
本门概要：	Overview of This Section:
本门关键词：“不生不灭”、“多闻”、“无生”。	Key terms of this section: "non-arising and non-ceasing," "extensive learning," and "unborn."
本门大慧问佛不生不灭之法，是实无还是实有？佛指出不生不灭不堕有无，也不待缘而生，是不生而无不生，非有而确有其义。进而指出，外道凡夫之所以邪见丛生、曲解佛意，都是因为外道对于名相言说的遍计所执而导致。其实，如来所说，皆为方便。如来实义，非关文字。故应依义不依语，这才是“多闻”。	In this section, Mahāmati asks the Buddha whether the Dharma of non-arising and non-ceasing is truly nonexistent or truly existent. The Buddha points out that non-arising and non-ceasing does not fall into existence or nonexistence, nor does it arise in dependence on conditions. It is unborn yet excludes no arising; it is not existent, yet its meaning is indeed present. He further points out that the wrong views and distortions of the Buddha's meaning found among ordinary people of the non-Buddhist paths all result from their pervasive discrimination and attachment to names, appearances, and verbal expression. In truth, everything the Tathāgata teaches is a skillful means. The Tathāgata's true meaning is not dependent on words and letters. Therefore, one should rely on the meaning, not on the words; this is "extensive learning."
大慧又问，不生不灭既然确有其义，那么与外道的不生不灭是否同义？展开来说则是：1、外道的有因论与佛说无因是否相同；2、异因生与十二缘生是否相同；3、微尘九物不生不灭与佛说的一切诸法自性不生不灭是否相同？4、四大自性是否实有长存？	Mahāmati further asks: since non-arising and non-ceasing does indeed have meaning, does it have the same meaning as the non-arising and non-ceasing of the non-Buddhist paths? More specifically: 1. Is the non-Buddhist theory of a causal origin the same as the Buddha's teaching of no cause? 2. Is arising from different causes the same as arising through the twelve links of dependent origination? 3. Is the non-arising and non-ceasing of the nine substances, including subtle particles, the same as the Buddha's teaching

	that the inherent nature of all dharmas neither arises nor ceases? 4. Does the inherent nature of the four great elements truly exist permanently?
佛答大慧：佛所说的无生境义，是妙灵无生。进而回答：1、佛说无因，以摧外道有因邪见。无因是空、无生、无自性，但并不是什么都没有的枯寂；2、一切因缘所生之法，幻有而实无，非同于外道的神我异因而生邪见；3、因缘钩锁外别无生灭诸法，微尘九物等异因生者，属拨无因果，不能成立；4、四大亦无实性可得。	The Buddha answers Mahāmati: the meaning of the realm of non-arising taught by the Buddha is wondrous, numinous non-arising. He further answers: 1. The Buddha teaches no cause in order to destroy the wrong view of the non-Buddhist paths that there is a cause. No cause means emptiness, non-arising, and lack of inherent nature; it is not the withered quiescence of utter nothingness. 2. All dharmas arising from causes and conditions are illusorily present but actually nonexistent; this is not the same as the wrong view that they arise from a divine self or other different cause, as maintained by the non-Buddhist paths. 3. Apart from causal links, there are no dharmas that arise and cease; claims that subtle particles, the nine substances, and the like arise from different causes deny cause and effect and cannot be established. 4. The four great elements likewise have no real inherent nature that can be found.
最后佛又强调，佛说一切法，无非方便破幻。因众生差别，佛法之方便亦有差别。虽有种种差别，然而佛法究竟唯是一乘，无二亦无三。	Finally, the Buddha again emphasizes that his teaching of all dharmas is solely a skillful means for dispelling illusion. Because sentient beings differ, the skillful means of the Buddhadharma also differ. Though there are various differences, the Buddhadharma ultimately has only the One Vehicle, with neither a second nor a third.
本节还涉及到修行人很关注的因果问题。佛在说缘生无生时指出，一切诸法皆因果相报，钩锁相牵，无一例外。然而又说：“观察钩锁者，一切离钩锁。	This section also concerns the question of cause and effect, which practitioners care deeply about. In explaining dependent arising as non-arising, the Buddha points out that all dharmas reciprocally repay causes and effects and are mutually bound in links, without a single exception. Yet he also says: “Those who observe the links are all free from the links.
”那么因果钩锁到底是有还是无？如我们所熟识的野狐公案：“大修行人，还落因果否？”百丈禅师一句“不昧因果”，引得诸方争论不休，以致迄今不能据款结案。	Then are the links of cause and effect ultimately existent or nonexistent? Consider the familiar Chan koan of the wild fox: “Does a person of great cultivation still fall under cause and effect?” Chan Master Baizhang’s phrase, “not obscured about cause and effect,” has provoked endless debate

	among Chan communities, so that even now no definitive conclusion has been reached.
元音老人亦答曰：“大修行人，不落因果”！一时惊却多少学人。其实，大修行人是因，“不落因果”就是果，——超离出一切因果，不落丝毫因果，这正是大好的出世间因果呢！所以因果之有与无，钩锁之离和不离，乃至一切生灭轮回之相及不生不灭之性，岂有矛盾？	Master Yuanyin also answered: “A person of great cultivation does not fall under cause and effect!” This startled many students at the time. In fact, a person of great cultivation is the cause, and “not falling under cause and effect” is the result—transcending all cause and effect, without falling into even the slightest cause and effect. This is precisely a most excellent supramundane cause and effect! Therefore, how could there be any contradiction between the existence and nonexistence of cause and effect, freedom from and binding by the links, or even all appearances of arising, ceasing, and saṃsāra, and the nature of non-arising and non-ceasing?

三三、拣别无常

33. Distinguishing Impermanence

上一门世尊籍大慧所问，破除了外道关于不生不灭的谬见。这一门大慧又问，佛所说的无常与外道的无常是同是异：	In the preceding section, the World-Honored One, in response to Mahāmati’s question, refuted the non-Buddhist misconceptions concerning neither arising nor ceasing. In this section, Mahāmati again asks whether the impermanence taught by the Buddha is the same as or different from the impermanence taught by non-Buddhists:
【尔时大慧菩萨摩诃萨复白佛言：“世尊，一切外道皆起无常妄想。世尊亦说一切行无常，是生灭法。此义云何？为邪为正？为有几种无常？”】	[Then Mahāmati Bodhisattva Mahāsattva again addressed the Buddha: “World-Honored One, all non-Buddhists give rise to deluded conceptions of impermanence. The World-Honored One also says that all conditioned phenomena are impermanent and are dharmas of arising and ceasing. What is the meaning of this? Is it erroneous or correct? How many kinds of impermanence are there?”]
大慧复问：世尊，一切外道都妄认诸法为无常。而世尊也说诸行无常，诸法是生灭法。这其中有何深意？怎样分辨这些无常见是正、是邪呢？这其中到底有多少种无常？	Mahāmati again asked: World-Honored One, all non-Buddhists mistakenly take all dharmas to be impermanent. Yet the World-Honored One also says that all conditioned phenomena are impermanent and that all dharmas arise and cease. What profound meaning does this contain? How can one distinguish correct from erroneous views

	of impermanence? Exactly how many kinds of impermanence are there?
【佛告大慧：“一切外道有七种无常，非我法也。何等为七？彼有说言：作已而舍是名无常；有说形处坏是名无常；有说即色是无常；有说色转变中间是名无常，无间自之散坏，如乳酪等，转变中间不可见，无常毁坏，一切性转；有说性无常；有说性无性无常；有说一切法不生，无常入一切法。】	[The Buddha told Mahāmati: “All non-Buddhists have seven kinds of impermanence; they are not my teaching. What are the seven? Some say that what is made and then abandoned is called impermanence. Some say that the destruction of form and location is called impermanence. Some say that form itself is impermanence. Some say that impermanence consists in the interval of transformation of form: without interruption, it disperses and decays of itself, as with milk and curds. The interval of transformation cannot be seen; impermanence destroys and decays, and all natures transform. Some say that nature is impermanent. Some say that the impermanence of a nature having no nature is impermanence. Some say that all dharmas are unborn, and that impermanence enters into all dharmas.”]
佛告大慧：一切外道有七种无常谬见。这七种无常谬见都不是如来正见。有哪七种呢？按照他们所说，有如下七种：	The Buddha told Mahāmati: All non-Buddhists have seven erroneous views of impermanence. None of these seven erroneous views is the correct view of the Tathāgata. What are these seven? According to them, they are as follows:
①“作已而舍无常”。作就是造作。此外道认为确有万能造物者能造作出一切法，造后舍离而不再造，是为无常，故称“作已而舍无常”。比如认为实有造物天主，天主先造日月星辰，再造山河大地、飞禽走兽、花鸟鱼虫，最后造出人类来管理这一切，造物之工既已完毕，天主便安心地休息了。这就是典型的“作已而舍无常”。	1. “Impermanence of making and then abandoning.” “Making” means creating. These non-Buddhists believe that there truly is an omnipotent creator who can create all dharmas. Having created them, the creator abandons them and creates no more; this is called impermanence of making and then abandoning. For example, they may hold that a creator god truly exists: the god first creates the sun, moon, and stars; then mountains, rivers, and the great earth; then birds, beasts, flowers, fish, and insects; and finally human beings to govern all these things. When the work of creation has been completed, the creator god rests contentedly. This is a typical example of the “impermanence of making and then abandoning.”
②“形处坏无常”，认为四大种造就了一切色法，四大是能造，色法是所造。能造的四大恒常不变，但是所造色法的长短、外在形态变化无常。比如水可以气态、液	2. “Impermanence through the destruction of form and location.” This view holds that the four great elements produce all material dharmas: the four great elements are the producers, and material

态、固态转化，泥可以捏成各种形状，无论外形怎样变化，水、土本身并不变化。	dharmas are what they produce. The four great elements that produce them are eternal and unchanging, but the length and outward forms of the material dharmas produced are impermanent and changing. For example, water may change among gaseous, liquid, and solid states, and clay may be molded into all sorts of shapes. Yet, however their outward forms change, water and earth themselves do not change.
③“即色是无常”，认为四大种造就了一切色法，四大是能造，色法是所造。能造的四大恒常不变，但是所造色法是变幻无常的。比如认为实有能量，即便物质归空了，能量还在，所以万物还可以有机会复原。	3. “Form itself is impermanent.” This view holds that the four great elements produce all material dharmas: the four great elements are the producers, and material dharmas are what they produce. The four great elements that produce them are eternal and unchanging, but the material dharmas produced are mutable and impermanent. For example, they may believe that energy truly exists: even if matter returns to emptiness, energy remains, and thus all things may still have an opportunity to be restored.
④“色转变中间无常”：即两色法的中间一直在转变，所以称为转变中间无常。他们认为色法生成后，会不间断地转变而自趋坏灭，比如牛乳变成奶酪，过程一直在变化，中间无定相可见，直至最后成为奶酪，才是定相。色法中间的转变过程是无常。例如我们常说的“千里之堤溃于蚁穴”——量变的积累，才导致质变。	4. “Impermanence in the interval of transformation of form.” That is, the interval between two material dharmas is continuously undergoing transformation, and is therefore called impermanence in the interval of transformation. They hold that, after a material dharma comes into being, it changes uninterruptedly and naturally tends toward decay and destruction. For example, cow’s milk turns into curds: the process is continuously changing, and during the interval no fixed form can be seen. Only when it finally becomes curds is there a fixed form. The intermediate process of transformation in material dharmas is impermanent. This resembles the common saying, “A thousand-mile dike collapses because of an ant hole”: the accumulation of quantitative changes leads to a qualitative change.
这四种邪见都是错以为实有能造和所造，虽承认诸法有无常相，却认为诸法是有所造作而产生的，所造的诸法无常，而另外再立能造者（或四大、或神我造物主）为恒常。	All four of these erroneous views mistakenly presume that there are real producers and things produced. Although they acknowledge that dharmas bear the marks of impermanence, they maintain that dharmas arise through production, that the dharmas produced are impermanent, and that there is separately an eternal producer—

	whether the four great elements or a divine self as creator.
⑤“性无常”：认为诸法自性本质是无常。此无常之性本身是常体，能致令一切法无常坏灭。这是计无常规律为常法。比如古今中外很多的传说都认为，人之将死，会有黑白无常或者死神等前来索命。人类生命世代迁流，但是黑白无常或者死神却是常存不变、使命永恒的。	5. “Impermanence of nature.” This view holds that the intrinsic nature of all dharmas is impermanent. The nature of this impermanence itself is an eternal substance, capable of causing all dharmas to decay and perish impermanently. This mistakes the principle of impermanence for an eternal dharma. For example, many legends, ancient and modern, Eastern and Western, hold that when a person is about to die, Black and White Impermanence or the god of death comes to claim that person’s life. Human life passes from generation to generation, but Black and White Impermanence or the god of death is held to remain eternally unchanged, with an everlasting mission.
⑥“性无性无常”：认为诸法自性实为无，所以一切法终归无常坏灭。	6. “Impermanence of a nature that is without nature.” This view holds that the intrinsic nature of all dharmas is in fact nonexistence; therefore, all dharmas must ultimately perish through impermanence.
⑦“一切法不生，无常入一切法”：认为一切法的本质是枯寂不生，是因为有“无常”能入一切法，而导致一切法的生住异灭，故称为不生无常。	7. “All dharmas are unborn; impermanence enters into all dharmas.” This view holds that the essential nature of all dharmas is barren quiescence and non-arising. Because “impermanence” can enter into all dharmas, it causes all dharmas to arise, abide, change, and cease; this is therefore called unborn impermanence.
最后这三种见，都是认为实有一种常性，而致令诸法无常。	These last three views all maintain that there is a truly existing eternal nature that causes dharmas to be impermanent.
接下来，佛对上述七种邪见一一给予破斥。首先从性体角度驳斥了⑤⑥⑦三种邪见：	The Buddha next refutes each of the seven erroneous views. He first refutes views 5, 6, and 7 from the standpoint of intrinsic nature:
【大慧，性无性无常者，谓四大及所造自相坏。四大自性不可得，不生。】	[“Mahāmati, by the impermanence of a nature having no nature, they mean that the four great elements and the distinctive characteristics of what they produce perish. But the intrinsic natures of the four great elements cannot be obtained; they do not arise.”]
“自相坏”：“自相”就是四大及四大所造的诸法法相。大部分外道认为，四大种是能造，世间诸法是四大	“The perishing of distinctive characteristics”: “distinctive characteristics” are the dharma

种变化和合积聚所造。“自相坏”，即能造诸法的四大种和四大种所造的诸法都会坏灭。例如“人死如灯灭”这样的世间邪见就是类似于此（人能改造世界，但最终人和世界都会灭亡）。	characteristics of the four great elements and of the dharmas produced by those elements. Most non-Buddhists believe that the four great elements are the producers and that all worldly dharmas are produced through the changing, combining, and accumulation of these elements. “The perishing of distinctive characteristics” means that both the four great elements, which produce dharmas, and the dharmas produced by them will perish. The worldly erroneous view expressed by “when a person dies, the lamp is extinguished” is similar to this view: human beings can transform the world, but ultimately both human beings and the world will perish.
⑥“性无性无常”：外道认为一切万法的根本性质是无，所以能造的四大种和所造的一切诸法必归坏灭，这种见称为“性无性无常”。比如种子变成树芽，就是种子已经坏灭；种子既然坏灭，种子所造的芽必然也随之坏灭。	6. “Impermanence of a nature that is without nature”: non-Buddhists hold that the fundamental nature of all myriad dharmas is nonexistence. Therefore, the four great elements that produce them and all the dharmas they produce must inevitably perish. This view is called “impermanence of a nature that is without nature.” For example, when a seed becomes a sprout, the seed has already perished; since the seed has perished, the sprout produced by it must necessarily perish as well.
如此种种变化，说明种子非种子，树芽非树芽。也就是说，他们认为，世间诸法无不是在无常变化最后归至灭亡，这都是因为一切诸法本质皆无实性。这种见，是立“无”为实，将一切诸法自性归于断灭无。	All such transformations show, they say, that a seed is not a seed and a sprout is not a sprout. In other words, they hold that all worldly dharmas undergo impermanent change and ultimately return to extinction because the essential nature of all dharmas lacks any real substance. This view establishes “nonexistence” as real and reduces the intrinsic nature of all dharmas to annihilating nonexistence.
佛进而驳斥说：然而四大的真实自性非有非无，有无皆不可得，一切诸法也本不曾生。所以，既不存在一个实有的“无”性，也不会真的产生“无常”种种相，那还更遑论什么关于无常的诸多解释呢。	The Buddha further refutes this by saying: the true intrinsic nature of the four great elements is neither existent nor nonexistent; neither existence nor nonexistence can be obtained. Nor have all dharmas ever truly arisen. Thus, since there is no truly existing nature of “nonexistence,” no actual marks of “impermanence” can arise. Still less can there be the many explanations of impermanence.

下段接着说不生无常。因为外道⑥“性无性无常”见与⑦“不生无常”见非常接近：前者认为诸法自性实无；后者认为诸法自性是实不生，所以一切法终归坏灭。这两种见都是典型的断灭见：	The following passage continues with unborn impermanence. The non-Buddhist view 6, “impermanence of a nature that is without nature,” and view 7, “unborn impermanence,” are very close: the former holds that the intrinsic nature of dharmas is truly nonexistent, while the latter holds that their intrinsic nature is truly unborn, and that all dharmas therefore ultimately perish. Both are typical annihilationist views:
【彼不生无常者，非常无常，一切法有无不生，分析乃至微尘不可见，是不生义，非生，是名不生无常相。若不觉此者，堕一切外道，生无常义。】	[“As for their unborn impermanence, it is not eternal impermanence. All dharmas, whether existent or nonexistent, are unborn. When analyzed down to atoms, they cannot be seen; this is the meaning of unborn, not arising. This is called the mark of unborn impermanence. Those who do not realize this fall into the meaning of arising and impermanence held by all non-Buddhists.”]
⑦“不生无常”见：这种外道邪见认为，诸法的原本性质就是枯寂不生，所以一切法仍终归坏灭不生。如庄子鼓盆而歌的故事中提到，庄子认为“…察其始而本无生。…杂乎芒芴之间，变而有气，气变而有形，形变而有生。	7. The view of “unborn impermanence”: this erroneous non-Buddhist view holds that the original nature of dharmas is barren quiescence and non-arising, and that all dharmas therefore ultimately perish and do not arise. The story of Zhuangzi beating a basin and singing upon the death of his wife says that Zhuangzi held: “… examining its beginning, there was originally no birth. … In the indistinct and nebulous, it changed and there was qi; qi changed and there was form; form changed and there was life.”
”意即，“不生”是万物之本始，是有一个“恍惚变异”而致一切法生住异灭，最终诸法仍归枯寂不生。所以妻子逝世，庄子才鼓盆而歌，庆祝她终于回归到了“不生”的本始状态。	That is, “non-arising” is the original beginning of all things. Through a vague and elusive transformation, all dharmas arise, abide, change, and cease, and ultimately return to the barren quiescence of non-arising. Thus, when his wife died, Zhuangzi beat a basin and sang, celebrating her final return to the original state of “non-arising.”
然而正如上段所说，一切诸法不是常，也不是无常，有、无不可得，本不曾生。此“不生”不仅不生有，也不生无。甚至分析起来，小至微尘，也都是有、无了不可得，也都无从说有无和生灭。	Yet, as the preceding passage states, all dharmas are neither eternal nor impermanent. Existence and nonexistence cannot be obtained, and dharmas have never truly arisen. This “non-arising” does not give rise to either existence or nonexistence. Even when analyzed down to the smallest particles, existence and nonexistence cannot be obtained, and there is no basis for

	speaking of existence or nonexistence, arising or ceasing.
“是不生义，非生，是名不生无常相。若不觉此者，堕一切外道生无常义”——所以真实的不生，并不生起“有”或者“无”性，并不生起“常”或者“无常”相，所谓“无常”相都是虚幻虚假本不曾生的，这才是真正的不生无常相。若于此不觉，就会堕外道邪见。他们认无常为实有，所以才衍生出种种解释无常的谬论。	“This is the meaning of unborn, not arising. This is called the mark of unborn impermanence. Those who do not realize this fall into the meaning of arising and impermanence held by all non-Buddhists.” Thus, true non-arising does not give rise to a nature of “existence” or “nonexistence,” nor to marks of “eternity” or “impermanence.” So-called marks of impermanence are illusory and false; they have never truly arisen. This alone is the true mark of unborn impermanence. If one does not realize this, one falls into non-Buddhist erroneous views. They take impermanence to be truly existent, and so generate all manner of mistaken theories explaining impermanence.
【大慧，性无常者，是自心妄想，非常无常性。所以者何？谓无常自性不坏。大慧，此是一切性无性无常事，除无常，无有能令一切法性无性者，如杖瓦石破坏诸物。】	[“Mahāmati, the impermanence of nature is the deluded discrimination of one’s own mind, not an eternal nature of impermanence. Why is this so? They say that the intrinsic nature of impermanence does not perish. Mahāmati, this is the operation whereby the impermanence of all natures that are without nature is produced. Apart from impermanence, there is nothing that can cause the natures of all dharmas to become without nature, just as sticks, tiles, and stones destroy other things.”]
“谓无常自性不坏”：他们认为诸法之性质是无常，此“无常”法性实有、恒常不坏。	“They say that the intrinsic nature of impermanence does not perish”: they hold that the nature of dharmas is impermanence, and that this dharma-nature of “impermanence” truly exists, is eternal, and does not perish.
“一切性无性无常事”：“事”在这里是动词“作”的意思。这句话是文言文的宾语前置，调换一下顺序即是：无常事（作令）一切性无性，即：实有无常为因，而造成一切法坏灭归无。	“The operation whereby the impermanence of all natures that are without nature is produced”: here, “operation” means “to make” as a verb. This sentence uses inverted Classical Chinese word order. In regular order, it means: impermanence operates to make all natures without nature—that is, truly existing impermanence is the cause that makes all dharmas perish and return to nonexistence.
⑤“性无常”见，他们妄立无常为实有之法性，这是自心分别妄想。实则并无一个实有的常或者无常之法性。	In view 5, “impermanence of nature,” they falsely establish impermanence as a truly existing dharma-

为什么呢？佛先解释这种外道错见是什么，然后详细破之：	nature. This is the deluded discrimination of their own minds. In fact, there is no truly existing dharma-nature of either eternity or impermanence. Why? The Buddha first explains this erroneous non-Buddhist view and then refutes it in detail:
性无常见外道认为，实有无常之法性，此法性本身常住不坏，此“无常”法能致使一切诸法无常坏灭。除了此无常外，再没有其他任何的法能令一切从实有变成实无。就象用竹杖能击瓦石，瓦石都碎，而竹杖自体不坏一样。他们认为，无常是能作、实有之法，自体常而不坏；而无常法能令一切诸法皆归坏灭。	Non-Buddhists who hold the view of impermanence of nature believe that there truly exists a dharma-nature of impermanence. This dharma-nature itself eternally abides and does not perish, while this dharma of “impermanence” causes all dharmas to decay and perish. Apart from this impermanence, no other dharma can cause everything to change from real existence into real nonexistence. It is like using a bamboo stick to strike tiles and stones: the tiles and stones shatter, but the bamboo stick itself remains undamaged. They hold that impermanence is an active, truly existing dharma, eternal and indestructible in itself, which can cause all dharmas to perish.
【现见各各不异。是性无常事，非作所作有差别，此是无常，此是事。作所作无异者，一切性常无因性。大慧，一切性，无性有因，非凡愚所知。】	[“What is now seen is in each case no different. This operation of the impermanence of nature is not distinct from agent and object, maker and made. This is impermanence; this is the operation. If maker and made are not different, then the natures of all dharmas would be eternal and without causal nature. Mahāmati, the existence of the causality of all dharmas’ lack of intrinsic nature is not known by ordinary foolish people.”]
“性无常事”，无常自性不坏，而能造作出一切诸法无常之事相。	“The nature produces impermanent phenomena”: the nature of impermanence itself is not destroyed, yet it can produce all the phenomenal appearances of the impermanence of dharmas.
“非作所作有差别，此是无常，此是事”：不是作与所作有差别，并不能清楚区分出来：此是不变的、能造作无常的无常之体，彼是所作的无常事。	“There is no distinction between agent and what is made: this is impermanence, and this is a phenomenon”: if there is no distinction between the maker and what is made, one cannot clearly distinguish this as the unchanging substance of impermanence that produces impermanence, and that as the impermanent phenomena that are produced.
然而现在从事果外相的角度所见，一切皆现无常变化，并没有发现另有一个常而不坏的能作实体。比如说，世上真有死神和黑白无常吗？真有一根能击碎万物而自身	Yet, from the perspective of the external appearances of phenomenal results, everything now appears impermanent and changing; no

永远不损的竹杖吗？这显然是不存在的。所以针对诸法皆现无常之事相，并不能分列清楚：哪个是永恒不变的无常实体，是能作；哪些是所坏的无常事相，是所作。	separate, permanent, indestructible substantial agent can be found. For example, do death gods and the Black and White Guardians of Impermanence truly exist in the world? Is there truly a bamboo staff that can shatter all things while itself never being damaged? Clearly, there is no such thing. Thus, with respect to the phenomenal appearances of the impermanence manifest in all dharmas, one cannot clearly distinguish and classify which is an eternally unchanging, substantial impermanence that is the agent, and which are the impermanent phenomena that are destroyed and are the products.
如果能作与所作都是这样的性质相同，而能作又是恒常不变的，那么所作的性质也应是恒常。即，一切诸法都应该是恒常不变而非相续变化的了，那么万物将无以为灭，无从再生了。所以，“性无常”见不能成立。	If the agent and what is made have the same nature, and the agent is also permanent and unchanging, then what is made should likewise be permanent in nature. That is, all dharmas should be permanent and unchanging rather than continuously changing; then nothing could perish, nor could anything arise anew. Therefore, the view of a “nature of impermanence” cannot be established.
这是驳斥，接着是正显：	This is a refutation. Next comes the direct exposition:
“大慧，一切性，无性有因，非凡愚所知。”——大慧，实际一切法并无实体自性，并非另有一个无常之性。诸法相之所以生住异灭，是依因缘和合之规律而现之幻相，即一切法“无性有因”。此中道理微奥，非愚痴凡夫所能了知。	“Mahāmati, all natures lack inherent existence and arise through causes; this is not known by ordinary foolish people.” That is: Mahāmati, in reality all dharmas lack a substantial inherent nature; there is not separately a nature of impermanence. The appearances of dharmas arise, abide, change, and cease as illusory appearances in dependence on the law of the convergence of causes and conditions. Thus, all dharmas “lack inherent existence and arise through causes.” The principle involved is subtle and profound, beyond the understanding of deluded ordinary people.
“性无常”见认为，“无常”是能作、实有之法，自体常而不坏；“一切诸法实无”是所造作而成的事果。	The view of a “nature of impermanence” holds that “impermanence” is the agent, a really existing dharma whose own substance is permanent and indestructible, while “the actual nonexistence of all dharmas” is the phenomenal result that it produces.

所以这一段佛先破斥，从事相的角度，能作和所作应该有所区别，然而现在只见一切全都是一样的无常，并不能区分出有一个不无常的、永恒常在的能造作者。下段接着说：从作因的角度，假如常因真的能造成不常果，则导致一切因果混乱，能、所再无差别了。而我们眼见的却是，能、所确有区别对立。所以性无常也不能成立。详看下文：	Therefore, in this passage the Buddha first refutes it from the perspective of phenomenal appearances: there should be a distinction between the agent and what is made. Yet one now sees only that everything is equally impermanent, and cannot distinguish an impermanent agent that is not itself impermanent and eternally abides. The next passage continues: from the perspective of causal production, if a permanent cause could truly produce an impermanent result, all causality would become confused, and there would no longer be any distinction between agent and object. Yet what we see is precisely that agent and object do differ and stand in contrast. Therefore, a nature of impermanence likewise cannot be established. See the passage below for details:
【非因不相似事生。若生者，一切性悉皆无常，是不相似事，作所作无有别异。而悉见有异。】	A result cannot arise from a cause of a dissimilar nature. If it could arise, all natures would be impermanent. Since the phenomena would be dissimilar, there would be no distinction between maker and what is made. Yet distinctions are plainly seen.
再者，从因果的角度来说，因和果应该性质近似才能互相影响而成因果，截然相反性质的法不能互为因果。比如种瓜得瓜，种豆得豆；而不能种豆得瓜，种瓜得豆。	Further, from the perspective of cause and effect, a cause and its result must be similar in nature in order to affect one another and constitute causality; dharmas of wholly opposite natures cannot be mutually cause and effect. For example, planting melons yields melons, and planting beans yields beans; one cannot plant beans and obtain melons, or plant melons and obtain beans.
外道计性无常为实有常法，作使一切法转至无常，就是常因生出了截然相反性质的不常果。	Non-Buddhists posit a nature of impermanence as a really existing permanent dharma that causes all dharmas to turn into impermanence. This means that a permanent cause produces an impermanent result of a wholly opposite nature.
这就好比种豆而得到了瓜一样，那么以此推下去，榨沙也可以出油，一切法都将混杂莫辩了，那还谈什么能作和所作这样的差异呢！而现在我们所见则是：一切诸法虽然因果转变，但是同时，能作与所作的区别是很分明的，一切诸法，肉眼可见也是各有特点和次序，并非混杂不分的。	This is like planting beans and obtaining melons. If one carried this reasoning further, sand could be pressed for oil, and all dharmas would become an indistinguishable confusion. What room would there then be to speak of such differences as maker and what is made? Yet what we now see is this: although all dharmas undergo causal transformations, the distinction between maker

	and what is made is at the same time very clear. All dharmas, as can be seen with the naked eye, each have their own characteristics and order; they are not an undifferentiated confusion.
所以，不能异因生果而导致万法混乱无别。“性无常”见以实有之常法为因，以一切法无常为果，就是异因生果，而堕异因外道了。	Therefore, a result cannot arise from a dissimilar cause, leading to a chaotic indistinction among the myriad dharmas. The view of a “nature of impermanence” takes a really existing permanent dharma as its cause and the impermanence of all dharmas as its result. This is producing a result from a dissimilar cause, and thus falls into the non-Buddhist view of dissimilar causes.
【若性无常者，堕作因性相。若堕者，一切性不究竟。一切性作因相堕者，自无常应无常。无常无常故，一切性不无常，应是常。】	If there were a nature of impermanence, it would fall into the characteristic of a causal agent. If it fell into that, the natures of all things would not be ultimate. If the natures of all things fell into the characteristic of causal agents, their own impermanence should be impermanent. Since impermanence is impermanent, the natures of all things would not be impermanent; they should be permanent.
“堕作因性相”：堕于有作，有作则必成一因，便陷入因果相续变化之相，所以叫堕于“作因性相”。	“Fall into the characteristic of a causal agent” means falling into conditioned activity. Whatever is conditioned activity necessarily becomes a cause and thereby falls into the appearance of continuous causal change; hence it is called falling into the “characteristic of a causal agent.”
再者，所谓特性、自性，本身应该是常如是的究竟不变的性质。假如真的实有“性无常”一法而令一切法无常坏灭，就堕了有作，有造作则必成一因而陷入因果相续变化中，那么这样的话，“性无常”就不属于绝对究竟、恒常不变的法性规律了（而是属于造作因了）。	Moreover, a so-called characteristic or inherent nature should itself be an ultimate, unchanging quality that is always thus. If there truly existed a dharma called a “nature of impermanence” that caused all dharmas to become impermanent and perish, it would fall into conditioned activity. Whatever is produced necessarily becomes a cause and falls into the continuous transformations of cause and effect. In that case, the “nature of impermanence” would not be an absolute, ultimate, eternally unchanging law of dharma-nature; rather, it would belong to a producing cause.
“一切性作因相堕者，自无常应无常。无常无常故，一切性不无常，应是常”——“性无常”如果是一种能造作的原因，则因缘和合即生，不和合则灭。那么“性无	“If the natures of all things fell into the characteristic of causal agents, their own impermanence should be impermanent. Since

常”也应生灭无常。性“无常”如果无常，就是常，即，就是一切法性应该是常而不是无常了。	impermanence is impermanent, the natures of all things would not be impermanent; they should be permanent.” If the “nature of impermanence” is a cause that produces, then it arises when causes and conditions converge and ceases when they do not converge. Thus, the “nature of impermanence” should itself arise and cease and be impermanent. If the nature “impermanence” is impermanent, then it is permanent; that is, the natures of all dharmas should be permanent rather than impermanent.
这是从因缘变化的角度来破：如果性无常能使一切法无常，就成了能作的因法，必然要服从因缘变化的规律而无常生灭变化。则“性无常”应该也无常，即，一切性应是常。	This refutes the view from the perspective of causal change: if a nature of impermanence can make all dharmas impermanent, it becomes a causal dharma that produces, and must necessarily conform to the law of causal change, arising, ceasing, and changing impermanently. Thus, the “nature of impermanence” should itself be impermanent; that is, all natures should be permanent.
【若无常入一切性者，应堕三世。彼过去色与坏俱，未来不生，色不生故，现在色与坏相俱。】	If impermanence entered into the natures of all things, it should fall into the three divisions of time. Past form has perished together with its destruction; future form has not arisen; and because form has not arisen, present form is conjoined with destruction.
又，假如无常能入一切法的特性中去，那就应该随着诸法堕于三世的无常坏灭了。比如，过去色法已经坏灭，则性无常也应该随之坏灭过了。未来色法未生，则性无常也应该未生。若入现在，则现在法念念不住，刹那迁谢，那么性无常也应该随之一起变异不定。	Further, if impermanence could enter into the characteristics of all dharmas, it should undergo the impermanent destruction of the three divisions of time along with those dharmas. For example, since past material dharmas have already perished, the nature of impermanence should likewise have perished with them. Since future material dharmas have not yet arisen, the nature of impermanence should likewise not yet have arisen. If it entered the present, then present dharmas do not abide even for a thought-moment and pass away instant by instant; thus, the nature of impermanence should likewise change along with them and remain unfixed.
如果这样，性无常这一因法就不是常，而是变异无常和坏灭。自己都是变异坏灭，又怎能遍入其他法而令之变化呢?	If this were so, the causal dharma called the nature of impermanence would not be permanent, but would change impermanently and perish. If it itself

	changes and perishes, how could it pervade other dharmas and cause them to change?
【色者，四大积集差别，四大及造色自性不坏，离异不异故，一切外道一切四大不坏。一切三有，四大及造色，在所知有生灭。离四大造色，一切外道，于何所思惟性无常？四大不生，自性相不坏故。】	Form is the differentiated aggregation of the four great elements. The inherent natures of the four great elements and the material forms derived from them are indestructible; because they are neither separate nor nonseparate, all non-Buddhists hold that the four great elements are indestructible. Within all the three realms, the four great elements and derived material form undergo arising and ceasing within what is known. Apart from the four great elements and derived material form, where do all non-Buddhists contemplate a nature of impermanence? The four great elements do not arise, because the characteristics of their inherent nature are indestructible.
再者，外道认为，色法是四大种差别聚集而成，四大种和所造的色法本质是不坏的，本质性质恒常（如同金子的坚固），不存在什么异同。只是由于另有一个单独的“无常之性”遍入了一切法，所以才导致了四大种及一切色法无常坏灭。	Further, non-Buddhists hold that material dharmas are formed through differentiated aggregations of the four great elements, and that the essential natures of the four great elements and the material forms derived from them are indestructible and eternally constant in character, like the solidity of gold. They hold that there is no question of sameness or difference. Only because a separate “nature of impermanence” pervades all dharmas, they say, do the four great elements and all material dharmas become impermanent and perish.
然而十方一切三有，四大种以及所造的色法，凡在我们所知所见之内，无时不在无常生灭，并不见不坏。离开了这一切无常变化的四大及四大所造色法，外道又是在哪里发现或找到了这个常在的、“性无常”之法呢？	Yet throughout the three realms in the ten directions, the four great elements and the material forms derived from them, wherever they are known and seen by us, are constantly arising and ceasing impermanently; no indestructibility is seen. Apart from all these impermanently changing four great elements and the material forms derived from them, where have non-Buddhists discovered or found this ever-abiding dharma of a “nature of impermanence”?
而我也曾说过四大自性不坏，那是因为四大本不曾生，四大本质自性了不可得，所以才说不生不灭，简言之，四大性空，故而周遍流布。	I too have said that the inherent nature of the four great elements is indestructible, but this is because the four great elements have never arisen: their essential nature cannot be apprehended. Therefore, they are said to be unborn and undying.

	In brief, the four great elements are empty in nature, and thus pervade and flow everywhere.
上两段是说，从三世角度，性无常应随三世流转而坏灭无常；从眼见的色法法界角度，并不能发现任何一法是常，而能令一切法无常。	The preceding two passages state that, from the perspective of the three divisions of time, a nature of impermanence should circulate through the three divisions of time and be destroyed impermanently; and that, from the perspective of the realm of visible material dharmas, no dharma can be found that is permanent yet able to make all dharmas impermanent.
【离始造无常者，非四大复有异四大，各各异相自相故，非差别可得。彼无差别，斯等不更造。二方便不作，当知是无常。】	Apart from the impermanence that initially produces, there is no entity other than the four great elements that produces the four great elements, for each has its own distinct characteristic and inherent characteristic, and no differentiation can be obtained. Since there is no differentiation, these do not produce again. When the two expedients do not function, know that this is impermanence.
“离始造无常者”：“离”，是舍。“始造”，即是最初造作。这是说本门最开始佛说的第一种外道无常——“作已而舍无常”。	“Apart from the impermanence that initially produces”: “apart from” means to relinquish, and “initially produces” means the original act of production. This refers to the first kind of non-Buddhist impermanence discussed at the beginning of this section by the Buddha: “impermanence that relinquishes after acting.”
“二方便不作，当知是无常。”——“二方便”指能造与所造之方便。“二方便不作”，指没有了能造作与所造作，离开了此二方便。	“When the two expedients do not function, know that this is impermanence.” The “two expedients” refer to the expedient of the maker and that of what is made. “The two expedients do not function” means that there is no longer a maker and nothing made, and that one is apart from these two expedients.
这是破①“作已而舍无常”。此外道见认为，确有造物者，它不同于四大，却造出了四大及一切诸法。造物者造出这一切之后，舍而不再造，称为“作已而舍”。比如一些外道认为世界由大梵天、或上帝、或神我等创造，他们创造后舍离而不再造，由万物自行运转。	This refutes the first view, “impermanence that relinquishes after acting.” This non-Buddhist view holds that there truly is a creator, distinct from the four great elements, who produces the four great elements and all dharmas. After creating all these things, the creator relinquishes them and creates no more; this is called “relinquishing after acting.” For example, some non-Buddhists hold that the world was created by Mahābrahmā, God, a divine self, or the like, and that after creating it they

	withdrew and ceased creating, leaving all things to operate on their own.
此见的错误在于：认为另有异于四大者，造作出了四大，即异因作异果。如果异因真能作异果，那就成了一切混淆，如同榨沙能出油，种豆能得瓜一样，则诸法彼此莫辨，异同混淆，再无个体自相的差别意义了。	The error of this view lies in its assertion that something distinct from the four great elements produced the four great elements—in other words, that a dissimilar cause produces a dissimilar result. If a dissimilar cause could truly produce a dissimilar result, then everything would become confused: sand could yield oil when pressed, and beans could yield melons when planted. Dharmas would then be mutually indistinguishable, sameness and difference would be confused, and the distinctive meaning of each individual characteristic would be lost.
假如诸法如此无个体差别，就谈不上哪个是能造哪个是所造。既无能造与所造之区别，当知诸法应该是不变恒常之相，而非变化无常了。	If dharmas had no individual distinctions in this way, one could not speak of which is the maker and which is what is made. Once the distinction between maker and what is made is absent, one should know that dharmas would have the appearance of being unchanging and permanent, rather than changing and impermanent.
（注：在十卷本《入楞伽经》里本段译为：“以自体相常不灭故。是故彼说发起作事中间不作名为无常。诸大更有发起诸大。无彼彼异相同相不生灭法。以见诸法不生灭故。而于彼处生无常智。”	(Note: In the ten-fascicle version of the Laṅkāvatāra Sūtra, this passage is translated as follows: “Because the characteristics of their own substance are eternally indestructible, they say that initiating an act and then not acting in the interim is called impermanence. The great elements further initiate the great elements. Since, apart from those distinct characteristics and identical characteristics, there is no dharma that neither arises nor ceases, and since they see that dharmas neither arise nor cease, they give rise there to the cognition of impermanence.”)
所以参考后本段也可以有如下理解：所谓的离始造无常，就是认为另有异于四大者，造作出了四大及色法，这样就是能造和所造性质相异了。四大和色法既然都是造物者所造，则两者的性质应该相同。	Therefore, with reference to the later translation, this passage may also be understood as follows: the so-called impermanence apart from initial production means that something distinct from the four great elements produces the four great elements and material dharmas. In this way, the natures of the maker and what is made differ. Since the four great elements and material dharmas are both created by the creator, however, the two should have the same nature.

那么既然除了造物者以外，所造诸物之间各个本质相同，那么他们之间就不再存在互造、更造的关系，无法区别出哪个是能造哪个是所造。那么，造物主不再造以后，一切诸法将失去能造和所造差别而恒常不变，不再现无常变化相了。）	Thus, since all created things have the same essential nature apart from the Creator, there can no longer be any relation of mutual creation or further creation among them, nor can one distinguish what creates from what is created. Once the Creator no longer creates, all dharmas will lose the distinction between creator and created, remain eternally unchanged, and no longer display the marks of impermanent change.”
【彼形处坏无常者，谓四大及造色不坏，至竟不坏。大慧，竟者，分析乃至微尘观察，坏四大及造色形处异见，长短不可得，非四大。四大不坏、形处坏现，堕在数论。】	[As for the view that form and spatial extension perish while impermanence does not: it maintains that the four great elements and derived form do not perish, but are ultimately indestructible. Mahāmati, “ultimately” means that, when one analyzes them down to minute particles, one sees the four great elements and derived form as perishing in their forms and spatial extension; length and shortness cannot be found, but the four great elements are not absent. If the four great elements do not perish while form and spatial extension appear to perish, one falls into Sāṃkhya.]
“坏四大及造色形处异见”：“形处”，形态与方所。“见”同现，四大及造色形处见（现）异坏，即，是诸法的形态和体积表现出变化与坏灭。	“The view that the four great elements and derived form perish in their forms and spatial extension”: “form and spatial extension” means shape and location. “View” is equivalent to “manifestation.” Thus, the forms and spatial extension of the four great elements and derived form appear to undergo change and destruction—that is, the shapes and dimensions of dharmas display change and decay.
“堕在数论”：古印度的数论派外道建立二十五谛，由神我、自性两谛结合，逐渐生出大、慢、五唯、五大、十一根等其余二十三谛，而成诸世界。其中前两谛：一、不变的精神本体：神我；二、不变的物质：自性。这两者真实不变，余谛则皆在无常变异（即常者创造出了无常变化）。	“Falling into Sāṃkhya”: The non-Buddhist Sāṃkhya school of ancient India established twenty-five principles. From the combination of the two principles of spiritual self and primal nature, the remaining twenty-three principles gradually arise: the great principle, egoity, the five subtle elements, the five great elements, the eleven faculties, and so forth; thus all worlds come into being. The first two principles are: first, the unchanging spiritual essence, the spiritual self; and second, unchanging matter, primal nature. These two are truly immutable, while all the remaining principles

	undergo impermanent change—that is, what is permanent creates impermanent change.
②“形处坏无常”见认为，四大种性和所造色法究竟不坏。大慧，他们认为，分析至最究竟处，观察至最微之尘，能造之四大和所造之色法依然存在，所以只是诸法的形态、体积在生住异灭，是诸法形态和长短不可得，而非四大不可得。	2. The view that “form and spatial extension perish while impermanence does not” holds that the natures of the four great elements and the derived material dharmas ultimately do not perish. Mahāmati, they maintain that, when analysis is carried to its ultimate point and observation to the minutest particle, the four great elements that create and the material dharmas they create still remain. Thus, only the shapes and dimensions of dharmas undergo arising, abiding, alteration, and cessation: the shapes and lengths and shortness of dharmas cannot be found, but the four great elements cannot be said to be absent.
这种见认为能造之四大、所造之色法是实有、常不坏的，而将色法的“形态和体积”从色法中割裂出来另立，认为是色法的“形态和体积”在无常坏灭，这便堕入数论外道邪见。因为外道数论师将诸法割裂为诸多之谛，邪计其中能造之“神我”谛、所造之“自性”谛为实有恒常，其余谛都是无常坏灭。也就是邪计恒常造出了无常。	This view holds that the four great elements that create and the material dharmas they create are truly existent, permanent, and indestructible. It separates the “shape and dimensions” of material dharmas from those material dharmas and establishes them as something separate, maintaining that it is the “shape and dimensions” of material dharmas that impermanently perish. This falls into the erroneous view of the non-Buddhist Sāṃkhya school. For Sāṃkhya teachers divide dharmas into numerous principles and wrongly regard the “spiritual self” principle that creates and the “primal nature” principle that is created as truly existent and permanent, while all the other principles are impermanent and perishing. In other words, they wrongly claim that permanence produces impermanence.
【色即无常者，谓色即是无常。彼则形处无常，非四大。若四大无常者，非俗数言说。世俗言说非性者，则堕世论，见一切性，但有言说，不见自相生。】	[As for the view that form itself is impermanent: it maintains that form itself is impermanent. In that case, form and spatial extension are impermanent, not the four great elements. If the four great elements are impermanent, this is not a matter of conventional consciousness and speech. If conventional speech is not intrinsic nature, one falls into worldly discourse, seeing that all natures consist only of verbal expression and failing to see the arising of their own characteristics.]

“非俗数言说”：数是识。俗数，指世间妄识。	“Not a matter of conventional consciousness and speech”: consciousness here means cognition. “Conventional consciousness” refers to the deluded consciousness of the world.
“世论”：“世论”是顺世论的简称。这种外道认为，一切有情无情无外由四大微尘物质所造，人生前、死后皆归无常。灵魂、精神是肉体物质的附属物，并没有肉体之外的灵魂或精神，不存在轮回。如我们常听到“人死如灯灭”之言论便是如此。他们以感觉经验为认识的唯一来源，认为除肉体的见闻觉知外，其他一切都不可信。	“Worldly discourse” is an abbreviation for the Lokāyata school. This non-Buddhist school holds that all sentient and insentient things are made solely of the material particles of the four great elements, and that human beings, both before birth and after death, return to impermanence. Soul and spirit are mere appendages of bodily matter; there is no soul or spirit apart from the body, and no rebirth. The commonly heard assertion that “when a person dies, the lamp goes out” is of this kind. They take sensory experience as the sole source of knowledge, maintaining that nothing beyond the body’s seeing, hearing, awareness, and knowing can be trusted.
③“色无常”外道见认为，是所造的色法无常。他们认为，能造的四大是常，所造的色法本身是无常。这就同“形处无常”见一样，错认能造之四大是实有之恒常，另有其他对立之无常了。	3. The non-Buddhist view that “form is impermanent” holds that the derived material dharmas are impermanent. It maintains that the four great elements that create are permanent, while the material dharmas they create are themselves impermanent. This is the same as the view that “form and spatial extension are impermanent”: it mistakenly takes the four great elements that create to be truly existent and permanent, while positing some other, opposing impermanence.
“若四大无常者，非俗数言说。	“If the four great elements are impermanent, this is not a matter of conventional consciousness and speech.”
世俗言说非性者，则堕世论，见一切性，但有言说，不见自相生”——既然“能造之四大是恒常”这种见是错误的，那么，是否说四大也无常就对呢？其实，佛说四大无常，是依世间言说习惯，为破众生认“常”为实有的执著而建立的方便。	“If conventional speech is not intrinsic nature, one falls into worldly discourse, seeing that all natures consist only of verbal expression and failing to see the arising of their own characteristics.” Since the view that “the four great elements that create are permanent” is mistaken, does it follow that it is correct to say that the four great elements too are impermanent? In fact, when the Buddha says that the four great elements are impermanent, he does so in accordance with worldly conventions of

	speech, as an expedient to dispel sentient beings' attachment to taking permanence as truly existent.
如果执此方便为实，立四大无常、一切诸法本无自性等言说为实有之论，便又堕了顺世论外道邪见。顺世论外道认为一切都无常坏灭，只有他们的这一认识言说不是无常。这种认为一切无常，只有自己立论是常而正确的说法，本身就是自相矛盾，不能成立的。	If one takes this expedient as real and establishes as truly existent doctrines such as the impermanence of the four great elements and the lack of intrinsic nature in all dharmas, one again falls into the erroneous view of the non-Buddhist Lokāyata school. Lokāyata adherents hold that everything is impermanent and perishing, except that their own cognition and speech are not impermanent. This claim—that everything is impermanent while only their own doctrine is permanent and correct—is itself self-contradictory and cannot stand.
【转变无常者，谓色异性现，非四大。如金作庄严具，转变现，非金性坏，但庄严具处所坏。如是余性转变等亦如是。】	[As for the view that transformation is impermanent: it maintains that the differentiated nature of form appears, not that of the four great elements. It is like gold made into ornaments: transformation appears, yet the nature of gold is not destroyed; only the forms and locations of the ornaments perish. The transformations of other natures are likewise.]
“谓色异性现，非四大”：认为是四大所造之色法在逐渐变异，无常之性在色法逐渐变异处得以为显，而能造的四大不变。	“It maintains that the differentiated nature of form appears, not that of the four great elements”: this means that the material dharmas created by the four great elements gradually undergo change, and that the nature of impermanence becomes manifest where those material dharmas gradually change, while the four great elements that create remain unchanged.
④“色转变中间无常”见认为，是四大造成色法之后，色法中间有不停的变异更迭，而能造的四大和所造的色法不变。比如金子可以做成花瓶，也可转变为圆碗，但金子始终未变。	4. The view that “impermanence lies in the intermediate transformation of form” holds that, after the four great elements produce material dharmas, those material dharmas continually change and alternate in the interim, while the four great elements that create and the material dharmas they create remain unchanged. For example, gold may be made into a vase or transformed into a round bowl, yet the gold itself is held always to remain unchanged.
在最开始佛列举这种外道见时，也举了奶酪的例子：液体牛乳变成固体奶酪，是过程在相续变异，但他们认为	When the Buddha first cited this non-Buddhist view, he also used the example of cheese: liquid cow's milk becomes solid cheese, and the process

本质之牛奶并不变化。其余一切法也都这样，都只是中间转变而已。	continues through successive transformations; yet they hold that the essential milk itself does not change. All other dharmas are likewise: they merely undergo intermediate transformation.
这种见，实际是认为能造的四大和所造的色法不变，而是另有一法叫中间转变。是这一中间转变，而令诸法现生住异灭之相。	This view actually holds that the four great elements that create and the material dharmas they create do not change, but that there is another dharma called intermediate transformation. It is this intermediate transformation that makes dharmas display the marks of arising, abiding, alteration, and cessation.
【如是等种种外道无常见，妄想火烧四大时，自相不烧。各各自相相坏者，四大造色应断。】	[In all such various non-Buddhist views of impermanence, when the fire of conceptual discrimination burns the four great elements, their own characteristics are not burned. If the respective characteristics themselves perish, then the material forms created by the four great elements should cease.]
“妄想火烧四大时，自相不烧”：世界的坏减共分二十小劫。其中器世间的坏先从火灾起。有情众生经前十九个劫，次第坏尽。唯器世间空旷而住，最后一劫，方坏器世间。	“When the fire of conceptual discrimination burns the four great elements, their own characteristics are not burned”: the destruction of the world is divided into twenty small kalpas. The destruction of the physical world begins with a fire disaster. Sentient beings are successively destroyed over the first nineteen kalpas. Only the physical world remains empty and open; then, in the final kalpa, the physical world itself is destroyed.
这时候先有七日从海底出，继而大海尽竭，须弥崩坏，风吹猛焰，烧上初禅天，悉成灰烬，乃至三千世界一时烧尽，名为“坏劫”。因此，用火烧四大，是来比喻世界成住坏空的“坏”。	At that time, seven suns first emerge from beneath the sea. The great ocean then completely dries up, Mount Sumeru collapses, and winds drive fierce flames upward to the first dhyāna heaven, reducing everything to ashes. Even the three-thousandfold world-system is burned up at once; this is called the “kalpa of destruction.” Thus, burning the four great elements with fire is used as an analogy for the destruction in the cycle of formation, abiding, destruction, and emptiness of the world.
“妄想火烧四大时，自相不烧”意思是说，外道依于妄想分别，认为火烧四大、世界尽坏时，只是色法尽相分离，但是四大种微尘并不能被火所烧毁，也就是说，四大是常。	“When the fire of conceptual discrimination burns the four great elements, their own characteristics are not burned” means that non-Buddhists, relying on conceptual discrimination, maintain that when fire burns the four great elements and the world is utterly destroyed, only the aspects of material

	dharmas are dispersed; the atomic particles of the four great elements cannot be burned away by the fire. In other words, the four great elements are permanent.
“各各自相相坏者，四大造色应断”：如果四大种各各自相能被火烧毁，则四大及其所造色法应该早已断灭而不再生。	“If the respective characteristics themselves perish, then the material forms created by the four great elements should cease”: if the respective characteristics of the four great elements could be destroyed by fire, then the four great elements and the material dharmas they create should already have ceased and no longer arise.
如上“形处坏无常”、“色无常”、“转变无常”等这些外道见，都是妄认实有能所；妄认四大种是能造，是恒常不坏的。	The non-Buddhist views discussed above—such as “the impermanence of perishing form and spatial extension,” “the impermanence of form,” and “the impermanence of transformation”—all mistakenly posit truly existent creator and created. They mistakenly regard the four great elements as creators, permanent and indestructible.
在他们看来，世界之成是四大种差别聚集造成；世界坏时，是色法或色法形态在坏，而能造的四大种并未坏灭，只是暂时地各自分散而已。如果四大种的各各自相都被火烧殆尽，则四大及其所造色法应该早已断灭，这世界也将永归坏灭而不是周而复始了。因此他们认为，能造之四大应是恒常不坏，所以世界才能相续变异。	In their view, the formation of the world results from the differentiated aggregation of the four great elements. When the world is destroyed, material dharmas or their forms perish, but the four great elements that create them do not perish; they merely disperse temporarily. If the respective characteristics of the four great elements were all burned away by fire, then the four great elements and the material dharmas they create should already have ceased, and this world would remain forever destroyed rather than continuing cyclically. They therefore hold that the four great elements that create must be permanent and indestructible, so that the world may continue to undergo change.
这种认能造是常，其余另有不常的见解，违反因果规律，不能自圆其说。其实，这世间一切坏与不坏事、常与非常相，都是众生妄想执着；他们无法了知，能、所是妄想，一切诸法并非依四大造作而产生。一切诸法，是依心识之规律——因果而现的相续不断的幻相。	This view, which takes the creator to be permanent and posits something else as impermanent, violates the law of cause and effect and cannot account for itself coherently. In truth, all notions in this world of destruction and non-destruction, permanence and impermanence, are sentient beings’ deluded imaginings and attachments. They cannot realize that creator and created are conceptual discriminations, and that all dharmas do not arise through the fabrication of the four great elements. All dharmas are a continuous,

	unceasing illusory appearance manifested according to the law of mind-consciousness—cause and effect.
【大慧，我法起，非常，非无常。所以者何？谓外性不决定故，唯说三有微心，不说种种相有生有灭，四大合会差别。四大及造色故，妄想二种事摄所摄。】	[Mahāmati, the dharmas I teach arise; they are neither permanent nor impermanent. Why is this? Because external natures are indeterminate. I speak only of the subtle mind of the three realms of existence; I do not say that the various appearances truly arise and cease through the differentiated aggregation of the four great elements. The four great elements and derived form are encompassed by the two matters of conceptual discrimination: that which apprehends and that which is apprehended.]
“外性不决定故”：外，是指心外所有。这句话是说，心外实无有法。	“Because external natures are indeterminate”: “external” refers to everything outside the mind. This means that, in reality, there are no dharmas external to the mind.
“唯说三有微心”：唯说三界都不出自心所现。本句在十卷本《入楞伽》译文是：“我说三界但是自心”；《大乘入楞伽》译为：“何以故？不取外法故，三界唯心故”。	“I speak only of the subtle mind of the three realms of existence”: this means that the three realms are nothing other than manifestations of the mind. In the ten-fascicle version of the Laṅkāvatāra, this sentence is translated: “I say that the three realms are only mind itself.” The Mahāyāna Laṅkāvatāra translates it: “Why is this? Because external dharmas are not apprehended, and because the three realms are mind-only.”
这段开始，佛向大慧开显如来正教的无常观：大慧，如来正眼观察，一切诸法不是常，也不是无常。为什么？因为一切诸法了不可得，不从外有，唯是自心所现。所以佛不说实有种种相生灭，不说四大积聚差别而造作出诸法。	Beginning with this passage, the Buddha reveals to Mahāmati the Tathāgata’s correct teaching on impermanence: Mahāmati, from the perspective of the Tathāgata’s correct eye, all dharmas are neither permanent nor impermanent. Why? Because all dharmas cannot be grasped, do not exist externally, and are solely manifestations of one’s own mind. Therefore, the Buddha does not say that various appearances truly arise and cease, nor that the differentiated aggregation of the four great elements produces dharmas.
佛说的是不生不灭，说的是假现因缘和合才有四大及一切色法的假相。愚痴凡夫则执以为实，所以妄认实有能、所，妄认实有能造之四大种与所造之色法。	What the Buddha teaches is neither arising nor ceasing. He teaches that only through the provisional appearance of causes and conditions coming together do the four great elements and all material dharmas appear provisionally. Deluded

	ordinary beings take this to be real and thus falsely posit truly existent creator and created, falsely positing the four great elements that create and the material dharmas they create as truly existent.
【知二种妄想，离外性无性二种见，觉自心现量。妄想者，思想作行生，非不作行。离心性无性妄想。世间、出世间、出世间上上一切法，非常非无常。】	[Know the two kinds of conceptual discrimination; abandon the two views of external nature and no intrinsic nature; and awaken to the direct manifestation of one's own mind. Conceptual discrimination arises through the activity of thought; it is not non-activity. Abandon the conceptual discrimination of the mind's nature as lacking intrinsic nature. All worldly, supramundane, and supremely supramundane dharmas are neither permanent nor impermanent.]
“行”，俱舍论曰：“行名造作。”	“Activity”: the Abhidharmakośa says, “Activity means fabrication.”
应当了知能造和所造这二种事是妄想分别，远离有无、常无常等一切两边邪见，觉悟这一切都是自心所现的幻境。愚痴凡夫妄认为实有造作行业之事，实则这些都是妄想分别，实无能造之主、实无所造之一切法生。	One should understand that these two matters, creator and created, are conceptual discriminations; one should abandon all erroneous dualistic views, such as existence and nonexistence, permanence and impermanence, and awaken to the illusory realm in which all this is manifested by one's own mind. Deluded ordinary beings falsely take the affairs of karmic activity and fabrication to be truly existent, whereas these are in fact conceptual discriminations. There is no real creator and no real arising of all that is created.
真实理地毕竟离有无、生灭、能所，即便是“自心现量”也是方便说，也不可得，即“离心性无性妄想”。世间、出世间、出世间上上一切诸法，其本质不属常，也不属无常。	In the realm of ultimate reality, there is, in the end, separation from existence and nonexistence, arising and ceasing, subject and object. Even “the manifestations of one's own mind” is merely a provisional expression; it too cannot be obtained. This is “being free from deluded imaginings of mind, nature, and non-nature.” The essential nature of all dharmas—worldly, supramundane, and supremely supramundane—is neither permanent nor impermanent.
【不觉自心现量，堕二边恶见相续，一切外道不觉自妄想，此凡夫无有根本，谓世间、出世间、出世间上上法，从说妄想生。非凡愚所觉。】	[Not recognizing the manifestations of one's own mind, one falls into the continuous succession of pernicious views of the two extremes. All non-Buddhists fail to recognize their own deluded imaginings. Such ordinary beings have no foundation, maintaining that worldly,

	supramundane, and supremely supramundane dharmas arise from verbalized deluded imaginings. This is not perceived by ordinary foolish beings.]
愚痴凡夫不觉诸法唯心所现，堕能所、断常等二边恶见而无有间断。一切外道因为不能了知自心之妄想分别，所以认假作真，丧失根本，妄执一切法实有能所造作，实有常或者无常断相。	Foolish ordinary beings do not recognize that all dharmas are manifestations of mind alone. They fall without interruption into pernicious views of the two extremes, such as subject and object, annihilation and permanence. Because non-Buddhists cannot understand the deluded discriminations of their own minds, they mistake the false for the true, lose their foundation, and falsely cling to all dharmas as truly possessing agents and objects of action, or as truly permanent or impermanent, subject to annihilation.
是故我依世间这些言说，而与之说世间法之无常、出世间法之真常、出世间上上法之非常、非无常，这些都是为了破其邪见而方便建立的，这些也并非是有，此非凡愚所能觉知。	Therefore, relying on these worldly expressions, I teach them the impermanence of worldly dharmas, the true permanence of supramundane dharmas, and the neither-permanent-nor-impermanent nature of supremely supramundane dharmas. These are all provisionally established in order to destroy their wrong views; nor do these themselves truly exist. This is not something ordinary foolish beings can perceive.
这里“此非凡愚所能觉”可分为三种：愚痴凡夫不能了知世间法无常真相；二乘修者不能了知出世间法真常真相；同样，大乘菩萨不能了知出世间上上法非常、非无常的真相。	Here, “this is not perceived by ordinary foolish beings” may be divided into three kinds: foolish ordinary beings cannot understand the truth of the impermanence of worldly dharmas; practitioners of the two vehicles cannot understand the truth of the true permanence of supramundane dharmas; and likewise, Mahāyāna bodhisattvas cannot understand the truth that supremely supramundane dharmas are neither permanent nor impermanent.
对于我们佛弟子来说，咱们就说说出世间上上法吧：愚者迷时求悟，幸有大智佛陀出世拯度群迷。我们唯依佛陀所教，锲而不舍次第修证，才能彻底打破幻境，证得究竟的本来真实。	For us disciples of the Buddha, let us speak of supremely supramundane dharmas. When the foolish are deluded, they seek awakening; fortunately, the Buddha of great wisdom appeared in the world to save the multitude of the confused. Only by relying on the Buddha’s teachings and practicing and realizing them step by step with unremitting perseverance can we utterly break through the realm of illusion and realize the ultimate original reality.

此如来真实，非但远离尘染，更是廓然无圣，净无诸佛。金刚经说：“如筏喻者，法尚应舍，何况非法！”圆觉经云：“譬如钻火，两木相因，火出木尽，灰飞烟灭。	This reality of the Tathāgata is not merely remote from the defilements of the dusts; it is vast and empty of even holiness, pure and devoid of all Buddhas. The Diamond Sūtra says: “Those who understand my teaching to be like a raft must relinquish even the Dharma, let alone what is not Dharma!” The Sūtra of Perfect Enlightenment says: “It is like drilling for fire: the two pieces of wood depend on each other; when fire emerges, the wood is consumed, and the ashes fly away and the smoke vanishes.”
”楞伽所说：“非我乘大乘，非说亦非字，非谛非解脱，非无有境界，然乘摩诃衍，三摩提自在”。即，世间法若得扫除，出世间法也不须立，乃至不立之扫迹亦应扫除干净。	The Laṅkāvatāra says: “It is not that I teach the Mahāyāna, nor is it speech or words; it is neither truth nor liberation, nor is it devoid of realms; yet one rides the Mahāyāna and is sovereign in samādhi.” That is, once worldly dharmas have been swept away, there is no need to posit supramundane dharmas; even the trace of sweeping away what is not posited should be completely swept away.
如是凡圣情空，染净全无处，正是佛所说的一切诸法非常、非无常的甚深义。到这里，不仅荡除了世间边见，对出世间、出世间上上等一切法执边见，也应全部荡除干净，则一切全体毕现，一切无非是佛法妙显妙用，这就是佛法的出世间上上法，是真正的平等无碍。	When the sentiments of ordinary beings and sages alike are emptied, and there is neither defilement nor purity, this is precisely the profound meaning of the Buddha’s teaching that all dharmas are neither permanent nor impermanent. At this point, not only have views attached to the worldly been cleared away; all attached and extreme views concerning supramundane, supremely supramundane, and all other dharmas should likewise be entirely cleared away. Then the whole of reality appears fully: everything is nothing other than the wondrous manifestation and wondrous functioning of the Buddhadharma. This is the supremely supramundane Dharma of the Buddhadharma—true, equal, and unobstructed.
【尔时世尊欲重宣此义，而说偈言：“远离于始造。及与形处异。性与色无常。外道愚妄想。】	[At that time, the World-Honored One, wishing to restate this meaning, spoke in verse: “Keep far from primal creation, and from distinctions of form and place; from the impermanence of nature and form —the foolish deluded imaginings of non-Buddhists.”]
这段颂总结并破斥了七种外道无常见：	This verse summarizes and refutes seven non-Buddhist views of impermanence:

始造即离无常、形处无常、中间转变无常、性无常、性无性无常、色无常，以及不生无常等，这七种无常见都是外道的愚痴妄想，应该远离。	impermanence as separate from primal creation, impermanence of form and place, impermanence through intermediate transformation, impermanence of nature, impermanence of nature and non-nature, impermanence of form, and impermanence without arising. These seven views of impermanence are all foolish deluded imaginings of non-Buddhists and should be abandoned.
【诸性无有坏。大大自性住。外道无常想。没在种种见。】	[The various natures do not perish; the great elements abide in their own nature. These are non-Buddhists' thoughts of impermanence, submerged in manifold views.]
“大大”就是诸大种。	“Great elements” refers to the various great elements.
一切外道，妄想无常现象为实有，所以于无常外，妄立一常法来解释无常。他们或认诸法有一不坏恒常之自性能致诸法生灭无常，如“性无常”见、“性无性无常”见、“不生无常”见。	All non-Buddhists mistakenly take impermanent phenomena to be truly existent. Thus, apart from impermanence, they falsely posit a permanent dharma to explain impermanence. Some hold that all dharmas possess an indestructible and permanent intrinsic nature that can bring about their arising, ceasing, and impermanence, as in the views of “impermanence of nature,” “impermanence of nature and non-nature,” and “impermanence without arising.”
或认实有能造、所造，而认四大或异四大者为能造之恒常，如“色无常”、“形处无常”、“转变无常”、“始造即离无常”见。外道就是这样，认无常为实有，而起种种分别，堕入二边邪见。	Others hold that there are truly an agent and what is made, and regard the four great elements, or something other than the four great elements, as the permanent agent of creation, as in the views of “impermanence of form,” “impermanence of form and place,” “impermanence through transformation,” and “impermanence separate from primal creation.” This is how non-Buddhists take impermanence as truly existent, give rise to manifold discriminations, and fall into wrong views of the two extremes.
【彼诸外道等。无若生若灭。大大性自常。何谓无常想？】	[Those non-Buddhists say: “There is neither arising nor ceasing; the nature of the great elements is inherently permanent. How, then, can one speak of impermanence?”]
这些外道认为能造之四大或诸法自性为恒常，此能造之四大或者无常法性是恒常而没有生灭的。如果是这样，	These non-Buddhists regard the creative four great elements or the intrinsic nature of dharmas as

又如何能解释这世间生住异灭的无常之相？常者如何能造作出一切无常之相？所以，七种外道无常见皆是邪见。	permanent. They hold that these creative four great elements, or the nature of impermanent dharmas, are permanent and neither arise nor cease. If so, how can they explain the impermanent appearances of arising, abiding, changing, and ceasing in this world? How can what is permanent produce all impermanent appearances? Therefore, the seven non-Buddhist views of impermanence are all wrong views.
【一切唯心量。二种心流转。摄受及所摄。无有我我所。】	[All is the measure of mind alone. The two kinds of mind continue to revolve: that which grasps and that which is grasped. There is no self or what belongs to a self.]
“二种”，即能作与所作。	“The two kinds” means the agent and that which is acted upon.
大慧，一切诸法唯心所现，一切诸法都是妄认有“能”有“所”，继而辗转相续攀缘而误会成了轮回大苦海。愚痴外道妄想分别，妄认实有能造与所造，从而爱憎取舍，随业流转。若正智观察，实无能所造作，诸法自性不可得也无可舍。	Mahāmati, all dharmas are manifestations of mind alone. Because all dharmas are falsely perceived as involving an agent and an object, one subsequently clings to them in continuous succession and mistakenly takes them to be the great ocean of suffering that is saṃsāra. Foolish non-Buddhists engage in deluded discriminations, falsely taking agents and objects of creation to be truly existent; consequently, they love and hate, grasp and reject, and drift along with karma. When examined with right wisdom, there is in truth no agent or object of creation; the intrinsic nature of dharmas cannot be obtained, and there is nothing to relinquish.
【梵天为树根。枝条普周遍。如是我所说。唯是彼心量。”】	[“Brahmā is like the root of a tree, while its branches spread everywhere. So too, what I teach is only the measure of their minds.”]

外道有一种邪见，认为梵天如树根，而创造出了一切诸法。他们的见解均基于此模式，认为世间定有一根本的常在的造作之因，而造就了一切诸法。所以他们妄立邪见，来推理解释诸法无常之相。殊不知这因明推理正是相续妄想，正是业力钩锁之根。依佛所说，一切诸法，无不是自心之所现量。	Non-Buddhists hold one wrong view that regards Brahmā as the root of a tree, creating all dharmas. Their views all rest on this model: they suppose that the world must have a fundamental, permanent creative cause that produces all dharmas. Thus they falsely establish wrong views, reasoning in order to explain the impermanent appearances of dharmas. They do not realize that such inferential reasoning is precisely continuous deluded imagining and the root of karmic fetters. According to the Buddha's teaching, all dharmas are nothing but manifestations of one's own mind.
综上，此颂总说外道七种无常，无非因妄想分别，而妄立能所。实则一切世法、出世间、出世间上上法，唯自心现量，无能、无所，非常、非无常。	In summary, this verse explains that the seven non-Buddhist views of impermanence all arise from deluded discrimination and falsely posit subject and object. In reality, all worldly, supramundane, and supremely supramundane dharmas are only manifestations of one's own mind: there is neither agent nor object, neither permanence nor impermanence.
本门概要：	Overview of This Section:
本门关键词：“无常”，“常”，“非常非无常”，“自心所现”。这一门大慧请佛开显外道无常见与佛所说诸行无常的异同，应如何正确抉择如来正见。	Key terms in this section: “impermanence,” “permanence,” “neither permanence nor impermanence,” and “manifestations of one's own mind.” In this section, Mahāmati asks the Buddha to elucidate the similarities and differences between non-Buddhist views of impermanence and the Buddha's teaching that conditioned phenomena are impermanent, and how one should correctly discern the Tathāgata's right view.
佛一一列举了外道七种无常见，这些邪见不了缘生之法，妄立能造与所造，妄认无常为实，故另立一种“恒常”来解释无常。佛对这些无常邪见一一破斥，继而显如实法义：一切诸法，并非实有能所，非常非无常。故智者应离外性无性，了知一切唯心所现；进而离心性无性妄想，心亦不可得，实无一法可得处，是如来真常。	The Buddha enumerates the seven non-Buddhist views of impermanence one by one. Failing to understand dharmas arising through conditions, these wrong views falsely posit an agent and what is made, and mistakenly take impermanence as real; they therefore establish another “permanent” principle to explain impermanence. The Buddha refutes each of these mistaken views of impermanence and then reveals the meaning of dharmas as they truly are: all dharmas do not truly possess subject and object, and are neither permanent nor impermanent. Therefore, the wise should abandon imaginings of external nature and

	non-nature, understand that all is manifested by mind alone, and then relinquish deluded imaginings of mind, nature, and non-nature. Mind itself cannot be obtained. Where not a single dharma can be obtained is the true permanence of the Tathāgata.

三四、入灭现证

34. Direct Realization Upon Entering Nirvāṇa

前两门说完了生与不生，这一门大慧又请佛释“寂灭”之疑：	The preceding two sections have discussed birth and non-birth. In this section, Mahāmati again asks the Buddha to explain his doubts concerning “cessation and quiescence.”
【尔时大慧菩萨复白佛言：“世尊，唯愿为说一切菩萨、声闻缘觉灭正受次第相续，若善于灭正受次第相续相者，我及余菩萨，终不妄舍灭正受乐门，不堕一切声闻缘觉、外道愚痴。”】	[At that time Mahāmati Bodhisattva again addressed the Buddha: “World-Honored One, I only pray that you will explain the successive stages of cessation and meditative absorption attained by all bodhisattvas, śrāvakas, and pratyekabuddhas. If I and the other bodhisattvas become skilled in the characteristics of these successive stages of cessation and meditative absorption, we will never wrongly abandon the blissful gate of cessation and meditative absorption, nor fall into the delusion of all śrāvakas, pratyekabuddhas, and non-Buddhist paths.”]
“灭正受”：正受就是三昧，灭正受即寂灭三昧之义。大小乘所证的寂灭三昧，名同义别。前文第十六门有说，声闻缘觉因厌离心强烈，故“不习近境界”、住念得定，是为小乘之枯灭禅定、有余涅　（有余涅　即小乘以为他们证得了涅　，实际并不是究竟涅　）。大乘则寂而常照，不垢不净，无出无入，以不受一切受为正受。	“Cessation and meditative absorption”: meditative absorption is samādhi, and cessation and meditative absorption means the samādhi of cessation and quiescence. Although the samādhi of cessation and quiescence realized in the Hīnayāna and Mahāyāna bears the same name, its meaning differs. This was discussed in the sixteenth section above. Because śrāvakas and pratyekabuddhas have a strong aversion to separation, they “do not draw near to objective realms”; abiding in mindfulness, they attain samādhi. This is the withered and extinguished meditation of the Hīnayāna and nirvāṇa with remainder. (Nirvāṇa with remainder means that the Hīnayāna takes itself to have realized nirvāṇa, though this is not, in fact, ultimate nirvāṇa.) In the Mahāyāna, however, quiescence is ever illumining: neither defiled nor

	pure, with neither exit nor entry. Taking non-reception of all feelings as meditative absorption is the true meditative absorption.
大慧又问佛：唯愿世尊为说，声闻缘觉、一切菩萨证得的灭正受三昧的不同次第过程。使我等众菩萨，终不妄舍寂灭正受之大乐法门，亦不堕小乘及外道之枯灭定境或愚痴无明。	Mahāmati again asks the Buddha: “I only pray that the World-Honored One will explain the different successive processes by which śrāvakas, pratyekabuddhas, and all bodhisattvas realize the samādhi of cessation and meditative absorption. May we bodhisattvas never wrongly abandon this Dharma gate of the great bliss of cessation and meditative absorption, nor fall into the withered and extinguished samādhi of the Hīnayāna and non-Buddhist paths, or into deluded ignorance.”
【佛告大慧：“谛听、谛听，善思念之，当为汝说。”大慧白佛言：“世尊，惟愿为说。”佛告大慧：“六地菩萨摩诃萨及声闻缘觉，入灭正受。第七地菩萨摩诃萨，念念正受，离一切性自性相正受，非声闻缘觉。	[The Buddha said to Mahāmati: “Listen carefully, listen carefully, and reflect well upon this. I shall explain it for you.” Mahāmati said to the Buddha: “World-Honored One, I pray that you will explain it.” The Buddha said to Mahāmati: “Sixth-bhūmi bodhisattva mahāsattvas, as well as śrāvakas and pratyekabuddhas, enter cessation and meditative absorption. Seventh-bhūmi bodhisattva mahāsattvas are in meditative absorption thought after thought; they are in the meditative absorption that is free from the marks of the self-nature of all natures, unlike śrāvakas and pratyekabuddhas.”
诸声闻缘觉堕有行觉、摄所摄相灭正受，是故七地非念正受，得一切法无差别相。非分，得种种相性，觉一切法善不善相正受。是故七地无善念正受。大慧，八地菩萨及声闻缘觉，心、意、意识妄想相灭。】	“All śrāvakas and pratyekabuddhas fall into the awareness of conditioned activity and into cessation and meditative absorption marked by grasping and what is grasped. Therefore, on the seventh bhūmi there is meditative absorption without deliberative thought, and one realizes the mark of the nondifference of all dharmas. Those not of this class attain the natures of diverse marks and, discerning the wholesome and unwholesome marks of all dharmas, enter meditative absorption. Therefore, on the seventh bhūmi there is no meditative absorption involving wholesome deliberative thought. Mahāmati, in eighth-bhūmi bodhisattvas, as well as śrāvakas and pratyekabuddhas, the delusive marks of mind, manas, and consciousness cease.”]
佛告诉大慧：六地菩萨和声闻缘觉，都可以通过修行而入寂灭的禅定三昧。第七地菩萨，则念念本来就是正	The Buddha tells Mahāmati that sixth-bhūmi bodhisattvas, śrāvakas, and pratyekabuddhas can

受。	all enter the meditative samādhi of cessation and quiescence through cultivation. For seventh-bhūmi bodhisattvas, however, every thought is originally meditative absorption.
因为七地已证诸法本无差别，无垢无净，无动无静，所以七地离开了有无取舍，而安住于无分别的正智中，《十地经》云：七地“常能安住实际住中”。声闻缘觉则不如此，他们堕有为作行，从而息心灭智，刻意的压制、断离一切能所取舍之相而追求枯灭禅定。	Because those on the seventh bhūmi have realized that all dharmas are originally without distinction—without defilement or purity, movement or stillness—they have left behind grasping and rejecting, existence and nonexistence, and abide in non-discriminating right wisdom. As the Sūtra of the Ten Bhūmis says, those on the seventh bhūmi “are always able to abide in the station of ultimate reality.” Śrāvakas and pratyekabuddhas are not so. They fall into conditioned activity and therefore still the mind and extinguish knowledge, deliberately suppressing and cutting off all marks of subject and object, grasping and rejecting, in pursuit of withered and extinguished samādhi.
“是故七地非念正受，得一切法无差别相。非分，得种种相性，觉一切法善不善相正受。是故七地无善念正受”——因此七地是并非作意而入的寂灭禅定，而是证得一切法相平等无差之境地，所以念念本来无不是正受。	“Therefore, on the seventh bhūmi there is meditative absorption without deliberative thought, and one realizes the mark of the nondifference of all dharmas. Those not of this class attain the natures of diverse marks and, discerning the wholesome and unwholesome marks of all dharmas, enter meditative absorption. Therefore, on the seventh bhūmi there is no meditative absorption involving wholesome deliberative thought.” This means that the seventh bhūmi enters the samādhi of cessation and quiescence not through deliberate intention, but by realizing the realm in which all dharma marks are equal and without distinction. Thus, every thought is originally meditative absorption.
“非分”，不是七地之类别，就是说，其余的声闻缘觉乘则不是这样，他们执著种种差别，分辨诸法的善与不善，弃染识之苦，取净智之乐，所以他们所证的寂灭禅定，有取有舍，有出有入。七地则远离这些分别捡择，而证无出无入之大定。	“Those not of this class” means those who are not of the seventh-bhūmi class. That is, the other śrāvaka and pratyekabuddha vehicles are not like this. They cling to various distinctions, discriminate between the wholesome and unwholesome in all dharmas, reject the suffering of defiled consciousness, and seek the bliss of pure wisdom. Thus, the samādhi of cessation and quiescence that they realize entails grasping and rejection, exit and entry. The seventh bhūmi, by contrast, is free from

	such discriminating selection and realizes the great samādhi that has neither exit nor entry.
“大慧，八地菩萨及声闻缘觉，心、意、意识妄想相灭”——八地菩萨，以及二乘的四果罗汉，八识妄想相完全灭尽。	“Mahāmati, in eighth-bhūmi bodhisattvas, as well as śrāvakas and pratyekabuddhas, the delusive marks of mind, manas, and consciousness cease.” This means that, for eighth-bhūmi bodhisattvas and fourth-fruit arhats of the two vehicles, the delusive marks of the eight consciousnesses are completely extinguished.
这里分了三段：	This is divided into three points:
一、六地菩萨和声闻缘觉乘都可以通过修行入灭而证得寂灭禅定。然而小乘偏取有出有入的择相枯定境界，并非真正的寂灭正受。	1. Sixth-bhūmi bodhisattvas and practitioners of the śrāvaka and pratyekabuddha vehicles can all enter cessation through cultivation and thereby realize the samādhi of cessation and quiescence. The Hīnayāna, however, selectively takes up the withered samādhi realm characterized by exit and entry; this is not genuine cessation and meditative absorption.
前六地菩萨也可通过修行证入此寂灭定境，但大乘菩萨发心毕竟不同，《十地经》云，六地亦作是思惟：“为成熟诸有情故，不应永灭一切有为。”故六地之菩萨必然不住小乘禅定法乐，必然会越之而证诸法本来平等无差之正智正受。	Bodhisattvas of the first six bhūmis may also realize and enter this samādhi realm of cessation through cultivation. Yet the resolve of Mahāyāna bodhisattvas is ultimately different. The Sūtra of the Ten Bhūmis says that those on the sixth bhūmi also reflect thus: “For the sake of maturing sentient beings, one should not permanently extinguish all conditioned dharmas.” Therefore, sixth-bhūmi bodhisattvas will certainly not abide in the Dharma bliss of Hīnayāna meditation. They will necessarily transcend it and realize the right wisdom that all dharmas are originally equal and without distinction.
二、七地菩萨远离有无对错之捡择，故无出无入，念念无不是正受，念念本来正受。正如坛经所说：“外离相为禅，内不乱为定”而离一切出入、生灭、动静的分别妄想。	2. Seventh-bhūmi bodhisattvas are free from discriminating selection between existence and nonexistence, right and wrong. Thus, they have neither exit nor entry; every thought is meditative absorption, and every thought is originally meditative absorption. As the Platform Sūtra says: “To be free from marks outwardly is Chan; not to be disturbed inwardly is samādhi.” They are free from all discriminating delusions concerning exit and entry, arising and ceasing, movement and stillness.

三、八地及小乘之四果罗汉，心识妄想相完全熄灭。然而大小乘之证依然名同义别，下面会分别解说。	3. For those on the eighth bhūmi and fourth-fruit arhats of the Hīnayāna, the delusive marks of mind and consciousness are completely extinguished. Yet the realizations of the Mahāyāna and Hīnayāna still bear the same name while differing in meaning; this will be explained separately below.
【初地乃至七地菩萨摩诃萨，观三界心意意识量，离我我所。自妄想修，堕外性种种相，愚夫二种自心摄所摄，向无知，不觉无始过恶虚伪习气所熏。】	["From first-bhūmi to seventh-bhūmi bodhisattva mahāsattvas contemplate the measure of mind, manas, and consciousness in the three realms and are free from self and what belongs to self. Through cultivation based on their own deluded discriminations, they fall into the various marks of external natures. Ordinary people, through the two kinds of grasping within their own minds—grasping and what is grasped—turn toward unknowing and fail to awaken to the beginningless, erroneous, false habitual tendencies by which they have been perfumed."]
初地至七地的菩萨，善观三界唯心、万法唯识，故而远离了能、所等种种的两边分别妄见。	Bodhisattvas from the first to the seventh bhūmi skillfully contemplate that the three realms are mind-only and all phenomena are consciousness-only. Thus, they are free from all deluded dualistic discriminations, such as subject and object.
愚痴凡夫却妄生能所分别，继而爱憎取舍。纵是他们所说的修行，也都是依托自身的妄想分别和颠倒知见而修，所以他们修行就会堕入种种的境界和名相歧途（所以《佛说四十二章经》说："慎无信汝意，汝意不可信"）。愚痴凡夫之所以这样，都是由于无始以来一向迷昧，一直被错误不善的虚伪习气熏染所致。	Deluded ordinary beings, however, falsely give rise to distinctions between subject and object, and then to love and hatred, grasping and rejecting. Even what they call cultivation is based on their own deluded discriminations and inverted views. Thus, their practice falls into the wrong paths of various realms and conceptual labels. (For this reason, the Sutra in Forty-two Sections Spoken by the Buddha says: "Be careful not to trust your own mind; your own mind is not trustworthy.") Deluded ordinary beings are this way because, since beginningless time, they have remained obscured and have continually been perfumed by erroneous, unwholesome, and false habitual tendencies.
那么什么是虚伪习气？妄认有能有所，妄认声色诸相为实，无始劫来着相攀缘，这就是虚伪，就是无明。更有甚者，追求神通变化、圣位名号、殊胜境界，此唯入魔有份。故金刚经云："以实无有法得阿耨多罗三藐三菩提，是故燃灯佛与我授记，作是言：'汝于来世当得作佛，号释迦牟尼。'"	What, then, are false habitual tendencies? Falsely taking there to be a subject and an object, falsely regarding the appearances of sounds and forms as real, and clinging to marks and pursuing conditions throughout beginningless kalpas—this is falsity; this is ignorance. Worse still is seeking spiritual powers

	and transformations, titles of sagehood, and extraordinary states. Such people are merely headed toward Māra. Therefore, the Diamond Sūtra says: “Because in truth there is no dharma by which one attains unsurpassed, complete, perfect awakening, Dīpaṃkara Buddha gave me the prediction, saying: ‘In a future life you shall become a Buddha named Śākyamuni.’”
这段是强调入地菩萨上上升进的修证关键在于正确知见：“观三界心意意识量”，“离我我所”。愚痴凡夫由于根本见解错误，再加之无始劫以来的无明习气熏染，所以自修就是盲修瞎练，会堕入种种名相境界歧途。	This passage emphasizes that the crucial point in the ever-ascending cultivation and realization of bodhisattvas who have entered the bhūmis lies in correct view: “contemplate the measure of mind, manas, and consciousness in the three realms” and “be free from self and what belongs to self.” Because deluded ordinary beings have fundamentally erroneous views and, in addition, have been perfumed by the habitual tendencies of ignorance since beginningless kalpas, their self-cultivation becomes blind and misguided practice, and they fall into the wrong paths of various conceptual labels and realms.
【大慧，八地菩萨摩诃萨、声闻缘觉涅　。菩萨者，三昧觉所持，是故三昧门乐不般涅　。若不持者，如来地不满足，弃舍一切有为众生事故，佛种则应断。诸佛世尊，为示如来不可思议无量功德。声闻、缘觉三昧门得乐所牵故，作涅　想。】	[“Mahāmati, eighth-bhūmi bodhisattva mahāsattvas, śrāvakas, and pratyekabuddhas enter nirvāṇa. Bodhisattvas are sustained by the awakening of samādhi; therefore, delighting in the gate of samādhi, they do not enter parinirvāṇa. If they were not sustained by it, the Tathāgata stage would not be complete. If they abandoned all affairs of conditioned dharmas for the sake of sentient beings, the Buddha seed would then be cut off. The World-Honored Ones manifest the inconceivable and immeasurable virtues of the Tathāgata. Śrāvakas and pratyekabuddhas, drawn by the bliss gained through the gate of samādhi, conceive of nirvāṇa.”]
大慧，小乘修灭定至极，就会入小乘的有余寂灭涅　。此有余涅　与大乘八地菩萨的涅　，名同义别：	Mahāmati, when practitioners of the Hīnayāna cultivate cessation samādhi to its utmost, they enter the Hīnayāna nirvāṇa with remainder, characterized by cessation and quiescence. Although this nirvāṇa with remainder and the nirvāṇa of eighth-bhūmi Mahāyāna bodhisattvas bear the same name, their meanings differ:

大乘菩萨依智慧觉力，而能对于一切禅定境界不住，连寂灭乐也不住，所以毕竟不入般涅　，是为大乘之涅　。	Mahāyāna bodhisattvas rely on the power of wisdom and awakening and therefore do not abide in any realm of meditative samādhi; they do not even abide in the bliss of cessation and quiescence. Thus, they ultimately do not enter parinirvāṇa. This is Mahāyāna nirvāṇa.
“若不持者，如来地不满足”——如果不依持智慧觉力，而如二乘那样“此生已尽，梵行已立，所做已办，不受后有”，入有余涅　，这是法执犹存，并非本自如如的如来究竟境地。	“If they were not sustained by it, the Tathāgata stage would not be complete.” If one does not rely upon the power of wisdom and awakening but, like those of the two vehicles, says, “This life has ended, the holy conduct has been established, what had to be done has been done, and there will be no further existence,” and enters nirvāṇa with remainder, attachment to dharmas still remains. This is not the ultimate Tathāgata realm, which is originally thusness.
假如都像声闻缘觉这样，贪恋寂静，摈弃一切有为度化众生的事相，若这样才是涅　证果，那么，众生以后何以知晓佛法？修行时又向谁学习请教呢？如是则佛种应已断绝了。	If all were like śrāvakas and pratyekabuddhas—attached to quietude and abandoning all the conditioned activities involved in liberating sentient beings—and if this were the realization of nirvāṇa, how could sentient beings later come to know the Buddhadharma? From whom could they learn and seek instruction in practice? In that case, the Buddha seed would already have been cut off.
如来世尊则不舍一切众生。诸佛之所以出世，就是为大众示现无量方便，令之悟入佛之知见。法华云：“诸佛世尊，唯以一大事因缘故，出现于世。”声闻缘觉则不如此。他们见地犹堕取舍，所以修行过程中会被禅定寂静之乐耽沉牵引而不得出，实则并不究竟。	The Tathāgata, the World-Honored One, does not abandon any sentient being. The Buddhas appear in the world in order to manifest immeasurable skillful means for all, enabling them to awaken to and enter the Buddha’s knowledge and insight. The Lotus Sūtra says: “The World-Honored Buddhas appear in the world solely on account of the one great cause and condition.” Śrāvakas and pratyekabuddhas are not like this. Their understanding still falls into grasping and rejecting; thus, in the course of practice, they are drawn down and held fast by the blissful quietude of samādhi and cannot emerge from it. In truth, this is not ultimate.
这段是说八地菩萨和证得小乘极果的声闻缘觉之间的区别：小乘圣者虽能修行刻苦、定力深厚，但是知见不正，所以会被三昧乐所牵，最终证至灭尽之定、入有余涅　而不得出；大乘菩萨由于依持无相智慧，所以在心行灭处，不住着寂静法乐，不入寂灭涅　。	This passage explains the difference between eighth-bhūmi bodhisattvas and śrāvakas and pratyekabuddhas who have attained the highest Hīnayāna fruition. Though Hīnayāna sages may cultivate diligently and possess deep meditative

	stability, their view is not correct. They are therefore drawn along by the bliss of samādhi and ultimately attain the samādhi of cessation and enter nirvāṇa with remainder, unable to emerge from it. Mahāyāna bodhisattvas, relying on formless wisdom, do not abide in the Dharma bliss of quietude at the point where mental activity ceases, nor do they enter the nirvāṇa of cessation and quiescence.
（如地藏菩萨发愿：地狱不空誓不成佛，实则地藏菩萨久已成佛；又如维摩诘居士，现居士病相，住俗城聚所，实则是金粟如来化现度生。）	(For example, Kṣitigarbha Bodhisattva vows, “Until the hells are empty, I vow not to become a Buddha,” though in fact Kṣitigarbha Bodhisattva realized Buddhahood long ago. Likewise, Vimalakīrti, appearing as a sick lay practitioner and dwelling amid worldly cities and settlements, is in fact an emanation of the Tathāgata Golden Grain, come to liberate sentient beings.)
【大慧，我分部七地，善修心、意、意识相，善修我我所，摄受人法无我、生灭自共相，善四无碍，决定力三昧门。地次第相续，入道品法，不令菩萨摩诃萨不觉自共相，不善七地，堕外道邪径故，立地次第。】	[“Mahāmati, I distinguish the seven bhūmis so that one may skillfully cultivate the marks of mind, manas, and consciousness; skillfully cultivate self and what belongs to self; embrace the non-self of persons and dharmas, the individual and shared marks of arising and ceasing; skillfully master the four unobstructed knowledges; and enter the gate of samādhi through decisive power. I establish the successive stages of the bhūmis and entry into the dharmas that aid the path so that bodhisattva mahāsattvas will not fail to awaken to individual and shared marks, will not misunderstand the seventh bhūmi, and fall into the erroneous paths of non-Buddhist traditions.”]
“我分部七地”：“分部”，就是分门部类。即，如来分别建立七地位次。	“I distinguish the seven bhūmis”: “distinguish” means to divide into categories. That is, the Tathāgata differentiates and establishes the stages of the seven bhūmis.
“四无碍”：也称四无碍解或智，是菩萨说法之智辩，分别为法无碍、义无碍、辞无碍、乐说无碍。	“The four unobstructed knowledges,” also called the four unobstructed understandings or wisdoms, are the bodhisattva’s wisdom and eloquence in teaching the Dharma: unobstructed understanding of dharmas, meanings, language, and delight in teaching.

“决定力三昧门”：决是通达，即：通达一切禅定三昧法门。	“The gate of samādhi through decisive power”: “decisive” means thorough understanding—that is, thoroughly understanding all Dharma gates of meditative samādhi.
大慧，我方便建立七地的修行位次，是为了让大家能善于调伏种种的心相识想，善能借假以修真，而最终契入二种无我，开启根本智慧，证得本来的不生不灭真相。证得根本智之后，再逐渐开启四无碍智，通达一切禅定三昧，地地升进的除习气、开智慧，而最终证得圆满佛果。	Mahāmati, I expediently establish the successive stages of cultivation through the seven bhūmis so that everyone may skillfully tame the various marks of mind and consciousness, skillfully use the provisional to cultivate the true, and ultimately enter the twofold emptiness of self and phenomena, open fundamental wisdom, and realize the original truth of neither arising nor ceasing. After realizing fundamental wisdom, they gradually open the wisdom of the four unobstructed knowledges, thoroughly understand all meditative samādhis, advance bhūmi by bhūmi to eliminate habitual tendencies and unfold wisdom, and ultimately realize the perfect fruition of Buddhahood.
所以，才权设了这样的十住地次序相续修证、以及详细解说三十七菩提道品的修行方便等。我布设这些步骤，是为了避免诸菩萨在修行的过程中被种种的虚妄假相迷惑，避免他们由于不知道在哪个修行地阶应该注意的问题从而误入外道歧途。	Therefore, the successive stages of the Ten Abodes were provisionally established for cultivation and realization, together with detailed explanations of such skillful means of practice as the thirty-seven factors of awakening. I have laid out these steps in order to prevent bodhisattvas from being misled by all manner of false and illusory appearances during practice, or from straying onto the mistaken paths of non-Buddhist teachings because they do not know what they should attend to at each stage of cultivation.
注意七地这里用词和八地有所不同：“我分部七地，善修心、意、意识相，善修我我所，摄受人法无我、生灭自共相……”，而八地则是“离心、意、意识，得无生法忍”。说明初地到七地的阶段，还需要借助对治之“修”以除俱生习气，所以大乘菩萨初地后，会历经离垢地、发光地、焰慧地……以及七地的远行地等的渐次修证。	Note that the wording here for the seventh bhūmi differs from that for the eighth: “I distinguish the seventh bhūmi: one skillfully cultivates the characteristics of mind, manas, and consciousness; skillfully cultivates self and what belongs to self; and embraces the selflessness of persons and dharmas, as well as the common and distinct characteristics of arising and ceasing. . . .” But for the eighth it says, “Free from mind, manas, and consciousness, one attains the patience with the non-arising of dharmas.” This shows that from the first through the seventh bhūmi, one must still rely on cultivation as an antidote to eliminate innate habitual tendencies. Thus, after the first bhūmi,

	Mahāyāna bodhisattvas gradually cultivate and realize the Immaculate Ground, the Luminous Ground, the Blazing Wisdom Ground, and so forth, including the Far-Going Ground of the seventh bhūmi.
【大慧，彼实无有若生若灭，除自心现量。所谓地次第相续，及三界种种行，愚夫所不觉。愚夫所不觉者，谓我及诸佛说地次第相续，及说三界种种行。】	“Mahamati, in reality there is neither arising nor ceasing, apart from what is manifested by one’s own mind. The successive stages of the grounds and the various activities of the three realms are not perceived by ordinary people. What ordinary people do not perceive is this: that I and all the Buddhas speak of the successive stages of the grounds and of the various activities of the three realms.”
大慧啊！实则没有彼地灭、此地生，实无地次相续，一切唯是自心所现。	Mahamati, in reality there is no cessation of one ground and arising of another; there is truly no succession of stages. Everything is only manifested by one’s own mind.
我之所以演说修证的地次渐序，演说三界种种苦、空、无常，是因为凡夫愚痴，沉迷于虚伪妄相而不觉，故权设如许的种种修行方便，以唤醒迷人迷梦。	The reason I expound the gradual stages of cultivation and realization, and explain the various forms of suffering, emptiness, and impermanence in the three realms, is that deluded ordinary beings are immersed in false and illusory appearances without recognizing them. I therefore provisionally establish these various skillful means of practice to awaken those lost in delusive dreams.
然而愚痴凡夫不觉，见一切声色幻相，便认三界诸行为实；见我说诸行无常，又误认为实有无常；见我说诸地相续，又攀援妄认诸修行地次为实有。	Yet deluded ordinary beings do not recognize this. Seeing the illusory appearances of all sounds and forms, they take the activities of the three realms to be real. Seeing me say that all conditioned activities are impermanent, they mistakenly suppose that impermanence truly exists. Seeing me speak of the successive grounds, they cling to and mistakenly take the various stages of cultivation as truly existent.
大慧，实无如是三界染、实无如是地次净，我及诸佛实无所说。	Mahamati, there is in reality no such defilement of the three realms and no such purity of successive grounds. Neither I nor the Buddhas have truly said anything.
这两段是说，初地到七地还需要地次相续修证以除习气，免堕偏狭。	These two passages explain that from the first through the seventh bhūmi, one must still cultivate and realize the successive grounds in order to

	eliminate habitual tendencies and avoid falling into narrow partiality.
但是佛所说的这些菩萨地次相续和修行步骤，也都是权巧方便，是为了让大家在修行过程中避免歧路而方便设立的，这些地次不是每个人一定要一一经历，如广额屠儿就是放下屠刀立地成佛。然而佛说法为十方众生说，所以会慈悲详陈以示警戒。故世尊说完又强调，地次分布也是方便，实则无顿无渐，无智亦无得。	However, the successive grounds and stages of practice for bodhisattvas taught by the Buddha are also provisional skillful means, expediently established so that people may avoid wrong paths in the course of practice. Not everyone must pass through every one of these grounds individually. Guang'e the butcher, for example, laid down his butcher’s knife and became a Buddha on the spot. Yet the Buddha teaches for sentient beings throughout the ten directions, and so compassionately explains these matters in detail as a warning. Therefore, after finishing his explanation, the World-Honored One again emphasizes that the arrangement of the grounds is also expedient: in reality, there is neither sudden nor gradual, neither wisdom nor attainment.
下面再次说明八地与小乘的不同，最后又再次将所有次第扫除干净。接着看下文：	The following passage again explains the difference between the eighth bhūmi and the Lesser Vehicle, and finally sweeps away all stages and gradations once more. Let us continue:
【复次大慧，声闻、缘觉，第八菩萨地灭三昧乐门，乐所醉，不善自心现量，自共相习气所障，堕人法无我法摄受见，妄想涅　想，非寂灭智慧觉。】	“Further, Mahamati, śrāvakas, pratyekabuddhas, and bodhisattvas of the eighth bhūmi delight in the gate of the bliss of the samādhi of cessation. Intoxicated by that bliss, they do not skillfully understand what is manifested by their own minds. Obstructed by the habitual tendencies of common and distinct characteristics, they fall into views that embrace the selflessness of persons and dharmas, imagining nirvāṇa; this is not the awakening of the wisdom of quiescent cessation.”
“醉”是比喻二乘人灰心灭智，贪恋寂灭之酒，长卧无为之床，久劫不醒，所以为“醉”。	“Intoxicated” is a metaphor for practitioners of the two vehicles becoming disheartened and extinguishing wisdom, craving the wine of quiescent cessation, lying long in the bed of non-contrivance, and remaining unawakened for countless eons. This is why they are called “intoxicated.”
声闻缘觉所证的寂灭禅定，至灭尽定极果时，可令心识完全枯灭不起，其力量类同于八地菩萨的寂灭涅　之境。但是他们耽于灭尽禅定境界之乐而不得出。	The quiescent meditative absorption realized by śrāvakas and pratyekabuddhas can, at the ultimate fruition of the absorption of cessation, cause mind and consciousness to wither away completely and

	not arise. Its force resembles the state of quiescent nirvāṇa of a bodhisattva at the eighth bhūmi. Yet they become attached to the bliss of the absorption of cessation and cannot emerge from it.
这是因为，他们不善了觉一切皆是自心现量，被取舍分别的习气所障，认为实有二无我法，堕了断灭的“无我”见，所以误以为入灭尽禅定，一切心识不起就是涅　。这是错误的知见，绝非正寂灭之智慧觉悟。	This is because they do not skillfully recognize that everything is manifested by their own minds. Obstructed by habitual tendencies of grasping, rejecting, and discriminating, they believe the two forms of selflessness to be truly existent and fall into the annihilationist view of “no self.” They therefore mistakenly regard entering the absorption of cessation, in which all mind and consciousness cease to arise, as nirvāṇa. This is an erroneous view and certainly not the awakening of wisdom in true quiescent cessation.
注意这里的“醉”，既然是醉，则终有醒悟之时。即，一旦小乘幡然醒悟此灭尽禅定终非究竟涅　，发心回小向大，就可以从有余涅　里出来，甚至可直证第八无生法忍地。	Note that since “intoxication” is spoken of here, there must eventually be a time of awakening. That is, once practitioners of the Lesser Vehicle suddenly realize that this absorption of cessation is ultimately not nirvāṇa, arouse the resolve to turn from the Lesser Vehicle toward the Great Vehicle, and emerge from nirvāṇa with remainder, they may even directly realize the eighth ground of the patience with the non-arising of dharmas.
【大慧，菩萨者，见灭三昧门乐。本愿哀愍，大悲成就，知分别十无尽句，不妄想涅　想，彼已涅　。妄想不生故，离摄所摄妄想，觉了自心现量，一切诸法妄想不生，不堕心、意、意识，外性自性相计著妄想。非佛法因不生，随智慧生得如来自觉地。】	“Mahamati, bodhisattvas see the bliss of the gate of the samādhi of cessation. Through their original vows, compassion, and perfected great compassion, they understand the ten inexhaustible statements. They do not imagine a nirvāṇa to be attained, nor do they think, ‘I have entered nirvāṇa.’ Since deluded thoughts do not arise, they are free from the deluded thoughts of grasping and what is grasped; they awaken to what is manifested by their own minds. Deluded thoughts concerning all dharmas do not arise, and they do not fall into deluded thoughts that cling to the characteristics of the external nature and inherent nature of mind, manas, and consciousness. The cause of Buddhahood does not fail to arise; following the arising of wisdom, they attain the ground of the Tathāgata’s self-awakening.”
大慧，大乘菩萨则发心广大，具智慧正见，所以不受三昧法乐牵引。	Mahamati, Mahāyāna bodhisattvas, by contrast, arouse a vast resolve and possess the correct view

	of wisdom; therefore, they are not drawn along by the bliss of samādhi.
从因地上说，由于菩萨誓以大悲心成就无上梵行，以十无尽句成就深广本愿，华严经云：菩萨“为救度一切众生发菩提心，不为自身求无上道”，故菩萨不妄想有涅　果位可证，不作“我已入涅　”想。	From the perspective of the causal stage, bodhisattvas vow to perfect the unsurpassed pure conduct through great compassion and fulfill their deep and vast original vows through the ten inexhaustible statements. The Avataṃsaka Sūtra says that bodhisattvas “arouse bodhicitta to save and liberate all sentient beings, not to seek the unsurpassed path for themselves.” Therefore, bodhisattvas do not imagine that there is a fruition of nirvāṇa to be realized, nor do they entertain the thought, “I have entered nirvāṇa.”
“妄想不生故，离摄所摄妄想，觉了自心现量，一切诸法妄想不生，不堕心、意、意识，外性自性相计著妄想”——从果地上说，由于因地发心广大，是则大乘菩萨不会堕分别取舍的错误知见，如是修而无修，无修而修，最终远	“Since deluded thoughts do not arise, they are free from the deluded thoughts of grasping and what is grasped; they awaken to what is manifested by their own minds. Deluded thoughts concerning all dharmas do not arise, and they do not fall into deluded thoughts that cling to the characteristics of the external nature and inherent nature of mind, manas, and consciousness”—from the perspective of fruition, because their resolve at the causal stage is vast, Mahāyāna bodhisattvas do not fall into the erroneous views of discriminating, grasping, and rejecting. Thus they cultivate without cultivating and do not cultivate yet cultivate, ultimately…
离一切能所取舍，内无计着，外不攀缘，觉一切内根外境唯是自心所幻现，连二无我也不立，从而对一切法不生妄想分别，不再迷惑迷昧而起无量度生妙用。（注意这里“妄想不生”是指知见正确，不堕心识分别邪见，而并非一潭死水的不生念头，这里的“妄想不生”正是慈悲与智慧不二，深愿与无心无别。）	They are free from all grasping and rejecting by subject and object. Inwardly, they have no attachment; outwardly, they do not seek after conditions. They realize that all inner faculties and external objects are merely illusory manifestations of their own minds, and they do not even establish the two forms of selflessness. Thus, they give rise to no deluded discrimination regarding any dharma; no longer confused or obscured, they give rise to immeasurable wondrous functions for liberating sentient beings. (Note that “deluded thoughts do not arise” here means that one’s view is correct and does not fall into the mistaken views of mental and cognitive discrimination. It does not mean the non-arising of thoughts like stagnant water. Here, “deluded thoughts do not arise” is precisely the nonduality of compassion and

	wisdom, and is no different from deep vows and no-mind.)
“非佛法因不生，随智慧生得如来自觉地”——所以，此妄想“不生”并非断灭枯寂。当妄想分别的轮回受生之因灭时，正是菩提道种已生。所谓“歇即菩提”，“以无所得故，菩提萨　”。	“The cause of Buddhahood does not fail to arise; following the arising of wisdom, they attain the ground of the Tathāgata’s self-awakening”—therefore, this non-arising of deluded thought is not annihilationist withering quiescence. When the cause of cyclic rebirth, namely deluded thought and discrimination, is extinguished, the seed of the path to bodhi has precisely arisen. As it is said, “Resting is itself bodhi,” and “because there is nothing to attain, bodhisattvas. . . .”
诸菩萨摩诃萨，正在这寂寂“不生”处，幻化无量“意生”身度生；于了无一用处，示现无边妙用利众。这是智慧之正寂灭，一切菩萨皆依此“不生”智慧，上上升进，而得“生”如来自觉之地。这就是八地菩萨之涅与小乘有余涅　的关键不同处。	At this quiescent point of “non-arising,” bodhisattva mahāsattvas manifest immeasurable mind-born bodies to liberate sentient beings. Where there is utterly nothing to be done, they display boundless wondrous functions to benefit beings. This is the wisdom of true quiescent cessation. Relying on this wisdom of “non-arising,” all bodhisattvas advance ever higher and attain the “arising” of the ground of the Tathāgata’s self-awakening. This is the crucial difference between the nirvāṇa of bodhisattvas at the eighth bhūmi and the nirvāṇa with remainder of the Lesser Vehicle.
这两段是从内证角度再次详细说明了大小乘证涅　的区别：前者法执犹存，落于断灭的无我见，在修行时息心灭智，搬石头压草，所以会被断灭寂静的禅定之乐所迷惑，而入有余涅　；大乘涅　发心广大，远离能所妄想，连涅　法乐也不住，正如《维摩诘经》所说，“不起灭定而现诸威仪”，“不断烦恼而入涅　”。	These two passages again explain in detail, from the standpoint of inner realization, the difference between the Great and Lesser Vehicles in realizing nirvāṇa. In the latter, attachment to dharmas still remains, and practitioners fall into the annihilationist view of no self. In practice, they still the mind and extinguish wisdom, piling rocks upon grass; thus they are confused by the bliss of annihilative, quiescent meditative absorption and enter nirvāṇa with remainder. Mahāyāna nirvāṇa begins from a vast resolve, is free from the deluded thoughts of subject and object, and does not abide even in the bliss of the Dharma of nirvāṇa. As the Vimalakīrti Sūtra says, “Without rising from the absorption of cessation, one manifests all deportments,” and “Without cutting off afflictions, one enters nirvāṇa.”
诸菩萨皆以这样的大乘智慧为因，而得生如来家。是为大乘菩萨之涅　境界。	All bodhisattvas take such Mahāyāna wisdom as their cause and thereby are born into the family of

	the Tathāgata. This is the state of nirvāṇa of Mahāyāna bodhisattvas.
【如人梦中方便度水，未度而觉，觉已思惟，为正？为邪？非正非邪，余无始见闻觉识因想，种种习气，种种形处，堕有无想，心、意、意识梦现。	“It is like a person who, in a dream, uses expedient means to cross water but awakens before having crossed. Upon awakening, the person reflects: Was it right, or was it wrong? It was neither right nor wrong. From beginningless time, through imagined causes of seeing, hearing, awareness, and cognition, with various habitual tendencies and various forms and circumstances, one falls into thoughts of existence and nonexistence; mind, manas, and consciousness appear in a dream.
大慧，如是菩萨摩诃萨，于第八菩萨地见妄想生，从初地转进至第七地，见一切法如幻等，方便度摄所摄心妄想行已，作佛法方便，未得者令得。大慧，此是菩萨涅　，方便不坏。离心、意、意识，得无生法忍。大慧，于第一义无次第相续说，无所有妄想寂灭法。】	Mahamati, thus bodhisattva mahāsattvas, at the eighth bodhisattva ground, see deluded thoughts arising. Advancing from the first ground to the seventh, they see all dharmas as like illusions. Having completed the practice of expediently crossing beyond the deluded thoughts of grasping and what is grasped, they employ Buddhist skillful means to enable those who have not attained to attain. Mahamati, this is the nirvāṇa of bodhisattvas: skillful means are not destroyed. Free from mind, manas, and consciousness, they attain the patience with the non-arising of dharmas. Mahamati, in ultimate truth there is no teaching of successive stages, nor is there any deluded thought of a dharma of quiescent cessation.”
比如人在梦中，用种种方法度水，尚未完全度过时就已觉醒。八地菩萨也是如此，“未度”比喻到了八地犹现两品无明未破之相；“而觉”，八地毕竟大觉，这时了证“度”和“未度”全都是是梦事，正智和邪见无非呓语。	For example, someone in a dream uses various methods to cross water, but awakens before fully crossing it. Bodhisattvas at the eighth bhūmi are likewise. “Not yet crossed” metaphorically indicates that, even at the eighth bhūmi, the appearances of two remaining grades of ignorance not yet eradicated still manifest. “Yet awakens” means that at the eighth bhūmi one is ultimately greatly awakened, directly realizing that both “crossing” and “not crossing” are dream events, and that correct wisdom and mistaken views are no more than dream babble.
八地菩萨也是如此，醒后思维，前所睡梦中事是正是邪？然后醒悟：梦时非无，觉后非有，故非正非邪。	Bodhisattvas at the eighth bhūmi are likewise. Upon awakening, they reflect: Were the events in the dream just slept through right or wrong? Then they awaken to this: in the dream they were not

	nonexistent, but after awakening they are not existent; therefore, they are neither right nor wrong.
都是自己无始以来，以无明为因而堕入种种的见闻觉知，又相续积累攀缘习气，所以外堕种种形处境界，内陷有无分别妄想，而感现有能认识的“我”以及我所认知的一切山河大地等。其实这一切都是八识心识所现，虽然像做梦一样栩栩如生，实则并不实有。	From beginningless time, beings have taken ignorance as the cause and fallen into various forms of seeing, hearing, awareness, and cognition. They have also continually accumulated habitual tendencies of seeking after conditions. Thus, externally, they fall into the circumstances of various forms, while inwardly they are trapped in deluded thoughts discriminating existence and nonexistence. They thereby experience an “I” that knows, along with all the mountains, rivers, lands, and other things known by that I. In truth, all of this is manifested by the eight consciousnesses. Though vivid as a dream, it is not truly existent.
“大慧，如是菩萨摩诃萨，于第八菩萨地见妄想生，从初地转进至第七地，见一切法如幻等，方便度摄所摄心妄想行已，作佛法方便，未得者令得。	“Mahamati, thus bodhisattva mahāsattvas, at the eighth bodhisattva ground, see deluded thoughts arising. Advancing from the first ground to the seventh, they see all dharmas as like illusions. Having completed the practice of expediently crossing beyond the deluded thoughts of grasping and what is grasped, they employ Buddhist skillful means to enable those who have not attained to attain.
大慧，此是菩萨涅　，方便不坏”——大慧，诸菩萨摩诃萨，都是秉持无所有、一切法如幻的见地去修证，从初地辗转到七地，至八地菩萨时，已彻证一切世出世法皆是颠倒妄想，然而也不废修证。	Mahamati, this is the nirvāṇa of bodhisattvas: skillful means are not destroyed”—Mahamati, all bodhisattva mahāsattvas uphold the view that nothing exists and that all dharmas are like illusions as they cultivate and realize. They proceed from the first through the seventh bhūmi, and by the time they reach the eighth bhūmi, they have thoroughly realized that all worldly and supramundane dharmas are inverted deluded thoughts. Yet they do not abandon cultivation and realization.
因为佛法修证不过是为了方便度脱众生种种的取舍颠倒妄想，故而权设以令迷者最终返悟本心的。大慧，这就是大乘菩萨所证之涅　，虽然心相寂静，却不坏一切度生方便。	For Buddhist cultivation and realization are nothing more than skillful means for liberating sentient beings from their various inverted deluded thoughts of grasping and rejecting; they are provisionally established so that deluded people may ultimately awaken and return to their original minds. Mahamati, this is the nirvāṇa realized by Mahāyāna bodhisattvas: although the

	characteristics of mind are quiescent, none of the skillful means for liberating sentient beings are destroyed.
“离心、意、意识，得无生法忍”——虽度众生，而实无可度，实无功用可行，远离一切一切的心识分别妄想。这才是大乘的涅　寂静。这时候因为彻证一切本来“无生”而不再动摇，所以正好开始化现无量妙生，所以“得无生法忍”。	“Free from mind, manas, and consciousness, they attain the patience with the non-arising of dharmas”—though they liberate sentient beings, in reality there are no sentient beings to liberate and no function to perform. They are free from all deluded discriminations of mind and consciousness. This is the quiescence of Mahāyāna nirvāṇa. At this point, because they have thoroughly realized that everything is originally “unborn” and can no longer be shaken, they begin precisely to manifest immeasurable wondrous births. Therefore, they “attain the patience with the non-arising of dharmas.”
“大慧，于第一义无次第相续说，无所有妄想寂灭法”——大慧，佛法第一义处，纤毫不立，诸法不存，实无次第相续。佛法最究竟处，实无一法以灭妄想，实无一法可证涅　。	“Mahāmati, in the ultimate meaning there is no teaching of successive stages; there is no dharma of the cessation of deluded thoughts.” That is, Mahāmati, at the ultimate point of the Buddhadharma, not even the slightest thing is established and no dharmas remain; in truth, there are no successive stages. At the most ultimate point of the Buddhadharma, there is in truth no dharma by which to extinguish deluded thoughts, and no dharma by which nirvāṇa may be realized.
至此，世尊详说了大乘八地寂灭的内证境界后，又将八地乃至佛地的次第，再次荡然扫尽。	Here, after the World-Honored One has explained in detail the inwardly realized realm of cessation at the eighth bhūmi of the Mahāyāna, he again sweeps away entirely the successive stages from the eighth bhūmi up to Buddhahood.
【尔时世尊欲重宣此义而说偈言：心量无所有。此住及佛地。去来及现在。三世诸佛说。】	[At that time, wishing to restate this meaning, the World-Honored One spoke these verses: The measures of mind are nonexistent. So too are these stages of abiding and the Buddha-ground, the past, the future, and the present, as taught by the Buddhas of the three times.]
佛重宣上义而说：一切心识所量，一切妄想分别，本来虚妄，实无所有。所以佛法也更是实无一法可得。故十住地及佛地，实无所住地。——这是过去、现在及未来三世一切诸佛所共同宣说的究竟义理。	Restating the preceding meaning, the Buddha said: All that is measured by consciousness, and all deluded thoughts and discriminations, are originally false and are in truth nonexistent. Therefore, in the Buddhadharma as well, there is truly not a single dharma to be obtained. Thus, the

	ten grounds of abiding and the Buddha-ground are in truth grounds in which there is nothing to abide. This is the ultimate principle jointly proclaimed by all Buddhas of the three times—past, present, and future.
【心量地第七。无所有第八。二地名为住。佛地名最胜。】	[The measure of mind is the seventh ground; nonexistence is the eighth. These two grounds are called stages of abiding. The Buddha-ground is called supreme.]
七地了证一切唯心，平等无差，然而度“量”之影尘习气犹存；八地彻证一切实无所有，但尚余“无所有”在，还不能全体毕用。所以这两地殊胜却还犹存安忍住着，但是也是修行路上比较典型的阶段。唯有无所住处之佛地自觉妙智，才是最胜。	At the seventh ground, one fully realizes that all is mind-only, equal and without distinction; yet the habitual traces of the shadow-dust of “measuring” remain. At the eighth ground, one thoroughly realizes that all is truly nonexistent, yet “nonexistence” itself still remains, and one cannot yet employ the whole body in its full functioning. Thus, although these two grounds are sublime, they still retain an abiding attachment to patient endurance; nevertheless, they are also relatively typical stages on the path of practice. Only the self-awakened wondrous wisdom of the Buddha-ground, which abides nowhere, is supreme.
【自觉智及净。此则是我地。自在最胜处。清净妙庄严。照耀如盛火。光明悉遍至。炽焰不坏目。周轮化三有。化现在三有。或有先时化。于彼演说乘。皆是如来地。】	[Self-awakened wisdom and purity—this is my ground, the freely sovereign and supreme realm: pure, wondrously adorned, shining like a blazing fire, its light reaching everywhere. Though its flames burn fiercely, they do not harm the eyes. It transforms the three existences throughout the entire sphere; it transforms the three existences of the present, and at times those of the past. There it expounds the vehicles. All these are the ground of the Tathāgata.]
这是接上句而详颂如来地自觉圣智境界：	This continues the preceding verse with a detailed praise of the realm of the Tathāgata’s self-awakened noble wisdom:
如来地境界，一切本来清净，法尔如是，从未欠缺。这是如来法身之德。	In the realm of the Tathāgata, all is originally pure, naturally and inherently so, and has never been lacking. This is the virtue of the Tathāgata’s dharmakāya.
去除一切积习污垢，本具的智慧之光大显，照耀无余，最殊胜自在，具足不可思议之清净妙庄严。犹如旺盛之	Once all defilements of accumulated habits have been removed, the light of inherently possessed wisdom shines forth in full, illuminating without

火照亮一切，光明周遍十方，虽然火焰炽盛却悦意清凉，不伤众目。此为如来地智慧报身之德。	remainder. It is supremely free and sovereign, fully endowed with inconceivable purity and wondrous adornment. Like a blazing fire illuminating everything, its light pervades the ten directions; although its flames burn brightly, they are pleasing and cool and do not harm anyone's eyes. This is the virtue of the Tathāgata's wisdom sambhogakāya.
如来转大法轮周遍十方，度化三有。以一音声普入三世，而无有障碍。或度过去众生，或化现时三有，随众生心量而演说空相般若之法，凡此诸胜之行，皆是如来地境界。此为如来世尊慈悲化身之德。	The Tathāgata turns the great Dharma wheel throughout the ten directions, liberating the three existences. With a single voice, he universally enters the three times without obstruction. He may liberate sentient beings of the past or transform the three existences of the present; in accordance with sentient beings' capacities, he expounds the prajñā teaching of the empty nature of appearances. All such sublime activities belong to the realm of the Tathāgata-ground. This is the virtue of the Tathāgata, the World-Honored One, in his compassionate nirmāṇakāya.
本门之颂，先正显：诸地乃至佛地一切无所有；继而说明：初至七地的心相，以及八地、佛地的心相之德；最后，佛又再次扫尽地次相续：	The verses in this section first directly reveal that all grounds, including the Buddha-ground, are entirely nonexistent. They then explain the characteristics of mind from the first through seventh grounds, as well as the virtues of the mind at the eighth ground and the Buddha-ground. Finally, the Buddha once more sweeps away the succession of grounds:
【十地则为初。初则为八地。第九则为七。七亦复为八。第二为第三。第四为第五。第三为第六。无所有何次？】	[The tenth ground is the first; the first is the eighth. The ninth is the seventh, and the seventh is also the eighth. The second is the third; the fourth is the fifth; the third is the sixth. If all is nonexistent, what succession can there be?]
我说这些地次分布，都是为令大家修行不至偏差所权设的方便之法；种种位次差别，也本来互通，并非定法。	The distribution of these grounds that I have described is merely an expedient teaching provisionally established so that no one will go astray in practice. The various distinctions among stages are originally interpenetrating; they are not fixed dharmas.

比如“初发心即成正觉”，这不就是“十地亦是初”么；“初地即是八”，八地是不动地，但初地亦不动，华严亦云“住菩萨欢喜地，以不动相应故”；“第九则为七”，第九地是善慧地，而七地菩萨也是“成就方便慧”、“一切皆成满”；“七亦复为八”，华严云“七住菩提功德满”，八地“所作咸清净”。	For example, “upon first arousing the resolve, one immediately attains perfect enlightenment”—is this not the meaning that “the tenth ground is also the first”? “The first ground is the eighth”: the eighth ground is the Immovable Ground, but the first ground too is immovable. The Avataṃsaka Sūtra also says, “A bodhisattva abides on the Ground of Joy because it accords with immovability.” “The ninth is the seventh”: the ninth ground is the Ground of Good Wisdom, while seventh-ground bodhisattvas likewise “perfect skillful wisdom” and “bring all things to completion.” “The seventh is also the eighth”: the Avataṃsaka Sūtra says that “at the seventh abiding, the merits of bodhi are complete,” while at the eighth ground, “all that is done is entirely pure.”
“第二为第三，第四为第五，第三为第六”亦复如是——理属顿悟，事须渐除，为除一切心相妄想，而权设阶位次第；心相若无，则本就无事，何来次第去除呢?	The same applies to “the second is the third, the fourth is the fifth, and the third is the sixth.” In principle, awakening is sudden; in phenomena, obstructions must gradually be removed. The succession of stages is provisionally established to remove all deluded thoughts marked by mental appearances. But if mental appearances are absent, there is originally nothing to be done—so what successive stages could there be to remove?
所以，一切本无所有，更何来迷悟之分、顿渐之别呢？！如果学人听佛说了地次，便拣择名相，攀附位次，执着修行的地次为不可逾越之实有，则与佛之本怀南辕北辙了！这时恰应了临济祖师警言：“十地满心，犹如客作儿；等、妙二觉，担枷锁汉！”	Therefore, since all is originally nonexistent, how can there be distinctions between delusion and awakening, or between sudden and gradual? If students, having heard the Buddha explain the succession of grounds, then select and discriminate among names and appearances, attach themselves to particular stages, and regard the grounds of practice as substantially real and impossible to surpass, they have gone completely contrary to the Buddha’s original intent. At this point, the warning of Patriarch Linji is precisely borne out: “Even one whose mind has fulfilled the ten grounds is like a hired laborer; those of equal enlightenment and wondrous enlightenment are men bearing cangues and chains!”

反之，若了本来是佛，心、佛、众生三无差别，而远离一切分别心相，凡圣俱遣，染净俱离，佛地亦不住，也不废修证，这才可能和佛法的地次对应相契而上上升进，即“一切贤圣，皆以无为法而有差别。”	Conversely, if one realizes that one is originally Buddha, that mind, Buddha, and sentient beings are without distinction, and if one abandons all discriminating mental appearances—discarding both ordinary beings and sages, relinquishing both defilement and purity—then one does not abide even in the Buddha-ground, yet does not abandon cultivation and realization. Only then can one correspond and accord with the stages of the Buddhadharma, advancing ever higher. This is why “all worthy ones and sages differ by means of the unconditioned dharma.”
是故世尊开显如许地次施设，无非教人放下执着，乃至“放下”亦放下。所以，若为智者，闻此即歇去狂心，一切无住，则当下就是本来佛面，还更求什么呢?	Therefore, the World-Honored One has disclosed and provisionally established these many successive grounds for no other purpose than to teach people to let go of attachment—even to let go of “letting go.” Thus, if one is wise, on hearing this one immediately ceases the frantic mind and abides nowhere in anything. Then, at that very moment, one is the original face of Buddha. What more need one seek?
本门概要:	Summary of This Section:
本门关键词：“灭正受”，“地次第相续”，“于第一义无次第相续说”。本门讲述了小乘与大乘正受的区别，以及住地菩萨的不同地次相续:	Key terms in this section: “cessation of proper absorption,” “the successive continuity of the grounds,” and “in the ultimate meaning there is no teaching of successive continuity.” This section explains the distinction between the proper absorptions of the Hīnayāna and Mahāyāna, as well as the differing successive grounds of bodhisattvas abiding on the grounds:
小乘发心偏狭，法执未断，不离取舍，至多只能证得有余涅　。	Those of the Hīnayāna arouse a narrow resolve. Their attachment to dharmas is not severed, and they do not depart from grasping and rejection; at most, they can realize nirvāṇa with remainder.
大乘则发心广博，修行见地离一切心识分别妄想。然而初开根本智慧时，大部分人还有垢染积习未除。	Those of the Mahāyāna, by contrast, arouse a vast resolve, and their view in practice is free from all discriminating deluded thoughts of mind and consciousness. Yet when fundamental wisdom first opens, most people still have accumulated defiled habits that have not been removed.
为了去除着相之积习，保任无相之见地，也不应该完全废弃有相的渐次修行，所以会有初地到七地的展转升	To remove the accumulated habits of attachment to appearances and safeguard the view of

进，这其中也可入寂灭禅定，但是大乘菩萨依靠智慧觉悟，不会住着一切禅定，所以进而升进证得大梦觉醒的第八无生法忍地，是为大乘涅　。	signlessness, one should not wholly discard the gradual practice involving appearances. Therefore, there is progressive advancement from the first to the seventh ground. Within this progression, one may also enter the meditative absorption of cessation; but Mahāyāna bodhisattvas rely on wisdom and awakening and do not abide in any meditative absorption. They therefore advance further to realize the eighth ground of forbearance with the unborn dharmas, an awakening from the great dream. This is Mahāyāna nirvāṇa.
佛地则一切凡圣纤毫不立而智慧妙用无穷。	At the Buddha-ground, not the slightest trace of either ordinary beings or sages is established, while the wondrous functioning of wisdom is inexhaustible.
另外本门佛也多次强调，之所以分部地次，是为了避免学人修证误入歧途而权设的方便。实则修行经历、地次阶位并非定法，究竟处实无地次。若是执地次为牢实，攀附计着，则又堕凡夫之见，而将解脱法变为世间颠倒分别之学了。	Furthermore, in this section the Buddha repeatedly emphasizes that the division into successive grounds is an expedient provision, established to prevent students from going astray in practice and realization. In truth, experiences in practice and the stages and levels are not fixed dharmas; at the ultimate point, there are truly no successive grounds. If one clings to the grounds as solid realities and becomes attached to them, one falls once more into the view of ordinary beings, turning the Dharma of liberation into a worldly study of inverted discrimination.
故黄檗禅师说：“饶你学得三贤四果，十地满心，也只是在凡圣内坐，不见道：诸行无常，是生灭法……争似无为实相门，一超直入如来地！”	Thus Chan Master Huangbo said: “Even if you have mastered the three worthy stages and four fruits, and your mind has fulfilled the ten grounds, you are still only sitting within the categories of ordinary beings and sages. Have you not seen it said: ‘All conditioned activities are impermanent; they are dharmas of arising and ceasing’ . . . How can that compare with the gateway of the unconditioned true reality, through which one leaps beyond in a single bound and enters directly into the ground of the Tathāgata?”

三五、常无常义

35. The Meaning of Permanence and Impermanence

【尔时大慧菩萨复白佛言：“世尊，如来应供等正觉，为常为无常？”佛告大慧：“如来应供等正觉，非常非无常，谓二俱有过。若常者，有作主过。常者，一切外道说。作者无所作，是故如来常非常，非作常，有过故。】	[At that time, Mahāmati Bodhisattva again addressed the Buddha: “World-Honored One, is the Tathāgata, the Worthy One, the Perfectly Awakened One, permanent or impermanent?” The Buddha told Mahāmati: “The Tathāgata, the Worthy One, the Perfectly Awakened One, is neither permanent nor impermanent, for both entail errors. If permanent, there is the error of being a creator-lord. Permanence is asserted by all non-Buddhist paths. A creator has no created object; therefore, the Tathāgata’s permanence is not the permanence of a creator, for that entails error.”]
在第三十三门，佛驳斥了七种外道无常见，三十四门又破斥了二乘的有余涅　见，但对如来真常之义并没有专门开显。这一门大慧再问：那么，如来到底是常还是无常呢？	In the thirty-third section, the Buddha refuted seven non-Buddhist views of impermanence; in the thirty-fourth, he further refuted the two vehicles’ view of nirvāṇa with remainder. Yet he did not specifically expound the meaning of the Tathāgata’s true permanence. In this section, Mahāmati asks again: Is the Tathāgata ultimately permanent or impermanent?
佛告诉大慧菩萨：如来者，不是常，也不是无常。如来正等正觉，离百非，绝众过，说常、说无常都不对。	The Buddha tells Mahāmati Bodhisattva: The Tathāgata is neither permanent nor impermanent. The Tathāgata, the Perfectly Awakened One, is free from a hundred negations and cuts off every error; it is wrong to call him either permanent or impermanent.
“若常者，有作主过。常者，一切外道说。作者无所作，是故如来常非常，非作常，有过故”——如果认为如来是常，则堕能作之主过。	“If permanent, there is the error of being a creator-lord. Permanence is asserted by all non-Buddhist paths. A creator has no created object; therefore, the Tathāgata’s permanence is not the permanence of a creator, for that entails error”—if one regards the Tathāgata as permanent, one falls into the error of positing a creator-lord.

一切外道见诸法无常，便于无常外另立了一个实有的恒常主（如天主），认为实有恒常能作之主，才造作出了一切无常，这是外道邪说。如来真实，则本来寂灭，所谓“作者”即非“作者”——一切能作和所作，无非幻现，并不实有，实无能作与所作。所以如来之常，不是外道所说的能作之常。	All non-Buddhist paths see conditioned dharmas as impermanent and then establish, apart from impermanence, a truly existing permanent lord, such as a heavenly lord. They hold that this truly existing, permanent, active lord produces all impermanent things. This is a non-Buddhist erroneous teaching. The Tathāgata, in truth, is originally quiescent and ceased. The so-called “creator” is not a creator: all agents and objects of action are merely illusory manifestations and do not truly exist; in truth, there are neither agents nor things made. Therefore, the Tathāgata’s permanence is not the permanence of an active creator as asserted by non-Buddhist paths.
【若如来无常者，有作无常过。阴所相，相无性，阴坏则应断，而如来不断。大慧，一切所作皆无常，如瓶、衣等，一切皆无常过，一切智众具方便应无义。以所作故，一切所作皆应是如来，无差别因性故。是故，大慧，如来非常非无常。】	[“If the Tathāgata were impermanent, there would be the error of being a product and thus impermanent. The marks of the aggregates have no inherent nature; if the aggregates were destroyed, he should be annihilated, yet the Tathāgata is not annihilated. Mahāmati, all that is produced is impermanent, like jars, garments, and so forth. If all were impermanent, the omniscient one and the various skillful means would be meaningless. Because they are produced, all produced things should be Tathāgatas, since their causal nature would be undifferentiated. Therefore, Mahāmati, the Tathāgata is neither permanent nor impermanent.”]
如果认为如来是无常，那又堕了所作无常之过。假如如来是所作，即，如来若是五阴和合所作之相，而凡所作相，都没有实质自性，无不是无常变异。那么，五阴若坏，则如来也应该断坏归无了。而真实如来终不断坏，所以如来不是无常。	If one considers the Tathāgata impermanent, one again falls into the error of being a produced and impermanent thing. If the Tathāgata were something produced—that is, a form produced by the combination of the five aggregates—then, since all produced forms lack any substantial inherent nature and are impermanent and subject to change, the Tathāgata too should perish and return to nothing when the five aggregates disintegrate. But the true Tathāgata never perishes; therefore, the Tathāgata is not impermanent.

而且，一切所作之物都是无常。就像瓶器和衣服等，但凡有所造作而成，都不免坏灭。那么，如果如来无常，则意味着：一切自觉圣智、一切如来贤圣、一切方便度生之功德也是所作，也属无常坏灭，那么佛法就毫无意义了。	Moreover, all things that are produced are impermanent. Like jars and garments, whatever has been made is inevitably subject to decay and destruction. Thus, if the Tathāgata were impermanent, it would mean that all the wisdom of the self-awakened noble ones, all Tathāgatas and sages, and all merits of skillful means for liberating sentient beings were also produced, impermanent, and perishable. Then the Buddhadharma would have no meaning at all.
既然一切所作都毫无意义都是无常，一切法就没有差别可言了，则一切法都可以是佛法，世出世间法就可以相互替代，混淆莫辩了，因为从根本因上来讲都是无常不可得嘛！可见如来不是所作之无常。	If all produced things were meaningless and impermanent, there could be no distinctions among dharmas. All dharmas could then be Buddhadharma, and worldly and supramundane dharmas could replace one another, becoming hopelessly confused, since at their fundamental causal basis they would all be impermanent and unobtainable. Clearly, the Tathāgata is not impermanent as something produced.
所以，大慧，如来非常，非无常。	Therefore, Mahāmati, the Tathāgata is neither permanent nor impermanent.
这两段，佛先从作的角度破斥了常见和无常见：外道认为无常实有，无常外别有一常，才造作出了无常诸法。如来不是这样的能作之常、或者所作之无常。	In these two passages, the Buddha first refutes both eternalism and impermanence from the standpoint of production. Non-Buddhist paths hold that impermanence truly exists and that, apart from impermanence, there is a permanence that produces all impermanent dharmas. The Tathāgata is neither such active permanence nor a produced impermanence.
【复次大慧，如来非如虚空常。如虚空常者，自觉圣智众具无义过。大慧，譬如虚空非常非无常。离常无常、一异、俱不俱。常无常过，故不可说。是故如来非常。】	[“Furthermore, Mahāmati, the Tathāgata is not permanent in the manner of space. If he were permanent as space is permanent, there would be the error that the self-awakened noble wisdom and its various qualities are meaningless. Mahāmati, space is, for example, neither permanent nor impermanent. It is apart from permanence and impermanence, sameness and difference, both and neither. Since permanence and impermanence entail error, it cannot be spoken of in those terms. Therefore, the Tathāgata is not permanent.”]
“自觉圣智众具无义过”：如来自觉圣智及种种功德都将没有意义了。	“There would be the error that the self-awakened noble wisdom and its various qualities are

	meaningless": the Tathāgata's self-awakened noble wisdom and manifold virtues would all become meaningless.
大慧，如来也并非象虚空之常。如果如来象虚空之常一样空寂、无知，那就不存在自觉圣智之智慧妙用了。元音老人常说“一念不生处，了了分明的灵知，即当人的佛性”就是此意：真如佛性，湛然寂静，但并非死寂无知，而是“了了灵知”。	Mahāmati, nor is the Tathāgata permanent like space. If the Tathāgata were empty, still, and insentient like permanent space, the wondrous functioning of the wisdom of self-awakened noble wisdom would not exist. Master Yuanyin often said, “At the point where not a single thought arises, the clear and distinct spiritual knowing is precisely a person's Buddha-nature.” This is the meaning: the suchness of Buddha-nature is profoundly still and quiescent, yet it is not dead stillness or unconsciousness; rather, it is clear spiritual knowing.
大慧，如来真实与虚空类同的，是虚空的非常、非无常性：因为说虚空是恒常法，虚空却无形无处，无法把捉；说虚空不常，却又不见虚空的边表，不见其生灭变化。如来法身也是类似这样的非常非无常，但如来化用却是妙灵无边的，虽然无作而无不作，虽然无知而了了灵知，绝不同于虚空的枯寂无知。	Mahāmati, what the true Tathāgata has in common with space is space's nature as neither permanent nor impermanent. If one calls space a permanent dharma, space has neither form nor location and cannot be grasped; if one calls space impermanent, one sees neither its limits nor its arising, ceasing, and transformation. The Tathāgata's Dharma body is similarly neither permanent nor impermanent. Yet the Tathāgata's transformative functioning is boundlessly wondrous and aware: though inactive, there is nothing it does not do; though without knowing, it has clear spiritual knowing. It is utterly unlike the barren stillness and unconsciousness of space.
所以，如来离常无常、一异、俱不俱。说如来常或者无常，俱是过错，如来实相，不可以用这样的妄想言说来把捉。	Therefore, the Tathāgata is apart from permanence and impermanence, sameness and difference, both and neither. To call the Tathāgata permanent or impermanent is in either case an error. The true aspect of the Tathāgata cannot be grasped through such deluded conceptual speech.
这是说，虽然可以用虚空的一些特点来比喻如来，但是如来不是如同虚空那样的枯寂恒常。	This means that, although certain features of space may be used as analogies for the Tathāgata, the Tathāgata is not permanently barren and still like space.
【复次大慧，若如来无生常者，如兔马等角，以无生常故，方便无义。以无生常过，故如来非常。】	[“Furthermore, Mahāmati, if the Tathāgata were permanently unborn, like the horns of rabbits and horses, then, because of the permanence of being unborn, skillful means would be meaningless.

	Because of the error of permanently unborn, the Tathāgata is not permanent."]
又，如果如来是“不生”之常，此不生，就像兔和马始终无角一样，不生相宛然，那如来就堕于断灭不生的邪见了，则如来所作的种种功德方便也应断灭无生，而不存在任何润生意义了。所以，“不生”之常，堕了断灭邪见，如来不是这样的“不生”之常。	Further, if the Tathāgata were permanent in the sense of "unborn," and this non-arising were like the horns of rabbits and horses, which have never arisen, then the Tathāgata would fall into the erroneous view of annihilation and non-arising. The Tathāgata's various merits and skillful means would likewise be annihilated and unborn, and would have no beneficial significance for sentient beings. Therefore, permanence as "unborn" falls into the erroneous view of annihilation; the Tathāgata is not permanent in this sense of "unborn."
这是破斥，如来非如兔、马等角始终不生这样的断灭恒常。	This refutes the annihilationist permanence in which the Tathāgata is held to be permanently unborn like the horns of rabbits and horses.
既然如来不是虚空般的无知恒常，又不是兔角般的断灭恒常，那么，到底什么是如来之常呢？下文开显如来真常之义：	Since the Tathāgata is neither permanently unconscious like space nor permanently annihilated like rabbit horns, what, then, is the Tathāgata's permanence? The following passage expounds the meaning of the Tathāgata's true permanence:
【复次大慧，更有余事知如来常，所以者何？谓无间所得智常，故如来常。大慧，若如来出世，若不出世，法毕定住。声闻、缘觉，诸佛如来无间住，不住虚空，亦非愚夫之所觉知。大慧，如来所得智，是般若所熏，非心意意识、彼诸阴界入处所熏。大慧，一切三有，皆是不实妄想所生。如来不从不实虚妄想生。】	["Furthermore, Mahāmati, there is another matter by which one may know the Tathāgata to be permanent. Why is this so? It is because the wisdom attained without interruption is permanent; therefore, the Tathāgata is permanent. Mahāmati, whether Tathāgatas appear in the world or do not appear in the world, the Dharma remains abiding and certain. Śrāvakas, pratyekabuddhas, and all Buddhas and Tathāgatas abide without interruption; they do not abide in space, nor can this be known by ordinary deluded people. Mahāmati, the wisdom attained by the Tathāgata is permeated by prajñā; it is not permeated by mind, intellect, consciousness, or the aggregates, realms, sense bases, and abodes. Mahāmati, all the three realms of existence arise from unreal deluded thoughts. The Tathāgata does not arise from unreal and false deluded thoughts."]
再者大慧，遣除了常和无常的外道邪见，余下的就是如来真常了。为什么呢？因为如来所证之法，揭示了世出世间一切事物的真相，此真相无间常存，所以如来是真	Further, Mahāmati, once the non-Buddhist erroneous views of permanence and impermanence have been eliminated, what

常。大慧，无论如来出世或者不出世，如来直指的实相真理毕竟常住。	remains is the Tathāgata's true permanence. Why? Because the dharma realized by the Tathāgata reveals the true aspect of all worldly and supramundane things, and this true aspect abides continuously and permanently. Therefore, the Tathāgata is truly permanent. Mahāmati, whether the Tathāgata appears in the world or not, the true reality directly indicated by the Tathāgata ultimately abides permanently.
“声闻、缘觉，诸佛如来无间住，不住虚空，亦非愚夫之所觉知”——声闻缘觉错以为如来真常应该是虚空一般的无知空住。他们无法了知，诸佛如来是妙灵真知，所以无间常住。虽然常住却又并无所住，绝不同于世间之妄识，所以愚痴凡夫亦不能揣测觉知。	“Śrāvakas, pratyekabuddhas, and all Buddhas and Tathāgatas abide without interruption; they do not abide in space, nor can this be known by ordinary deluded people”—śrāvakas and pratyekabuddhas mistakenly think that the Tathāgata's true permanence should be an unconscious empty abiding like space. They cannot understand that all Buddhas and Tathāgatas possess wondrous spiritual knowing and therefore abide permanently without interruption. Though permanently abiding, they abide nowhere; they are utterly unlike the deluded consciousness of the world. Thus foolish ordinary beings likewise cannot fathom or know this.
“大慧，如来所得智，是般若所熏，非心意意识，彼诸阴界入处所熏。大慧，一切三有，皆是不实妄想所生。	“Mahāmati, the wisdom attained by the Tathāgata is permeated by prajñā; it is not permeated by mind, intellect, consciousness, or the aggregates, realms, sense bases, and abodes. Mahāmati, all the three realms of existence arise from unreal deluded thoughts.”
如来不从不实虚妄想生”——如来所证的自觉圣智，是般若熏显而成就的，并非凡夫依靠自己的心识度量就能捞摸得成的。	“The Tathāgata does not arise from unreal and false deluded thoughts”—the self-awakened noble wisdom realized by the Tathāgata is accomplished through the permeation and manifestation of prajñā. It is not something ordinary beings can attain by relying on the measuring and calculating of their own mind-consciousness.
因为凡夫的心识度量，都是基于阴、界、入处种种不实妄想相互攀缘而生成，其起因和依据都是错误不实的，就像科学实验做测量却用错了标尺一样，那又能得出什么真常真理呢！大慧，一切世间三有，无不是不实妄想所生。如来则不由虚妄不实的妄想得生。如来真实，离生灭、得失、有无分别，所以如来是真常。	For the measuring and calculating of ordinary beings' mind-consciousness arises through the mutual grasping of the various unreal and deluded appearances of the aggregates, realms, and sense bases. Its causes and grounds are erroneous and unreal—like conducting scientific measurements with the wrong ruler. How could it yield any truth of

	true permanence? Mahāmati, all three realms of worldly existence arise from unreal deluded thoughts. The Tathāgata, however, does not arise from false and unreal deluded thoughts. The Tathāgata is real, free from distinctions of arising and ceasing, gain and loss, existence and nonexistence; therefore, the Tathāgata is truly permanent.
这段是说，歇下常和无常的妄想邪见，就是如来真常。如来所证之真如实法，无间常住；如来能证之自觉正智，非关生灭。然而，虽然如来是这样的恒常表显，却容不得丝毫的捞摸分别。	This passage says that when deluded and erroneous views of permanence and impermanence are set aside, there is the Tathāgata's true permanence. The suchness and real dharma realized by the Tathāgata abides continuously and permanently; the self-awakened right wisdom by which the Tathāgata realizes it is unrelated to arising and ceasing. Yet, although the Tathāgata manifests permanence in this way, it admits not the slightest grasping or discrimination.
【大慧，以二法故，有常无常非不二。不二者，寂静，一切法无二生相故。是故如来应供等正觉，非常非无常。大慧，乃至言说分别生，则有常无常过。分别觉灭者，则离愚夫常、无常见不寂静。慧者永离常无常，非常无常熏。】	["Mahāmati, because of dual dharmas, there are permanence and impermanence; they are not nondual. Nonduality is quiescence, because all dharmas have no appearance of dual arising. Therefore, the Tathāgata, the Worthy One, the Perfectly Awakened One, is neither permanent nor impermanent. Mahāmati, whenever verbal discrimination arises, there is the error of permanence and impermanence. When awareness of discrimination is extinguished, one is free from the unquiet views of permanence and impermanence held by ordinary deluded people. The wise forever depart from permanence and impermanence; they are not conditioned by permanence and impermanence."]
"无二生相"："二生相"就是能所、断常、生灭等等的对立两边，生相宛然。无二生相，就是实无对立两边。	"No appearance of dual arising": the "appearance of dual arising" is the manifest appearance of opposing extremes, such as subject and object, annihilation and permanence, or arising and ceasing. No appearance of dual arising means that these opposing extremes do not truly exist.
大慧，愚痴凡夫和诸外道，因为误认为实有诸法，所以总会堕入边见，而妄见有常或无常的对立两边。实则一切诸法本来寂静，本来不二，实无对立两边。是故如来真实，非常，非无常。	Mahāmati, foolish ordinary beings and all non-Buddhist paths mistakenly take dharmas to truly exist. They therefore always fall into extreme views and falsely perceive the opposing extremes of

	permanence and impermanence. In reality, all dharmas are originally quiescent and originally nondual; the opposing extremes do not truly exist. Therefore, the Tathāgata in truth is neither permanent nor impermanent.
“大慧，乃至言说分别生，则有常无常过”——大慧，乃至才涉言说分别，便堕二边，所谓“动念即乖，开口便错”。	“Mahāmati, whenever verbal discrimination arises, there is the error of permanence and impermanence”—Mahāmati, as soon as one enters into verbal discrimination, one falls into the two extremes: “Stir a thought and one has already gone astray; open one’s mouth and one is already wrong.”
“分别觉灭者，则离愚夫常、无常见不寂静。慧者永离常无常，非常无常熏”——“分别觉灭”，即言语道断，心行处灭。唯有这样，才能远离愚痴凡夫的断、常边见诸过，而至永宁。智慧圣者，依此而永离断、常两边；自觉圣智之果，也不是断、常邪见熏习就能证得的。	“When awareness of discrimination is extinguished, one is free from the unquiet views of permanence and impermanence held by ordinary deluded people. The wise forever depart from permanence and impermanence; they are not conditioned by permanence and impermanence”—“the extinction of awareness of discrimination” means that the path of words is cut off and the activity of mind comes to rest. Only then can one be free from the errors of the annihilationist and eternalist extreme views of foolish ordinary beings and attain lasting peace. Those of wisdom thereby forever depart from the two extremes of annihilation and permanence; nor can the fruition of self-awakened noble wisdom be realized through conditioning by such erroneous views.
在这段，世尊将真常也扫除干净：如来真常，本来寂静，不落两边，所以非常，非无常。一切言说，也无非方便，岂能执以为实？	Here, the World-Honored One also sweeps away even true permanence: the Tathāgata’s true permanence is originally quiescent and does not fall into either extreme; therefore, it is neither permanent nor impermanent. All words, moreover, are merely expedient means—how could one cling to them as real?
往昔曾有外道异学，曾以断、常二边之见，向释迦世尊设问：“请问如来，诸法是常否？”世尊不回。外道又问：“那么诸法是无常？”世尊依旧不语。	In the past, a non-Buddhist adherent of another teaching, holding the two extreme views of annihilation and permanence, once questioned Śākyamuni Buddha: “May I ask, Tathāgata, are all dharmas permanent?” The World-Honored One did not reply. The non-Buddhist then asked, “Then are all dharmas impermanent?” The World-Honored One still remained silent.

外道说：“释迦如来不是应该具有一切智慧么？为什么答不了我？”世尊说：“汝之所问，皆为戏论。”——如来智慧，并非世智辩聪的辞藻言说。三藏十二部，无非让人归取自心，当下休歇。	The non-Buddhist said, “Is not Śākyamuni Tathāgata supposed to possess all wisdom? Why are you unable to answer me?” The World-Honored One said, “All that you ask is mere empty speculation.” The Tathāgata’s wisdom is not the eloquent verbal cleverness of worldly knowledge. The Tripiṭaka and the twelve divisions of the canon are nothing but means for people to return to their own minds and rest at once.
如果不识本心，外逐不息，纵然辨才无碍，依旧是盲人哑汉，对于实证佛之本怀，没有丝毫价值。唯有杜绝自己的妄想捞摸，以佛所教言为方法，行起解绝的修证，才能会得如来真实，到那时则常和无常，哪个不是剩语，又哪个不是方便呢？所以，莫道如来未答外道，如来无语处，其默如雷。	If one does not recognize one’s original mind and instead pursues external things without cease, then—even if one’s eloquence is unobstructed—one remains a blind and mute person. Such eloquence has not the slightest value for directly realizing the Buddha’s original intent. Only by putting an end to one’s own deluded grasping, taking the Buddha’s teachings as one’s method, engaging in practice, and cutting off conceptual understanding can one realize the Tathāgata’s truth. At that time, what are permanence and impermanence but superfluous words, and what is not an expedient means? Therefore, do not say that the Tathāgata failed to answer the non-Buddhist. Where the Tathāgata is without words, his silence is like thunder.
【尔时世尊欲重宣此义，而说偈言：	At that time, wishing to restate this meaning, the World-Honored One spoke these verses:
“众具无义者。生常无常过。若无分别觉。永离常无常。	If the manifold aids are held to be meaningless, errors of permanence and impermanence arise. When discriminating awareness is absent, one is forever free from permanence and impermanence.
从其所立宗。则有众杂义。等观自心量。言说不可得。”】	From the tenets they establish arise many confused meanings. Regard the measure of one’s own mind with equanimity: words cannot attain it.
世尊重宣此义而颂言：	The World-Honored One restated this meaning in verse:
佛法并不落断、常两边，若是堕于断、常之两边，则一切佛法的种种方便功德也没有意义了，所以断常邪见，诸多过失。只有去除一切的分别妄想，当下歇心，不再捞索，才会永离常与无常的邪见过失，而证得如来真常。	The Buddhadharma does not fall into the two extremes of annihilation and permanence. If one falls into these two extremes, then the various expedient means and merits of all Buddhadharma become meaningless; thus, the erroneous views of annihilation and permanence entail many faults. Only by removing all discriminating deluded

	thoughts, resting the mind at once, and no longer grasping and seeking can one forever leave behind the erroneous faults of permanence and impermanence and realize the Tathāgata's true permanence.
外道因为分别妄想，执常和无常为实有，所以从断、常两边妄见，而衍生出众多的宗派，其论纷杂而义理皆非。	Because of discriminating deluded thoughts, non-Buddhists cling to permanence and impermanence as truly existent. From their deluded views of the two extremes of annihilation and permanence, numerous schools arise; their theories are confused, and their principles are all mistaken.
若以佛智如实观察就会了知，诸法唯心而现，平等无实，岂容拟议；一切佛之言说也是针对众生之疾的方便，实则了不可得，佛法这里实无言说宗派可立。	If one observes correctly with the Buddha's wisdom, one understands that all dharmas appear through mind alone, are equal, and lack any reality—how could they admit of conceptual deliberation? All the Buddhas' teachings are likewise expedient means directed at the ailments of sentient beings; in truth, they are wholly unattainable. Here in Buddhadharma, there are truly no verbal doctrines or schools to establish.
本门概要：	Outline of This Section:
本门的关键词：“非常非无常”、“分别觉灭”。这一段佛回答了如来法身是常还是无常。依旧先破邪见而显正知：	Key terms of this section: “neither permanent nor impermanent” and “the cessation of discriminating awareness.” This passage answers whether the Tathāgata's Dharma body is permanent or impermanent. As before, it first refutes erroneous views and then reveals right understanding:
先从作因角度破斥——如来不是能作之常，也不是所作之无常；	First, it refutes them from the perspective of causal activity: the Tathāgata is neither the permanence that acts as a cause nor the impermanence that is produced.
再从事相角度破斥——如来不是空虚无知的枯寂常，也不是一切不生的断灭常；	Next, it refutes them from the perspective of phenomenal appearances: the Tathāgata is neither the barren permanence of empty, unconscious quiescence nor the annihilationist permanence in which nothing whatsoever arises.

接着开显如来真常——如来真实，是周遍一切的真理，无间常住；如来正智，不从妄得，非关生灭。所以如来是真常。	It then reveals the Tathāgata's true permanence: the Tathāgata's reality is the truth that pervades all things, ever abiding without interruption; the Tathāgata's right wisdom is not gained from delusion and is unrelated to arising and ceasing. Therefore, the Tathāgata is true permanence.
继而连真常亦扫除——如来法身，寂静不二，非常非无常。如来所言，也无非方便，毋应执以为实。	It then sweeps away even true permanence: the Tathāgata's Dharma body is quiescent and nondual, neither permanent nor impermanent. What the Tathāgata says is likewise nothing but an expedient means and should not be clung to as real.
最后，佛还指出了如何永离断常二边分别的方法——“分别觉灭”：离开妄想分别的熏染，言语道断，心行处灭，加以般若熏习，终能拔除妄想种子，永离断常邪见。	Finally, the Buddha also points out the method for forever leaving behind the discriminations of the two extremes of annihilation and permanence: “the cessation of discriminating awareness.” By departing from the conditioning influence of deluded discriminations, bringing the path of words to an end and extinguishing the activity of mind, and cultivating prajñā, one can ultimately uproot the seeds of deluded thought and forever leave behind the erroneous views of annihilation and permanence.

三六、蕴处生灭

36. Arising and Ceasing of the Aggregates and Sense Bases

【尔时大慧菩萨复白佛言：世尊，惟愿世尊更为我说阴界入生灭。彼无有我，谁生谁灭？愚夫者依于生灭，不觉苦尽，不识涅　。佛言：善哉！谛听，当为汝说。大慧白佛言：唯然受教。】	[At that time, Mahāmati Bodhisattva again addressed the Buddha: “World-Honored One, I pray that you will again explain for me the arising and ceasing of the aggregates, elements, and sense bases. Since they are without a self, who arises and who ceases? Ordinary people rely on arising and ceasing; they do not realize the end of suffering and do not know nirvāṇa.” The Buddha said, “Excellent! Listen carefully, and I shall explain it to you.” Mahāmati addressed the Buddha: “Yes, I respectfully receive your instruction.”]
大慧菩萨复白佛言：世尊，愿世尊更为我说五阴、六入、十八界之生灭。一切阴界入，若是并没有实质的自性，那么到底是谁在有生有灭呢？愚痴凡夫，随生灭相	Mahāmati Bodhisattva again addressed the Buddha: “World-Honored One, may you again explain the arising and ceasing of the five aggregates, six sense bases, and eighteen

轮回沉浮，无法觉悟而脱离苦海，不能实证明了涅　的真实真相。	elements. If all aggregates, elements, and sense bases lack any substantial intrinsic nature, then who, after all, is there to arise and cease? Deluded ordinary beings drift through the cycle of birth and death, following the appearances of arising and ceasing. They cannot awaken and leave the sea of suffering, nor can they directly realize the true reality of nirvāṇa.”
“阴界入”、“生灭”皆为幻相。若直了自性，则百怪都歇；若流浪不息，即为愚夫。所以此关键处，大慧菩萨慈悲复请世尊为说，生灭之根元为何，以廓迷情。从而引出佛说“如来藏”为阴界入生灭之根本依，及转识藏成佛智之深法。	“Aggregates, elements, and sense bases,” as well as “arising and ceasing,” are all illusory appearances. If one directly realizes one’s intrinsic nature, then all the hundred strange things come to rest; if one continues to wander without cease, one is an ordinary person. Therefore, at this crucial point, Mahāmati Bodhisattva compassionately asks the World-Honored One again to explain the root source of arising and ceasing, thereby dispelling deluded attachment. This leads to the Buddha’s teaching that the tathāgata-garbha is the fundamental basis for the arising and ceasing of the aggregates, elements, and sense bases, as well as to the profound Dharma of transforming the consciousness-store into Buddha-wisdom.
【佛告大慧：如来之藏是善不善因，能遍兴造一切趣生。譬如伎儿，变现诸趣，离我我所。】	[The Buddha told Mahāmati: “The tathāgata-garbha is the cause of good and evil and can give rise universally to the births of all destinies. It is like a performer who manifests the various destinies, free from self and what belongs to self.”]
佛告大慧：如来藏是一切善恶之因，由于它的发起和推动，才有十二类众生轮回不止；也由于它的发起和推动，三贤十地等一切诸圣毕定解脱。也就是，一切凡圣诸趣，其背后根源都是由于如来藏的发起和推动。	The Buddha told Mahāmati: The tathāgata-garbha is the cause of all good and evil. Through its activation and impetus, the twelve classes of living beings undergo ceaseless rebirth; likewise, through its activation and impetus, all sages, including those at the three worthy stages and ten bhūmis, are ultimately liberated. That is, the underlying source of all destinies of ordinary beings and sages is the activation and impetus of the tathāgata-garbha.
就像伎儿变戏法一样，由如来藏这里能幻化出一切诸法、一切凡圣。但是，所有这些现象并非真实存在，也并非实有造作和能所分别。	It is like a performer doing conjuring tricks: from the tathāgata-garbha, all dharmas and all ordinary beings and sages can be magically manifested. Yet none of these phenomena truly exists, nor are there truly any acts of creation or distinctions between subject and object.

注意这里如来藏不仅是不善之因，也是善之因。所谓“善”，究竟解脱才为大善；“一切趣”，不仅包括六趣轮回，也包括三贤十圣之自觉圣趣。即，如来藏不仅是轮回之所依，也是解脱之所依。	Note that here the tathāgata-garbha is not only the cause of evil but also the cause of good. So-called “good” in its fullest sense is ultimate liberation; and “all destinies” include not only rebirth in the six destinies but also the self-awakened sacred destinies of the three worthy stages and ten noble stages. Thus, the tathāgata-garbha is not only the basis of rebirth but also the basis of liberation.
《圆觉经略疏》卷上：“就因而言，称如来藏；就果而言，则称圆觉。与真如、佛性、法界、涅　、菩提等毕竟同一。”《大乘起信论》又将如来藏分为“在缠如来藏”和“出缠如来藏”。此门后面亦提到如来藏“名为识藏”。故可知，“如来藏”体就是妙真如性，本自清净，不生不灭，周遍一切。其体虽如此，但是相用却很悬殊：	Volume One of A Brief Commentary on the Sūtra of Perfect Enlightenment states: “In terms of cause, it is called the tathāgata-garbha; in terms of fruition, it is called perfect enlightenment. It is ultimately identical with suchness, Buddha-nature, the dharma realm, nirvāṇa, bodhi, and so forth.” Awakening of Faith in the Mahāyāna further divides the tathāgata-garbha into the “tathāgata-garbha entangled in defilements” and the “tathāgata-garbha freed from defilements.” This section later also calls the tathāgata-garbha the “consciousness-store.” Thus we may know that the essence of the tathāgata-garbha is the wondrous nature of true suchness: originally pure, neither arising nor ceasing, and pervading all things. Although its essence is such, its appearances and functions differ greatly:
迷者，圆明自性被无明尘垢遮盖，如来藏被覆成为“识藏（读CANG）”而生死流浪，这也称为“在缠如来藏”；智者则了知本自圆明，本来寂灭，实无一法可得，故沧海桑田、生灭浮沉，无不是如来智慧宝藏（读ZANG）之妙显，因此能不受一切法所拘，而妙用无边，此即假名“出缠如来藏”。	For the deluded, intrinsically perfect luminosity is obscured by the dust and grime of ignorance. The tathāgata-garbha is covered over and becomes the “consciousness-store” (cang), resulting in wandering through birth and death; this is also called the “tathāgata-garbha entangled in defilements.” The wise, however, know that it is originally perfectly luminous and inherently quiescent, and that in truth not a single dharma can be obtained. Therefore, the transformations of seas into mulberry fields and the ebb and flow of arising and ceasing are all wondrous manifestations of the treasury (zang) of Tathāgata wisdom. Thus they are not constrained by any dharma, and their wondrous functioning is boundless. This is provisionally called the “tathāgata-garbha freed from defilements.”
《六祖坛经》云：“自性能含万法，名含藏识。若起思量，即是转识，生六识、出六门、见六尘，如是一十八	The Platform Sūtra of the Sixth Patriarch states: “The intrinsic nature can contain the myriad

界，皆从自性起用。自性若邪，起十八邪；自性若正，起十八正。若恶用即众生用，善用即佛用。”即是形容此理。	dharmas; this is called the containing-store consciousness. When thought arises, it becomes transformed consciousness, giving rise to the six consciousnesses, issuing through the six gates, and perceiving the six sense objects. Thus the eighteen elements all function from the intrinsic nature. If the intrinsic nature is deviant, it gives rise to eighteen deviant states; if the intrinsic nature is correct, it gives rise to eighteen correct states. Evil functioning is the functioning of sentient beings; wholesome functioning is the functioning of Buddhas.” This describes precisely this principle.
虽然如来藏之理如此深广不可思议，但是也是假有虚幻，实则并不存在真正的所谓根源，不存在发起，造作和推动。也即，如来藏之“有”，实则当体即“空”——“譬如伎儿，变现诸趣，离我我所。”	Although the principle of the tathāgata-garbha is so profound, vast, and inconceivable, it too is provisionally existent and illusory. In reality, there is no truly so-called root source, nor any activation, creation, or impetus. In other words, the “existence” of the tathāgata-garbha is, in its very nature, “emptiness”—“It is like a performer who manifests the various destinies, free from self and what belongs to self.”
【不觉彼故，三　和合方便而生。外道不觉，计著作者，为无始虚伪恶习所熏，名为识藏，生无明住地，与七识俱。如海浪身，常生不断。离无常过，离于我论，自性无垢，毕竟清净。】	[“Because they do not realize this, the three conditions combine, by expedient means, to produce them. Non-Buddhists do not realize this and conceive of a creator. Perfumed by beginningless false and evil habitual tendencies, it is called the consciousness-store; it gives rise to the ground of abiding ignorance and is together with the seven consciousnesses. Like waves in the ocean, it constantly arises without interruption. It is free from the fault of impermanence, free from theories of self, intrinsically undefiled, and ultimately pure.”]
“无明住地”：就是“无明”的意思。无明是一切烦恼的根本因，虽号无明，却是认明而起，以至昏昧妄动。《胜　经宝窟》中说：无明住地者，“为彼恒沙起惑所依，名之为住。能生恒沙，故称为地。”	“The ground of abiding ignorance” simply means ignorance. Ignorance is the fundamental cause of all afflictions. Though called ignorance, it arises through mistaking something for clarity, leading to benighted and deluded activity. A Treasury of the Śrīmālā Sūtra states: Regarding the ground of abiding ignorance, “Because it is the basis on which afflictions as numerous as the sands of the Ganges arise, it is called ‘abiding.’ Because it can produce as many as the sands of the Ganges, it is called a ‘ground.’”

“名为识藏，生无明住地，与七识俱”—— 在十卷本《入楞伽》里这句译为：“大慧。阿梨耶识者，名如来藏而与无明七识共俱”，因此这里“识藏”就是第八阿赖耶识。这句话翻译过来就是：如来藏由于无明作祟，就会第八阿赖耶识和前七识俱生。	“It is called the consciousness-store; it gives rise to the ground of abiding ignorance and is together with the seven consciousnesses”—in the ten-volume version of the Laṅkāvatāra, this is translated: “Mahāmati, the ālaya consciousness is called the tathāgata-garbha and is conjoined with ignorance and the seven consciousnesses.” Thus, “consciousness-store” here means the eighth, ālaya consciousness. This means that, when the tathāgata-garbha is troubled by ignorance, the eighth ālaya consciousness arises together with the preceding seven consciousnesses.
外道不觉一切如幻、实无能所造作之理，认为是根、尘、识，三者和合而生诸世界，他们妄计实有能造作者，创造出了一切诸法。这都是因为愚痴凡夫无始劫来认假作真，被执虚为实的恶习所熏。愚痴凡夫由于这样的无明之过，从而将大好的如来藏误会褒挟而成为了第八阿赖耶识之“识藏”。既成识藏，则其他七识功能也随之具成。	Non-Buddhists do not realize that all is illusory and that there is truly no agent of creation or distinction between subject and object. They believe that faculties, objects, and consciousness combine to produce the various worlds, and falsely posit a real creator who has created all dharmas. This is because deluded ordinary beings, from beginningless kalpas onward, have mistaken the false for the true and have been perfumed by the evil habit of taking the unreal as real. Through the fault of such ignorance, deluded ordinary beings misunderstand and obscure the excellent tathāgata-garbha, turning it into the “consciousness-store” of the eighth ālaya consciousness. Once it has become the consciousness-store, the functions of the other seven consciousnesses also arise with it.
即，因无明之过，而八识俱生，则一切生灭变异，互为关联，此起彼伏，就像大海里的浪花一样，一浪接一浪，无休无止，不能停歇。	That is, through the fault of ignorance, the eight consciousnesses arise together. Then all arising, ceasing, and transformation are mutually connected, each arising as another subsides, like waves in the ocean—one wave following another, without rest or end.
“离无常过，离于我论，自性无垢，毕竟清净”——然而其体大海却从未增减，谈不上动摇。如来藏也是如此，如来藏本来无垢，毕竟清净，并不是变幻无常，也不存在能、所主宰和造作。	“Free from the fault of impermanence, free from theories of self, intrinsically undefiled, and ultimately pure”—yet the body of the ocean itself has never increased or decreased, and cannot be said to be disturbed. The tathāgata-garbha is likewise: originally undefiled and ultimately pure, it is not subject to changing impermanence, nor does there exist any agent or object that rules or creates.

【其诸余识，有生有灭。意意识等，念念有七。因不实妄想，取诸境界，种种形处计著名相，不觉自心所现色相，不觉苦乐，不至解脱。名相诸缠，贪生生贪，若因若攀缘。】	["The other consciousnesses arise and cease. The mental faculty and mental consciousness, and the like, are seven at every moment. Because of unreal deluded thoughts, they grasp at objects, becoming attached to names and appearances in their various forms and locations. They do not realize the forms and appearances manifested by their own minds; they do not realize suffering and pleasure and do not attain liberation. Entangled by names and appearances, craving gives rise to further craving, whether as cause or as condition."]
“其诸余识，有生有灭。意意识等，念念有七”——虽然如来藏体本不生灭，但是其余诸识（也就是前七识）生灭不息。这七种识，就如大海的浪花，此起彼伏，展转不息。	"The other consciousnesses arise and cease. The mental faculty and mental consciousness, and the like, are seven at every moment"—although the essence of the tathāgata-garbha neither arises nor ceases, the other consciousnesses, namely the first seven consciousnesses, arise and cease without interruption. Like waves in the ocean, these seven consciousnesses rise and fall in unceasing succession.
“因不实妄想，取诸境界，种种形处计著名相，不觉自心所现色相，不觉苦乐，不至解脱。名相诸缠，贪生生贪，若因若攀缘。	"Because of unreal deluded thoughts, they grasp at objects, becoming attached to names and appearances in their various forms and locations. They do not realize the forms and appearances manifested by their own minds; they do not realize suffering and pleasure and do not attain liberation. Entangled by names and appearances, craving gives rise to further craving, whether as cause or as condition."
”——迷惑众生，内被邪见妄想所转，外认诸境界为实，由此相续计著分别种种境界，或执其名，或执其相。他们不了这一切境界都是自心所现，不觉一切苦乐的本质无非是梦幻泡影，随业流转而不得解脱。众生就是这样被名、相缠缚，既由贪而生诸取舍之业行，种种外境又复助生自心之贪欲，如此因缘果报相续展转循环，无有止息。	That is, deluded sentient beings are inwardly driven by distorted views and deluded thoughts, while outwardly taking all objects to be real. They consequently continue to discriminate and become attached to the various objects, clinging sometimes to their names and sometimes to their appearances. They do not realize that all these objects are manifestations of their own minds; nor do they realize that the nature of all suffering and pleasure is no more than dreams, illusions, bubbles, and shadows. Carried along by karma, they cannot attain liberation. In this way, sentient beings are bound by names and appearances. Craving gives rise to karmic actions of grasping and rejecting, while the various external objects in turn

	further foster the mind’s craving. Thus causes, conditions, and karmic results continue in an endless, revolving cycle.
这是说，愚痴凡夫认假作真，如来宝藏被妄识覆藏而成八识，所以颠倒妄想，执取计著。以至于种子生现行，现行复熏种子，八识之间互为因缘，辗转不息，而因果相续，轮回不息。	This means that deluded ordinary beings mistake the false for the true. The treasury of the Tathāgata is covered over by deluded consciousness and becomes the eight consciousnesses; thus they entertain inverted deluded thoughts and grasping attachments. Seeds give rise to manifest activity, and manifest activity in turn perfumes seeds. The eight consciousnesses become mutual causes and conditions, revolving without rest; cause and effect continue, and rebirth never ceases.
【彼诸受根灭，次第不生，　自心妄想，不知苦乐，入灭受想正受第四禅，善真谛解脱,修行者作解脱想，不离不转名如来藏识藏，七识流转不灭。所以者何？彼因攀缘，诸识生故。非声闻缘觉修行境界，不觉无我，自共相摄受，生阴界入。】	[“When the faculties of sensation cease and thereafter do not arise in sequence, the remaining deluded thoughts of one’s own mind do not know suffering or pleasure. Entering the cessation of sensation and perception, the proper absorption, or the fourth dhyāna, practitioners conceive this to be liberation through the good true reality. Yet, not having departed from or transformed the consciousness-store called the tathāgata-garbha, the seven consciousnesses continue to flow and do not cease. Why is this? Because the consciousnesses arise through mutual conditioning. This is not a realm of practice accessible to śrāvakas and pratyekabuddhas: they do not realize no-self; through grasping their own and common characteristics, they give rise to the aggregates, elements, and sense bases.”]
“善真谛解脱”：离开了苦、集，而证得寂灭道谛，取此为解脱（实则是狭隘的有余涅　）。	“Liberation through the good true reality” means leaving behind suffering and its arising and realizing the truth of the path of quiescent cessation, taking this to be liberation—though it is in fact the narrow nirvāṇa with remainder.
“不离不转名如来藏识藏”：没有离开识藏，并没有将识藏转为如来宝藏。	“Not having departed from or transformed the consciousness-store called the tathāgata-garbha” means that one has not left the consciousness-store or transformed it into the treasury of the Tathāgata.
又有一种修行者，他们认为伏诸受根不动，逐渐的，种种粗、细识想全都不生了，不知一切苦乐，这样入灭受想定，或得入第四禅天，他们认为这样就是“善真谛”	There is another kind of practitioner who believes that, by subduing the faculties of sensation so that they do not move, all coarse and subtle conscious

者，这样就是解脱了。实则这不过是他们自以为是的解脱，这并未彻底离开颠倒妄想，并没有转识藏为如来圣智。法华曾斥云：“但尽生死，名为解　，其实未得一切解脱也！”	thoughts gradually cease to arise and one no longer knows any suffering or pleasure. Such practitioners enter the concentration of cessation of sensation and perception, or attain rebirth in the fourth dhyāna heaven, and believe that this is the “good true reality” and that they have thereby attained liberation. In fact, this is merely a liberation they imagine for themselves. They have not completely left behind inverted deluded thoughts, nor have they transformed the consciousness-store into Tathāgata wisdom. The Lotus Sūtra reproves this, saying: “Merely exhausting birth and death is called liberation, but in truth it is not yet complete liberation!”
这样的修法，并不能转第八识为大圆镜智，其他七种妄识就依然还会流转不息，为什么这样呢？因为八识之间，彼此互为因缘，互相辗转攀缘而相生相灭。	Such a method of practice cannot transform the eighth consciousness into great perfect mirror wisdom. The other seven deluded consciousnesses therefore continue to flow without cease. Why is this? Because the eight consciousnesses are mutually causes and conditions for one another, mutually conditioning one another as they arise and cease.
也就是说，这样修行只能压伏心念，至多可以不起六识，但是第八阿赖耶识未转，第七末那识也依旧恒审思量，则轮回根源还在。所以一旦什么时候出定再接触外境，八识田的种子就会遇缘而起现行，则又会再次认假作真，滋生贪嗔痴了。由此而种子起现行、现行熏种子，依旧轮回往复了。	In other words, this kind of practice can only suppress thoughts. At most, the six consciousnesses may fail to arise; but as long as the eighth ālaya consciousness has not been transformed and the seventh manas consciousness still continually and scrutinizingly deliberates, the root of rebirth remains. Thus, once one emerges from meditative absorption and again encounters external objects, the seeds in the field of the eight consciousnesses manifest when they meet conditions. One again mistakes the false for the true and gives rise to greed, anger, and ignorance. Seeds then give rise to manifest activity, and manifest activity perfumes seeds; rebirth continues to repeat itself.
“非声闻缘觉修行境界，不觉无我，自共相摄受，生阴界入”——所以如来藏真实义谛，非声闻缘觉修行境界所能了知。声闻缘觉法执未断，依然存在执取分别，厌生慕灭。因此他们的修行只是暂时的压制调伏前六识，第八阿赖耶识根本未转，本质上仍未脱离五阴、六入、十八界。	“This is not a realm of practice accessible to śrāvakas and pratyekabuddhas: they do not realize no-self; through grasping their own and common characteristics, they give rise to the aggregates, elements, and sense bases”—therefore, the true ultimate meaning of the tathāgata-garbha cannot be known through the realm of practice of śrāvakas

	and pratyekabuddhas. Śrāvakas and pratyekabuddhas have not severed attachment to dharmas; grasping and discrimination still remain, and they loathe birth while longing for cessation. Their practice therefore only temporarily restrains and subdues the first six consciousnesses. The eighth ālaya consciousness remains fundamentally untransformed, and in essence they have not yet escaped the five aggregates, six sense bases, and eighteen elements.
【见如来藏、五法自性、人法无我，则灭。地次第相续转进，余外道见不能倾动。是名住菩萨不动地，得十三昧道门乐，三昧觉所持，观察不思议佛法自愿，不受三昧门乐及实际，向自觉圣趣。不共一切声闻缘觉及诸外道所修行道，得十贤圣种性道及身智意生，离三昧行。】	[By seeing the tathāgatagarbha, the intrinsic nature of the five dharmas, and the selflessness of persons and dharmas, the store of consciousness is extinguished. The stages then proceed and advance in succession, and no heterodox views can shake them. This is called abiding on the immovable ground of a bodhisattva. They attain the joy of the ten gateways of samādhi, are sustained by the realization of samādhi, contemplate their own inconceivable vows concerning the Buddha Dharma, do not accept the joy of the gateways of samādhi or ultimate reality, and turn toward the noble course of self-realization. This path of practice is not shared by any śrāvakas, pratyekabuddhas, or non-Buddhist paths. They attain the path of the ten stages of worthy and noble spiritual disposition, and the mind-born body of body, wisdom, and intention, departing from the practice of samādhi.]
“十三昧道门乐”：指十种三昧法乐。佛在华严经中继十信、十住、十行、十回向、十地后，而说十种三昧之法，简称“十三昧”，分别是：普光大三昧、妙光大三昧、次第遍往诸佛国土大三昧、清净深入行大三昧、知过去庄严藏大三昧、智光明藏大三昧、了知一切世界佛庄严大三昧、众生差别身大三昧、法界自在大三昧、无碍轮大三昧。	“The joy of the ten gateways of samādhi” refers to the Dharma joy of ten kinds of samādhi. In the Avataṃsaka Sūtra, after teaching the ten faiths, ten abidings, ten practices, ten dedications, and ten grounds, the Buddha taught ten kinds of samādhi, abbreviated as the “ten samādhis.” They are: the Great Samādhi of Universal Light; the Great Samādhi of Wondrous Light; the Great Samādhi of Successively Traveling Throughout the Buddha Lands; the Great Samādhi of Pure and Deep Practice; the Great Samādhi of Knowing the Treasury of Past Adornments; the Great Samādhi of the Treasury of Wisdom-Light; the Great Samādhi of Fully Knowing the Adornments of the Buddhas in All Worlds; the Great Samādhi of the Differentiated

	Bodies of Sentient Beings; the Great Samādhi of Sovereignty in the Dharma Realm; and the Great Samādhi of the Unobstructed Wheel.
“不思议佛法自愿”：自己所发的救度众生无上弘愿。因大乘菩萨创始皆发无上大愿，诸佛子等亦学四弘誓愿。	“Their own inconceivable vows concerning the Buddha Dharma” refers to the unsurpassed great vows they themselves have made to liberate sentient beings. When Mahāyāna bodhisattvas first set out, they all make unsurpassed great vows; all children of the Buddha likewise learn the Four Great Vows.
（无上弘愿也不离自心，如《六祖坛经》曾教人：“自心众生无边誓愿度！自心烦恼无边誓愿断！ 自性法门无尽誓愿学！ 自性无上佛道誓愿成！”此明言心外无法，见性为本，是为顿教所发初心，和本经义旨相侔。我们心密学人千座所发之愿：“愿此生速开智慧成佛，救度众生，不求余果。”斯愿如此，“此生”又何限此生也……）	(Unsurpassed great vows, too, do not depart from one’s own mind. The Platform Sūtra of the Sixth Patriarch once taught people: “I vow to liberate the boundless sentient beings of my own mind! I vow to cut off the boundless afflictions of my own mind! I vow to study the inexhaustible Dharma gates of my own intrinsic nature! I vow to accomplish the unsurpassed Buddha Way of my own intrinsic nature!” This explicitly states that there is no dharma outside the mind and that seeing one’s nature is fundamental. This is the initial resolve aroused in the sudden teaching, and it closely accords with the intent of this sūtra. We practitioners of heart esotericism make the following vow after a thousand meditation sessions: “May I swiftly open wisdom and attain Buddhahood in this life, liberate sentient beings, and seek no other fruition.” Such is this vow; and how could “this life” be limited to this life alone...)
“得十贤圣种性道”：即菩萨十地位。	“Attaining the path of the ten stages of worthy and noble spiritual disposition” means the ten grounds of a bodhisattva.
“身智意生”：指法、报、化三身。“身”即报身，“智”即法身，“意生”即化身。	“Body, wisdom, and intention-born” refers to the dharmakāya, sambhogakāya, and nirmāṇakāya. “Body” means the sambhogakāya; “wisdom” means the dharmakāya; and “intention-born” means the nirmāṇakāya.

大慧，如果能够彻见如来藏和五法（名、相、妄想、正智、如如）的本质真相，亲证人法二无我，八识识藏才能永为熄灭。（其实真相就是：如来藏者，当体即空，本自圆明，无可取舍；一旦打破窠臼，大梦觉醒就会省悟，所谓八识识藏者，元是虚妄误会，八识本就是四智，识藏和如来藏本就无二无别。）	Mahāmati, if one can thoroughly see the true reality of the tathāgatagarbha and the five dharmas—name, appearance, deluded thought, right wisdom, and suchness—and directly realize the twofold selflessness of persons and dharmas, only then can the store of the eight consciousnesses be forever extinguished. (In fact, the true reality is this: the tathāgatagarbha is empty in its very essence, originally complete and luminous, with nothing to grasp or reject. Once one breaks through the old mold and awakens from the great dream, one realizes that what is called the store of the eight consciousnesses was originally a false misunderstanding: the eight consciousnesses are themselves the four wisdoms, and the store of consciousness and the tathāgatagarbha have never been two or different.)
诸菩萨都是由这样的修行路径而得入菩萨地，进而次第升进的。也是由于这样的根除无明，洞开知见，亲证无相实相，才能不被一切外道见解所倾动，是名住菩萨不动地。	All bodhisattvas enter the bodhisattva grounds through this path of practice and then advance stage by stage. It is also by uprooting ignorance in this way, opening insight, and directly realizing the signless true reality that they cannot be shaken by any non-Buddhist views. This is called abiding on the immovable ground of a bodhisattva.
再由此安然不动之大定，继续深入修证而证得世出世间一切禅定三昧境界；但是大乘菩萨由于秉持智慧正见，不会住着于禅定三昧的种种法乐；同时也观察忆念：自己往昔曾发救度众生之不可思议誓愿，所以不应该耽沉于禅定境界的暂时安乐。大乘菩萨有此觉悟和忆念，必会地地升进，最终直取如来自觉圣智究竟之果。	Then, on the basis of this great samādhi of peaceful immovability, they continue to deepen their cultivation and realization, attaining all worldly and supramundane states of dhyāna and samādhi. Yet Mahāyāna bodhisattvas, because they uphold the wisdom of right view, do not abide in or cling to the various Dharma joys of dhyāna and samādhi. At the same time, they contemplate and recollect the inconceivable vows they made in the past to liberate sentient beings; therefore, they should not become engrossed in the temporary ease of meditative states. With this realization and recollection, Mahāyāna bodhisattvas will surely advance from ground to ground and ultimately attain directly the final fruition of the Tathāgata's noble wisdom of self-realization.
大乘菩萨如是修证，不同一切声闻、缘觉及诸外道所修行之道。大乘菩萨从初地到圆证十地，最终彻底圆满法、报、化三身妙用，而始终不住于诸三昧行。	Mahāyāna bodhisattvas cultivate and realize in this way, unlike the path practiced by all śrāvakas, pratyekabuddhas, and non-Buddhist paths. From the first ground until they fully realize the ten

	grounds, Mahāyāna bodhisattvas ultimately bring the wondrous functions of the dharmakāya, sambhogakāya, and nirmāṇakāya to complete fulfillment, while never abiding in the practices of the various samādhis.
相比上段佛说的，二乘人压伏六识，取暂时寂静为涅的错误修行，这段佛指出了大乘佛法则不住着、不留恋三昧境界。	In contrast to what the Buddha said in the preceding passage about the mistaken practice of adherents of the two vehicles, who suppress the six consciousnesses and take temporary quiescence as nirvāṇa, this passage indicates that Mahāyāna Buddhadharma neither abides in nor clings to states of samādhi.
并指出如来究竟果地的修行方法：“见如来藏、五法自性、人法无我，则灭”这句是核心，也就是说，若要真正灭除八识妄想，必须开佛知见，明心见性，亲证根本的究竟实相。而实相是无相无不相，如此全体毕现，凡圣情空，就能既不受世间假相昧惑、也不受出世间三昧安乐假相昧惑，进而于实无众生可度处，灭度无数无量无边众生。	It also points out the method of practice for attaining the Tathāgata’s ultimate fruition: “By seeing the tathāgatagarbha, the intrinsic nature of the five dharmas, and the selflessness of persons and dharmas, the store of consciousness is extinguished.” This sentence is the core. That is to say, if one is truly to extinguish the deluded thoughts of the eight consciousnesses, one must open the Buddha’s knowledge and vision, realize the mind and see one’s true nature, and directly realize the fundamental ultimate reality. Yet true reality is signless and not without signs. Thus, when the whole is fully revealed and the feelings of ordinary beings and sages alike are emptied, one is neither deluded by the illusory appearances of the world nor by the illusory appearances of supramundane bliss in samādhi. One may then liberate innumerable, boundless sentient beings where, in truth, there are no sentient beings to be liberated.
【是故大慧，菩萨摩诃萨欲求胜进者，当净如来藏及藏识名。大慧，若无识藏名，如来藏者则无生灭。大慧，然诸凡圣悉有生灭，修行者自觉圣趣，现法乐住，不舍方便。】	[Therefore, Mahāmati, bodhisattva mahāsattvas who wish to seek further advancement should purify the tathāgatagarbha and the designation “store of consciousness.” Mahāmati, if the designation “store of consciousness” did not exist, then the tathāgatagarbha would have neither arising nor ceasing. Mahāmati, yet all ordinary beings and sages have arising and ceasing. Practitioners enter the noble course of self-realization and abide in the bliss of the Dharma as presently realized, without relinquishing skillful means.]

“现法乐住”： 这里并非指小乘的暂时禅定或者有余涅 。“现法乐住”即，示现为安住于解脱真法之乐的状态，也就是示现得大自在的究竟解脱。当然，大自在也不可得，所以是“现”法乐住。	“Abiding in the bliss of the Dharma as presently realized” does not here refer to the temporary dhyāna of the Lesser Vehicle or to nirvāṇa with remainder. It means manifesting a state of abiding in the bliss of the true Dharma of liberation—that is, manifesting ultimate liberation endowed with great freedom. Of course, great freedom itself cannot be grasped; therefore it is called “manifesting” abiding in the bliss of the Dharma.
因此大慧，诸菩萨若求究竟道果者，应该令如来藏或者另名为藏识者，恢复其本自的清净。但是清净如来藏或阿赖耶识者，并不意味着断灭。假如断灭清除了第八阿赖耶识，那也就没有了种种的生灭变异。	Therefore, Mahāmati, bodhisattvas seeking the ultimate fruition of the Way should restore the tathāgatagarbha—also called the store of consciousness—to its original purity. Yet a pure tathāgatagarbha or ālaya consciousness does not imply annihilation. If the eighth ālaya consciousness were annihilated and removed, there would likewise be no various arising, ceasing, and transformations.
然而我们所见，一切凡圣都有生有灭：凡夫依第八阿赖耶识而生死轮回，圣者也籍之借假修真，示现发心修行、究竟证果的过程。而如果证得究竟自觉圣智，现大自在解脱，就必定不舍一切生灭变异之方便。	Yet, as we see, all ordinary beings and sages have birth and cessation. Ordinary beings undergo the cycle of birth and death in reliance on the eighth ālaya consciousness, while sages likewise use it provisionally to cultivate the true, manifesting the process of arousing the resolve, practicing, and ultimately realizing fruition. If one realizes the ultimate noble wisdom of self-realization and manifests liberation in great freedom, one certainly does not relinquish the skillful means of all arising, ceasing, and transformations.
也即，净如来藏并不是隔绝、断除。证得自觉圣智的诸佛菩萨，恰巧借着种种生灭变异的假相而大作梦中佛事，示现游戏三昧。	That is, purifying the tathāgatagarbha does not mean isolating or cutting it off. Buddhas and bodhisattvas who have realized the noble wisdom of self-realization make great Buddha-work in the dream through the various illusory appearances of arising, ceasing, and transformation, manifesting samādhi as play.
【大慧，此如来藏识藏，一切声闻缘觉心想所见，虽自性净，客尘所覆故，犹见不净，非诸如来。大慧，如来者，现前境界犹如掌中视阿摩勒果。】	[Mahāmati, this tathāgatagarbha, the store of consciousness, is what all śrāvakas and pratyekabuddhas perceive through their conceptual minds. Although its intrinsic nature is pure, because it is covered by adventitious defilements, they still see it as impure; this is not so for the Tathāgatas. Mahāmati, for the Tathāgatas,

	the realm before them is as clear as seeing an āmalaka fruit in the palm of the hand.]
大慧，所以此如来藏识藏一法不立而并不断灭的义理甚深。一切声闻、缘觉，心中犹有法尘分别、情识见解，所以他们的知见见解并不彻底，也就是说，他们在知见上偏空，在修证上堕入断灭，实际并没有彻底转识藏阿赖耶识为如来宝藏。	Mahāmati, therefore the principle that this tathāgatagarbha, or store of consciousness, neither establishes a single dharma nor falls into annihilation is profoundly deep. Śrāvakas and pratyekabuddhas still have discriminations based on dharma objects and views arising from affective consciousness. Their understanding and views are therefore not thorough. That is, their views incline toward biased emptiness, and their cultivation and realization fall into annihilation; in actuality, they have not completely transformed the store of consciousness, the ālaya consciousness, into the treasury of the Tathāgata.
诸佛如来则现证大圆镜智朗照境界。如来观一切境界，犹如看手掌中阿摩勒果一样分明。这是比喻如来彻证一切诸法唯自心现量，实无可得，故于一切法性能够究竟明澈，“善于分别诸法相，于第一义而不动”。	The Buddhas, the Tathāgatas, directly realize the realm illumined by great perfect mirror wisdom. The Tathāgata sees all realms as clearly as an āmalaka fruit in the palm of the hand. This is a metaphor for the Tathāgata’s thorough realization that all dharmas are only manifestations directly present from one’s own mind and are, in truth, unobtainable. Therefore, the Tathāgata sees the nature of all dharmas with ultimate clarity: “Skilled at distinguishing the characteristics of all dharmas, yet unmoved in the highest truth.”
注意这里批驳小乘：“客尘所覆故，犹见不净”——二乘行人有法可证，有圣可成，如此便是昧却主人公，将自己割裂于客人境地，是为“客尘所覆”。	Note that this passage criticizes the Lesser Vehicle: “Because it is covered by adventitious defilements, they still see it as impure.” Practitioners of the two vehicles regard dharmas as attainable and sainthood as realizable. In this way, they obscure the master within and separate themselves into the position of guests; this is what it means to be “covered by adventitious defilements.”
【大慧，我于此义，以神力建立，令胜　夫人及利智满足诸菩萨等，宣扬演说如来藏及识藏名与七识俱生。声闻计著，见人法无我。故胜　夫人承佛威神，说如来境界，非声闻缘觉及外道境界。如来藏识藏，唯佛及余利智依义菩萨智慧境界。是故汝及余菩萨摩诃萨，于如来藏识藏，当勤修学，莫但闻觉作知足想。】	[Mahāmati, by establishing this teaching through my spiritual power, I enabled Queen Śrīmālā and bodhisattvas endowed with keen wisdom to proclaim and expound the tathāgatagarbha, the designation “store of consciousness,” and their co-arising with the seven consciousnesses. Śrāvakas are attached to conceptualization and perceive the selflessness of persons and dharmas. Therefore Queen Śrīmālā, receiving the Buddha’s majestic

	spiritual power, taught the realm of the Tathāgata, which is not the realm of śrāvakas, pratyekabuddhas, or non-Buddhist paths. The tathāgatagarbha, the store of consciousness, is a realm of wisdom only for Buddhas and other bodhisattvas of keen wisdom who rely on the definitive meaning. Therefore, you and the other bodhisattva mahāsattvas should diligently study and cultivate the tathāgatagarbha, the store of consciousness; do not be satisfied merely with hearing and intellectual understanding.]
藏中有《胜　狮子吼一乘大方便方广经》以及《大宝积经》（第119卷胜　夫人会），记载佛与胜　夫人等说法，其中有“如来藏”章义。这里佛说的就是此事：	The canon contains The Śrīmālādevī Siṃhanāda Ekayāna Mahāvaipulya Sūtra and the Mahāratnakūṭa Sūtra (fascicle 119, the Assembly of Queen Śrīmālā), which record teachings given by the Buddha to Queen Śrīmālā and others, including the meaning of the chapter on the tathāgatagarbha. What the Buddha says here refers to this matter:
大慧，对于如来藏识藏，我曾以不可思议智慧力加持，令胜　夫人及大智慧菩萨等，代我宣说清净如来藏以及阿赖耶识和七识相生相灭的义理。这是为了令计著声闻远离人、法二种执着。所以当时胜　夫人承佛威神而说如来智慧究竟境界，并驳斥了声闻缘觉及外道的邪见。	Mahāmati, concerning the tathāgatagarbha and the store of consciousness, I once blessed Queen Śrīmālā and bodhisattvas of great wisdom through inconceivable wisdom-power, enabling them to proclaim on my behalf the principles of the pure tathāgatagarbha and of the arising and ceasing of the ālaya consciousness together with the seven consciousnesses. This was to enable attached śrāvakas to leave behind the two attachments to persons and dharmas. Thus Queen Śrīmālā, receiving the Buddha’s majestic spiritual power, taught the ultimate realm of the Tathāgata’s wisdom and refuted the erroneous views of śrāvakas, pratyekabuddhas, and non-Buddhist paths.
大慧，如来藏识藏的深义，唯诸佛及利智了义的菩萨能够洞彻。所以诸菩萨等，应于此如来藏识藏，精勤学习和修证，莫但听闻觉知，便生知足之想。	Mahāmati, only the Buddhas and bodhisattvas of keen wisdom who comprehend the definitive meaning can penetrate the profound meaning of the tathāgatagarbha and the store of consciousness. Therefore, all bodhisattvas should diligently study, cultivate, and realize this tathāgatagarbha and store of consciousness. Do not merely hear and intellectually understand it, then give rise to the thought that this is enough.

（注：《大宝积经》（第119卷胜　夫人会）中节选关于“如来藏”经文如下：“世尊。如来藏者是法界藏。是法身藏。出世间藏。性清净藏。此本性净。如来藏者如我所解。纵为客尘烦恼所染。犹是不可思议如来境界。	(Note: The following passages concerning the tathāgatagarbha are excerpted from the Mahāratnakūṭa Sūtra, fascicle 119, the Assembly of Queen Śrīmālā: “World-Honored One, the tathāgatagarbha is the treasury of the dharma realm, the treasury of the Dharma body, the treasury beyond the world, and the treasury of intrinsic purity. As I understand it, this tathāgatagarbha is intrinsically pure. Even when stained by adventitious defilements and afflictions, it remains the inconceivable realm of the Tathāgata.
何以故。世尊。刹那刹那善不善心。客尘烦恼所不能染。何以故。烦恼不触心。心不触烦恼。云何不触法而能得染心。世尊。由有烦恼有随染心。随烦恼染难解难了。唯佛世尊为眼为智为法根本为尊为导。为正法依。如实知见。	Why is this so, World-Honored One? In each moment, wholesome and unwholesome mental states cannot be stained by adventitious defilements and afflictions. Why is this so? Afflictions do not touch mind, and mind does not touch afflictions. How can a dharma that does not touch it nevertheless stain the mind? World-Honored One, because afflictions exist, there is a mind that is subsequently stained. Such staining by accompanying afflictions is difficult to understand and difficult to know. Only the Buddha, the World-Honored One, is the eye, wisdom, root of Dharma, venerable one, guide, support of the true Dharma, and one who knows and sees reality as it is.
尔时世尊叹胜　夫人言。善哉善哉。如汝所说。性清净心随烦恼染。难可了知。复次胜　。有二种法难可了知。何等为二。谓性清净心难可了知。彼心为烦恼染。亦难了知。如此二法。汝及成就大法菩萨。乃能听受。”	At that time, the World-Honored One praised Queen Śrīmālā, saying: ‘Excellent, excellent. As you have said, that the intrinsically pure mind is stained by accompanying afflictions is difficult to comprehend. Furthermore, Śrīmālā, there are two dharmas difficult to comprehend. What are these two? The intrinsically pure mind is difficult to comprehend, and that this mind is stained by afflictions is also difficult to comprehend. Only you and bodhisattvas who have accomplished the great Dharma can receive and accept these two dharmas.’”
也即，虽然众生无明作祟，将大好如来藏裹挟、遮覆而成识藏，继而客尘烦恼和随染心来回往复，轮回不息。然而识藏本质还是净如来藏，如来藏性本自清净，非垢非净，不增不减。）	That is, although sentient beings, through the mischief of ignorance, enshroud and conceal the excellent tathāgatagarbha, making it into a store of consciousness, and then move back and forth between adventitious defilements, afflictions, and the subsequently stained mind without end in

	saṃsāra, the essential nature of the store of consciousness remains the pure tathāgatagarbha. The nature of the tathāgatagarbha is originally pure: neither defiled nor pure, neither increasing nor decreasing.)
【尔时世尊欲重宣此义，而说偈言：甚深如来藏。而与七识俱。二种摄受生。智者则远离。】	[At that time, the World-Honored One, wishing to restate this meaning, spoke these verses: The profoundly deep tathāgatagarbha is together with the seven consciousnesses. It arises through two kinds of grasping; the wise keep far from them.]
如来藏是一切染、净之所依。此理深妙，不可测度。迷惑众生认假作真，所以清净如来藏覆为识藏，而能、所对立，攀缘执取，继而造业受报，轮回不息。智者则远离能、所二边，远离一切妄想分别。	The tathāgatagarbha is the basis of all defilement and purity. This principle is profound and wondrous, beyond measure. Deluded sentient beings take the false for the true; thus the pure tathāgatagarbha becomes obscured as the storehouse consciousness. Subject and object then stand in opposition, giving rise to grasping, attachment, karma, and karmic retribution, and the cycle of rebirth continues without end. The wise, however, remain apart from the two extremes of subject and object and from all deluded thoughts and discriminations.
【如镜像现心。无始习所薰。如实观察者。诸事悉无事。】	[Like images appearing in a mirror, / Perfumed by habits from beginningless time. / For one who observes things as they are, / All affairs are no affairs.]
一切诸法，无非自心所现。迷惑众生被无始虚伪习气所熏，而见实有根、身、器世间一切万有。然而这一切无非幻现。就如同圆镜，可以现众异色，不管是声色犬马之欢娱，还是流离刑徒之困顿，通是镜面光景，虽然来往分明，但是于镜子本身，并无一分的增减。所以，若能如实观察便了知，此一切诸事皆如镜中物，一切事皆是无事。	All dharmas are nothing but manifestations of one’s own mind. Deluded sentient beings, permeated by false habitual tendencies from beginningless time, perceive the sense faculties, the body, the material world, and all things as truly existing. Yet all of these are merely illusory appearances. It is like a round mirror, which can reflect many different forms and colors: whether the pleasures of music, beauty, dogs, and horses, or the hardships of wandering exiles and prisoners, all are scenes upon the mirror’s surface. Though they clearly come and go, they neither add to nor diminish the mirror itself in the slightest. Therefore, if one can observe things as they are, one knows that all these affairs are like objects within a mirror: all affairs are no affairs.

【如愚见指月。观指不观月。计著名字者。不见我真实。】	[Like a fool who sees the finger pointing to the moon / And looks at the finger rather than the moon. / Those who cling to names / Do not see my true reality.]
“修多罗教，如标月指”，如来之语本为托义，如活泉生水洗濯垢污；奈何愚者见指不见月，穿凿文义者如麻似粟。应知究竟真实，毕竟不落言诠思量。所谓“利智依义菩萨智慧境界”，又岂是计较名相之徒所能梦见！	“The teachings of the sūtras are like a finger pointing to the moon.” The words of the Tathāgata are originally intended to convey meaning; like living spring water, they wash away defilement. Yet how can it be that fools see the finger but not the moon, while those who pedantically analyze verbal meanings are as numerous as sesame seeds and millet grains? One should know that ultimate reality never falls within the scope of verbal explanation or conceptual thought. This is what is meant by “the realm of wisdom of bodhisattvas of keen intelligence who rely on meaning.” How could those who haggle over names and appearances even dream of it?
【心为工伎儿。意如和伎者。五识为伴侣。妄想观伎众。】	[The mind is like a skilled performer; / Intellect is like one who accompanies the performance. / The five consciousnesses are its companions; / Deluded thoughts are like the audience watching the show.]
“心”即第八阿赖耶识，第八识受熏持种，变现根、身、器世间，如同伎儿随缘变造诸幻。“意”即第七末那识之意根，第七识恒审思量，我执难舍，恒持传递，就如同唱和的人，与戏相伴最为紧密。前五转识对尘取境，展转为侣。第六意识情尘计较，“妄想”分别，如同观众。	“Mind” is the eighth, ālaya consciousness. The eighth consciousness receives impressions and retains seeds, transforming them into the sense faculties, the body, and the material world, just as a performer creates various illusions according to circumstances. “Intellect” is the mind faculty of the seventh, manas consciousness. The seventh consciousness constantly and closely deliberates; attachment to self is difficult to relinquish, and it continually maintains and transmits. It is like one who sings in accompaniment, most closely associated with the performance. The first five active consciousnesses take hold of their objects in response to sensory objects, successively becoming companions. The sixth consciousness calculates over feelings and sensory objects, while deluded thoughts and discriminations are like the audience.
如此而成一部轮回大戏，自是演者，自是观者，岂不悲乎。	Thus the great drama of rebirth is formed: one is oneself the performer and oneself the spectator. Is this not tragic?

本门概要：	Outline of This Dharma Gate:
由大慧菩萨启问阴、界、入生灭的根源，佛开示了如来藏之理。由于“如来藏”理，教下历来解释纷纭。故根据本门所示，现归纳“如来藏”如下：	In response to Mahāmati Bodhisattva’s question concerning the source of the arising and ceasing of the aggregates, realms, and sense bases, the Buddha expounded the principle of the tathāgatagarbha. Interpretations of the principle of the tathāgatagarbha have long varied widely among doctrinal schools. Therefore, according to what is taught in this Dharma gate, the tathāgatagarbha may now be summarized as follows:
1、如来藏是染净所依，也是发起和推动凡圣诸趣的根本。	1. The tathāgatagarbha is the basis of defilement and purity, and it is also the root that gives rise to and propels the various destinies of ordinary beings and sages.
2、但是，如来藏的本质就是妙真如性，本自清净，圆明周遍，不生不灭。	2. Yet the essential nature of the tathāgatagarbha is wondrous suchness-nature: originally pure, perfectly luminous and all-pervading, neither arising nor ceasing.
3、于凡夫界言：因无明误会，而将大好如来藏隐覆而成“识藏”之名(所谓“名”者，即本质未变之义，本质如来藏依旧不增不减)，进而七识随之俱生，八识之间互为因果而辗转不息，贪生生贪，这就是阴界入生灭轮回之理。	3. Speaking from the perspective of ordinary beings: through the misunderstanding of ignorance, this excellent tathāgatagarbha is concealed and called the “storehouse consciousness.” The term “called” means that its essential nature has not changed; the tathāgatagarbha itself remains neither increased nor decreased. The seven consciousnesses then arise together with it. The eight consciousnesses mutually serve as cause and effect, turning ceaselessly in succession. Craving gives rise to birth, and birth gives rise to craving. This is the principle by which the aggregates, realms, and sense bases arise and cease in rebirth.
4、小乘修者：虽然依如来藏而于轮回苦海中发心出离，但是法见未除，压诸受根不起而求入涅　，实则也未转识藏之名，根本上说还是没有脱离阴界入。	4. Practitioners of the Lesser Vehicle: although relying on the tathāgatagarbha, they arouse the resolve to leave the bitter sea of rebirth, their view of dharmas has not yet been removed. They suppress the arising of the sensory faculties and seek entry into nirvāṇa. In truth, they have not transformed the designation “storehouse consciousness”; fundamentally, they have still not

	gone beyond the aggregates, realms, and sense bases.
5、唯大乘菩萨及诸佛：洞见如来藏、识藏非一非异之实相，既不被生灭轮回所缚，也不住于偏真涅　寂静。虽然了知一切虚幻，又不舍方便，恰好借如来藏示现生灭变异，随缘救度众生，是为如来藏用全体毕现。	5. Only Mahāyāna bodhisattvas and the Buddhas: they penetrate the true reality that the tathāgatagarbha and the storehouse consciousness are neither one nor different. They are neither bound by the arising and ceasing of rebirth nor abide in the quiescence of one-sided nirvāṇa. Although they know that all is illusory, they do not abandon skillful means. Precisely by means of the tathāgatagarbha, they manifest arising, ceasing, and transformation, and, in accord with conditions, liberate sentient beings. This is the complete manifestation of the functioning of the tathāgatagarbha.
所以当知，如来藏者，就是妙明佛性。若迷，便成“阿赖耶识”，依之则推动轮回，“汝暂举心，尘劳先起”；若悟，则不妨大圆镜智朗照，一切本就是如来宝藏毕现，“我若按指，海印放光”。然而如来藏也不可得，不可立之。正如怀让禅师所说：“心地含诸种，遇泽悉皆萌。三昧华无相，何坏复何成？”	Therefore, you should know that the tathāgatagarbha is the wondrous, luminous Buddha-nature. When deluded, it becomes the “ālaya consciousness,” which propels rebirth: “As soon as you stir your mind, the dusts of affliction arise first.” When awakened, however, the great perfect mirror wisdom may shine forth brightly, for all things have always been the full manifestation of the treasury of the Tathāgata: “When I press my finger down, the ocean-seal emits light.” Yet the tathāgatagarbha, too, is unobtainable and cannot be established. As Chan Master Huairang said: “The mind-ground contains all seeds; when they encounter moisture, all sprout. The flower of samādhi is formless—what can decay, and what can come into being?”
故知佛法乃随方便而立言，“如来藏”之方便说，本为引迷惑众生，息却妄想，彰显本具之真如智慧。但近世以来，多被好文者执以为实，甚至各立宗派，争论不休。如此便是屑上又落一层泥，而离解脱义越来越了。故本门最后颂曰：“计著名字者，不见我真实”，“如实观察者，诸事悉无事”。	Thus we know that the Buddha Dharma establishes words only through skillful means. The expedient teaching of the “tathāgatagarbha” was originally intended to guide deluded sentient beings, bring deluded thoughts to rest, and reveal the wisdom of suchness inherently possessed. Yet in recent times, many lovers of literary elaboration have taken it as real, even establishing separate schools and arguing without end. This merely adds another layer of mud, and takes them ever farther from the meaning of liberation. Therefore, the final verse of this Dharma gate says: “Those who cling to names

	do not see my true reality"; "For one who observes things as they are, all affairs are no affairs."

三七、四法差别

37. Distinctions Among the Four Dharmas

上门说如来藏是世、出世间所依，此门续说五法、三自性、八识、二无我，四门法义与修证次第的关系。	The preceding section explained that the tathāgatagarbha is the basis of both worldly and supramundane dharmas. This section continues by discussing the relationship of the doctrines of the five dharmas, three self-natures, eight consciousnesses, and twofold non-self to the stages of practice and realization.
【尔时大慧菩萨白佛言：世尊，惟愿为说五法、自性、识、二种无我究竟分别相。我及余菩萨摩诃萨，于一切地次第相续，分别此法，入一切佛法。入一切佛法者，乃至如来自觉地。佛告大慧：谛听谛听，善思念之。大慧白佛：唯然受教。】	[At that time, Mahāmati Bodhisattva addressed the Buddha: "World-Honored One, I pray that you will explain the ultimate distinguishing characteristics of the five dharmas, self-nature, consciousness, and the two kinds of non-self. May the other great bodhisattvas and I distinguish these dharmas throughout the successive stages of all bhūmis and enter into all the Buddha-dharmas. To enter into all the Buddha-dharmas is to reach the ground of the Tathāgata's self-awakening." The Buddha said to Mahāmati: "Listen carefully, listen carefully, and consider this well." Mahāmati said to the Buddha: "Yes, World-Honored One. I respectfully receive your instruction."]
大慧菩萨请佛开示五法、三自性、八识、二无我，四门法义的究竟差别之相，若于此辨析无惑，可使菩萨于心地修行的方法明白无误，而次第升进，入一切诸佛之法，证如来自觉圣智之地。	Mahāmati Bodhisattva asks the Buddha to elucidate the ultimate distinguishing characteristics of the four doctrinal gateways: the five dharmas, three self-natures, eight consciousnesses, and twofold non-self. If one can analyze these without confusion, bodhisattvas will clearly and correctly understand the methods of cultivation on the mind-ground, advance progressively through the stages, enter all the dharmas of the Buddhas, and realize the sacred wisdom of the Tathāgata's self-awakening.
【佛告大慧：五法、自性、识、二无我，分别趣相者，谓：名、相、妄想、正智、如如。若修行者，修行入如来自觉圣趣，离于断常、有无等见，现法乐正受住现在	[The Buddha said to Mahāmati: "The five dharmas, self-nature, consciousness, and the two kinds of non-self have distinguishing modes and characteristics. They are: name, appearance,

前。大慧，不觉彼五法、自性、识、二无我，自心现外性，凡夫妄想，非诸贤圣。】	discrimination, right wisdom, and suchness. If practitioners cultivate and enter the sacred path of the Tathāgata's self-awakening, they will be free from views of annihilation and permanence, existence and nonexistence, and will abide before them in the blissful right experience of the present dharma. Mahāmati, those who do not awaken to these five dharmas, self-nature, consciousness, and twofold non-self imagine external natures manifested from their own minds. This is the deluded discrimination of ordinary beings, not that of the noble sages."]
佛告大慧：五法、三自性等虽然说法角度不同，但是相互融通，可举“五法”为例说明。五法即：名、相、妄想、正智、如如。	The Buddha tells Mahāmati that, although the five dharmas, three self-natures, and other teachings are expounded from different perspectives, they interpenetrate one another. The five dharmas may be used as an example: name, appearance, discrimination, right wisdom, and suchness.
如果修行者能洞察五法、三自性、八识、二无我的本质，就是修行大乘之道，将来必定证入究竟的如来自觉圣智，而远离断常、有无等错误见解，得大解脱自在。反之，若不了五法、三自性、八识、二无我的本质，就会心外求法，取舍攀缘，这属于愚痴凡夫的妄想邪见，非诸圣贤。	If practitioners can perceive the essential nature of the five dharmas, three self-natures, eight consciousnesses, and twofold non-self, they are cultivating the Mahāyāna path. They will certainly realize the ultimate sacred wisdom of the Tathāgata's self-awakening and be free from erroneous views of annihilation and permanence, existence and nonexistence, attaining great liberation and freedom. Conversely, if they do not understand the essential nature of the five dharmas, three self-natures, eight consciousnesses, and twofold non-self, they will seek dharmas outside the mind, grasp and reject, and chase after conditions. This belongs to the deluded thoughts and wrong views of ignorant ordinary beings, not to the noble sages.
【大慧白佛言：世尊，云何愚夫妄想生，非诸贤圣？佛告大慧：愚夫计著俗数名相，随心流散。流散已，种种相像貌，堕我、我所见　望，计著妙色。计著已，无知覆障，生染著。染著已，贪恚所生业积集。	[Mahāmati said to the Buddha: "World-Honored One, how do the deluded discriminations of ignorant ordinary beings arise, unlike those of the noble sages?" The Buddha said to Mahāmati: "Ignorant people cling to conventional numerical names and appearances, and their minds scatter and flow along with them. Once they have scattered and flowed, they fall into views of self and what belongs to self, longing for the various appearances and images, and cling to pleasing

	forms. Having clung to them, they are covered and obstructed by ignorance, and attachment arises. Once attachment has arisen, the karma produced by greed and anger accumulates.”
积集已，妄想自缠，如蚕作茧，堕生死海诸趣旷野，如汲井轮。以愚痴故，不能知如幻、野马、水月。自性离我、我所，起于一切不实妄想，离相、所相及生、住、灭，从自心妄想生，非自在、时节、微尘、胜妙生。】	“Once it has accumulated, deluded discrimination entangles them, like a silkworm spinning its own cocoon. They fall into the ocean of birth and death and the wasteland of the various destinies, turning like a waterwheel drawing from a well. Because of ignorance, they cannot know that things are like illusions, mirages, or the moon in water. Their self-nature is free from self and what belongs to self, yet they give rise to all unreal deluded discriminations. They are free from appearance and that which appears, and from arising, abiding, and ceasing. They arise from the deluded discrimination of one’s own mind, not from a creator, time, atoms, or a supreme principle.”]
“俗数”：也译为“假号法”，《杂阿含经》（335）：“俗数法者，谓此有故彼有，此起故彼起，如无明缘行，行缘识，广说乃至纯大苦聚集起。”	“Conventional numerical designations” is also translated as “dharmas of provisional designation.” The Saṃyukta Āgama (335) states: “Conventional numerical dharmas mean that because this exists, that exists; because this arises, that arises—as with ignorance conditioning formations, formations conditioning consciousness, and so forth, up to the arising of this entire great mass of suffering.”
大慧菩萨接着问佛：为什么凡夫会生妄想分别种种的错误知见，而不同于诸贤圣？	Mahāmati Bodhisattva then asks the Buddha why ordinary beings give rise to deluded discriminations and various erroneous views, unlike the noble sages.
佛回答：因为愚夫认假作真，分别计着种种假相，自心随之妄动流转；因为自心的妄动流转，所以会对种种诸相，妄生爱憎，而追逐、求取外在境相；因这样的追逐计著，加之无明妄习的遮障，从而得生种种执着识染；因有识染执着，所以生种种的贪嗔痴慢疑，继而造业受报；由于种种业报，又助长其产生种种贪嗔痴妄想。	The Buddha replies: ignorant people take the false for the real, discriminatingly clinging to all kinds of false appearances, while their own minds move and flow delusively along with them. Because their minds move and flow delusively, they mistakenly give rise to love and aversion toward various appearances, pursuing and seeking external objects. Through such pursuit and attachment, together with the obstruction of ignorant and deluded habits, various defiled attachments of consciousness arise. Because of these defiled attachments of consciousness, greed, anger, ignorance, pride, and doubt arise; they then create

	karma and undergo karmic retribution. The various karmic retributions, in turn, further foster greed, anger, ignorance, and deluded thoughts.
如此种子生现行，现行熏种子，贪生生贪，如蚕作茧，自为缠缚，堕生死大海，流浪六道旷野。又如汲井轮一样，循环不绝，而不得出离。故《宗镜录》云:“能所相生，心境对待。随缘失性，莫反初原。不觉不知，以历尘劫。”	Thus seeds give rise to manifest activity, and manifest activity perfumes the seeds; craving gives rise to craving, like a silkworm spinning its cocoon and binding itself. They fall into the great ocean of birth and death and wander through the wasteland of the six realms. Like a waterwheel drawing from a well, the cycle continues without end, and they cannot escape. Therefore, the Record of the Source-Mirror states: “Subject and object give rise to one another, and mind and objects stand in opposition. Following conditions, one loses one’s nature and does not return to the original source. Unaware and unknowing, one passes through kalpas as numerous as dust motes.”
因凡夫愚痴无智，不能觉悟诸法如幻、如阳焰、如水中月。实则一切诸法之自性，并无我及我所之一切法相，这些能所造作及生灭变化都起因于不实的妄想。实则一切诸法自性，离能所造作，离生、住、灭。一切诸相，无非自心妄想而生，非自在、时节、微尘、胜妙生。	Because ordinary beings are ignorant and lack wisdom, they cannot awaken to the fact that all dharmas are like illusions, mirages, and the moon reflected in water. In truth, the self-nature of all dharmas contains no self, no possession of self, and no such dharma-appearances. These activities of subject and object, along with arising and ceasing transformations, all arise from unreal deluded discrimination. In truth, the self-nature of all dharmas is free from the activities of subject and object, and free from arising, abiding, and ceasing. All appearances arise solely from the deluded discrimination of one’s own mind; they are not produced by a creator, time, atoms, or a supreme principle.
这是说众生因迷惑妄想，由无明缘起，而十二缘生轮回苦海。起信论云：“一切境界，唯依妄念而有差 ，若离心念， 无一切境界之相。”	This means that sentient beings, through delusion and false thought, arise from ignorance and revolve in the bitter ocean of saṃsāra through the twelve links of dependent origination. The Awakening of Faith in the Mahāyāna states: “All objects differ only because of deluded thoughts; if one is free from mental thoughts, there are no appearances of any objects whatsoever.”
【愚痴凡夫随名、相流。大慧，彼相者，眼识所照名为色，耳鼻舌身意识所照，名为声香味触法，是名为相。	[“Ignorant ordinary beings flow along with names and appearances. Mahāmati, as for appearances: that which is apprehended by eye consciousness is

大慧，彼妄想者，施设众名，显示诸相，如此不异，象马车步男女等名，是名妄想。	called form; that which is apprehended by the consciousnesses of ear, nose, tongue, body, and mind is called sound, odor, taste, touch, and dharma. These are called appearances. Mahāmati, as for deluded discrimination: names are assigned to reveal the various appearances, so that one takes them as not different—such as the names elephant, horse, chariot, foot soldier, man, and woman. This is called deluded discrimination.”
大慧，正智者，彼名相不可得，犹如过客。诸识不生不断不常，不堕一切外道声闻缘觉之地。复次大慧，菩萨摩诃萨，以此正智不立名相，非不立名相，舍离二见，建立及诽谤，知名相不生，是名如如。】	“Mahāmati, right wisdom is knowing that those names and appearances cannot be obtained; they are like passing travelers. The consciousnesses neither arise nor cease, nor are they permanent; one does not fall into the ground of any non-Buddhist path, śrāvaka, or pratyekabuddha. Furthermore, Mahāmati, through this right wisdom, great bodhisattvas do not establish names and appearances, yet neither do they reject names and appearances. Abandoning the two views of assertion and slander, they know that names and appearances do not arise. This is called suchness.”]
由上可以看出，愚痴凡夫皆随名、相而妄想流转。大慧，对于诸相，被眼识所照，而成“色”相；被“耳、鼻、舌、身、意”识所照，而成“声、香、味、触、法”相。名为相有，相各有名，这就是“名”、“相”。	From the foregoing, we can see that ignorant ordinary beings all follow names and appearances in their deluded discriminations. Mahāmati, among the various appearances, that which is apprehended by eye consciousness becomes the appearance of “form”; that which is apprehended by the consciousnesses of ear, nose, tongue, body, and mind becomes the appearances of “sound, odor, taste, touch, and dharma.” Each appearance has its name, and each name denotes an appearance. These are “name” and “appearance.”
所谓“妄想”，就是对众物安设名字，以显示各自之相，牢执名与相的相连关系，如象、马、战车、步兵、男、女等，皆实有形象，亦实有称名。对名和相牢执为实，就是“妄想”。	So-called “deluded discrimination” means assigning names to things in order to display their respective appearances, then firmly clinging to the connection between name and appearance. Thus elephants, horses, chariots, foot soldiers, men, and women are taken to have real forms and real names. To cling firmly to names and appearances as real is “deluded discrimination.”
“正智”就是了知一切名、相都不可得。一切名、相、妄想，就如过客一般，毕竟没有实质自性，毕竟无名无相，无可住著；诸识本来不生起、不断灭，也不常住。	“Right wisdom” means knowing that all names and appearances cannot be obtained. All names, appearances, and deluded discriminations are like

有这样的正知见而永不堕一切外道、声闻缘觉之地，这便是“正智”。	passing travelers: ultimately they have no substantial self-nature, are ultimately without name or appearance, and offer nothing to which one may adhere. The consciousnesses neither originally arise nor cease, nor do they abide permanently. To possess such right knowledge and view, and never fall into the ground of any non-Buddhist path, śrāvaka, or pratyekabuddha—this is “right wisdom.”
菩萨以正智故，不立名相，也不排斥一切名相方便，如是舍离建立和诽谤二边恶见，了知一切名相本来不生，根本未曾生过，是为“如如”。	Because bodhisattvas possess right wisdom, they do not establish names and appearances, nor do they reject the expedient use of all names and appearances. Thus they abandon the two erroneous extremes of assertion and slander, knowing that all names and appearances have never arisen and fundamentally have never come into being. This is suchness.
【大慧，菩萨摩诃萨住如如者，得无所有境界故，得菩萨欢喜地。得菩萨欢喜地已，永离一切外道恶趣，正住出世间趣，法相成熟，分别幻等一切法，自觉法趣相，离诸妄见怪异相，次第乃至法云地。	[“Mahāmati, great bodhisattvas who abide in suchness attain the bodhisattva ground of joy because they attain the realm in which nothing whatsoever exists. Having attained the bodhisattva ground of joy, they forever leave behind all erroneous destinies of non-Buddhist paths, correctly abide in the supramundane path, and mature in the characteristics of dharmas. They distinguish all dharmas as illusion-like, awaken to the characteristics of the dharma path, leave behind all deluded views and strange appearances, and advance stage by stage up to the Dharma Cloud bhūmi.”
于其中间三昧力自在神通开敷。得如来地已，种种变化圆照，示现成熟众生，如水中月。善究竟满足十无尽句，为种种意解众生，分别说法。法身离意所作。是名菩萨入如如所得。】	“In the interval between these stages, the powers of samādhi, mastery, and spiritual powers unfold. Having attained the ground of the Tathāgata, they perfectly illuminate the various transformations and manifest them to mature sentient beings, like the moon in water. They skillfully bring the ten inexhaustible statements to ultimate completion and, for sentient beings of various inclinations and understandings, expound the Dharma discriminatingly. The dharmakāya is free from mental fabrication. This is what bodhisattvas attain by entering suchness.”]

这段接着上节所说“如如”：大慧，菩萨住如如者，因证得一切无所有之境界，而登欢喜地。登欢喜地已，永离一切外道见解，不可能再堕为邪见外道。“正住出世间趣”，就是真正的入了佛法正修之途，如华严经比喻，证得初地欢喜地，如“法王子”，就是将来必得王位，毋庸置疑，无可更张。	This passage continues the preceding discussion of “suchness.” Mahāmati, bodhisattvas who abide in suchness ascend to the Ground of Joy because they realize the realm in which nothing whatsoever exists. Having ascended to the Ground of Joy, they forever leave behind all non-Buddhist views and can no longer fall into non-Buddhist paths of wrong views. “Correctly abiding in the supramundane path” means truly entering the proper path of Buddhist cultivation. As the Avataṃsaka Sūtra illustrates, to realize the first bhūmi, the Ground of Joy, is to become like a “son of the Dharma King”: one will certainly attain the royal throne in the future, beyond doubt and beyond alteration.
这时的“无所有”并非断灭，而是对诸法相更善通达，更善分别一切幻法，更加明澈如来自觉圣智本来具足，因而可以远离一切颠倒妄见、戏论、怪力乱神而不受其乱。如是次第修证，直至入法云地。菩萨于其中间，得种种三昧，自在神通开发。	Here, “nothing whatsoever exists” does not mean annihilation. Rather, it means gaining a better understanding of dharma-appearances, more skillfully distinguishing all illusory dharmas, and more clearly realizing that the sacred wisdom of the Tathāgata’s self-awakening is originally complete. One can therefore remain free from all inverted deluded views, empty disputation, and bizarre supernatural claims, without being disturbed by them. Cultivating and realizing in this progression, one reaches the Dharma Cloud bhūmi. In the course of this, bodhisattvas attain various samādhis, and mastery and spiritual powers unfold.
至如来地时，圆满种种变化身，如镜照物一样，周遍圆照，异同分明，而不须一丝作意；又如水中月一样，虽然无可把捞，但是能为缘熟众生指示究竟。此为如来报身妙用。	Upon reaching the ground of the Tathāgata, they perfect the various transformation bodies, which illuminate everywhere in their totality like a mirror reflecting objects, clearly discerning difference and sameness without the slightest mental contrivance. Like the moon in water, though it cannot be grasped, they can indicate the ultimate truth to sentient beings whose conditions have matured. This is the wondrous functioning of the Tathāgata’s sambhogakāya.
如来地究竟则满足最开始菩萨发心时的十无尽本愿，起无量方便，能为不同意趣和见解的众生分别演说而令之各个次第契入实相。此为如来化身妙用。	At the ultimate ground of the Tathāgata, the ten inexhaustible original vows made when bodhicitta was first aroused are fulfilled. Bringing forth immeasurable skillful means, the Tathāgata can expound discriminatingly for sentient beings of differing intentions and views, enabling each of

	them progressively to accord with true reality. This is the wondrous functioning of the Tathāgata's nirmāṇakāya.
而如来法身，究竟清净，实无所说，毫无所作，亦无顿渐地次，远离一切分别作意。	The Tathāgata's dharmakāya, however, is ultimately pure: in truth, it says nothing and does nothing. It has neither sudden nor gradual stages and is free from all discrimination and mental contrivance.
如此是名菩萨证入“如如”境界。	This is called a bodhisattva's realization and entry into the realm of “suchness.”
这段说菩萨持“无所有”正见，地地升进而入如来地。此“无所有”并非断灭，相反，越彻证无所有，则越善明晰一切法相，越善无碍妙用。至如来之地时，实无一丝作意，纤毫不立，一法不存，本来如是，究竟清净，因而现无量度生妙用。	This passage explains that bodhisattvas uphold the right view that nothing whatsoever exists, advance through the bhūmis, and enter the ground of the Tathāgata. This “nothing whatsoever exists” does not mean annihilation. On the contrary, the more thoroughly one realizes that nothing whatsoever exists, the more clearly one understands all dharma-appearances and the more skillfully one exercises unhindered wondrous functioning. Upon reaching the ground of the Tathāgata, there is truly not the slightest mental contrivance: not even a hair's breadth is established, not a single dharma remains. This is originally so and ultimately pure; therefore immeasurable wondrous functions for liberating sentient beings manifest.
故佛子用功，应该拨开种种外相庄严，而学习诸佛菩萨之内证境界。要了知菩萨地地升进，皆以“无所有”为主线，但是空并非断灭，相反，越是彻证无所有，越是妙用无穷。所以，如来地，妙相庄严，音声超众，而实则法身毕竟“离意所作”。	Therefore, Buddhist practitioners should set aside all forms of external adornment and learn the inwardly realized realm of the Buddhas and bodhisattvas. They should understand that bodhisattvas advance through the bhūmis with “nothing whatsoever exists” as the guiding thread. Yet emptiness is not annihilation; on the contrary, the more thoroughly one realizes that nothing whatsoever exists, the more inexhaustible the wondrous functioning becomes. Thus, at the ground of the Tathāgata, the wondrous marks are majestic and the voice surpasses all others, while in truth the dharmakāya is ultimately “free from mental fabrication.”
【尔时大慧菩萨白佛言：世尊，云何世尊为三种自性入于五法？为各有自相宗？佛告大慧：三种自性及八识二种无我，悉入五法。大慧，彼名及相，是妄想自性。大慧，若依彼妄想生心心法，名俱时生，如日光俱，种种	[At that time, the Bodhisattva Mahāmati addressed the Buddha: “World-Honored One, how do the three kinds of self-nature enter into the five dharmas? Or does each possess its own characteristics and tenet?” The Buddha told

相各别分别持，是名缘起自性。大慧，正智、如如者，不可坏故，名成自性。】	Mahāmati: “The three kinds of self-nature, the eight consciousnesses, and the two kinds of no-self all enter into the five dharmas. Mahāmati, names and characteristics belong to the self-nature of deluded conceptualization. Mahāmati, when mental dharmas arise in dependence on that deluded conceptualization, names arise simultaneously with them, just as sunlight arises together with the sun. The various characteristics are each discriminated and sustained according to their distinctions. This is called the self-nature of dependent arising. Mahāmati, right wisdom and suchness, because they cannot be destroyed, are called the self-nature of perfection.”]
说完了五法，大慧菩萨又问：为何三种自性可入“五法”？还是五法、三自性等这几种法各有自相和宗旨？	Having finished explaining the five dharmas, the Bodhisattva Mahāmati again asked: Why can the three kinds of self-nature be included within the “five dharmas”? Or do the five dharmas, the three self-natures, and the other such dharmas each have their own characteristics and central tenet?
佛告大慧菩萨，三种自性和八种识、二种无我，都可以入此“五法”，比如三自性：	The Buddha told the Bodhisattva Mahāmati that the three kinds of self-nature, the eight consciousnesses, and the two kinds of no-self can all be included within these “five dharmas.” Take the three self-natures, for example:
1、“名、相”是“三自性”中的“妄想自性”，也即“遍计所执性”。	1. “Name” and “characteristic” are the “self-nature of deluded conceptualization” among the “three self-natures,” namely, the nature of pervasive discrimination and attachment.
2、依托五法中的“妄想”而生种种心所有法，当然所谓“名”的妄想也是同时俱生的，所以五法中的“妄想”和“名”就像太阳和光明同时出现一样，两者同时俱生，而“相”则是依据各个事物的不同特点，其对应的名也各自不同。所以“名”、“相”、“妄想”三者互为因果关联，是为“缘起自性”，也即“依他起性”。	2. Various mental factors arise in dependence on the “deluded conceptualization” among the five dharmas. The deluded conceptualization called “name” naturally arises simultaneously with them. Thus, “deluded conceptualization” and “name” among the five dharmas arise together, just as the sun and its light appear together. “Characteristics,” meanwhile, are based on the differing features of individual things, and the names corresponding to them likewise differ. Therefore, “name,” “characteristic,” and “deluded conceptualization” are mutually related as causes and conditions. This is the self-nature of dependent arising, namely, the nature of dependence on others.

3、“正智”和“如如”者，非有为造作，而是本自圆成，真空而妙有，不断不常，无可坏灭，所以是“成自性”，也即“圆成实性”。	3. “Right wisdom” and “suchness” are not conditioned or fabricated; rather, they are originally complete and perfected—true emptiness yet wondrous presence, neither ceasing nor eternal, and indestructible. Therefore, they are the self-nature of perfection, namely, the nature of absolute reality and perfection.
这段说“三自性”入“五法”具体的对应关系：“名”、“相”皆为“妄想自性（也叫遍计所执性）”；“名”、“相”与“妄想”同时俱生，“名”和“相”之间互为对应，名、相、妄想三者互为因缘关联，这就是“依他起性”；“正智”与“如如”是“成自性”。	This passage sets forth the specific correspondence between the “three self-natures” and the “five dharmas”: “name” and “characteristic” are both the self-nature of deluded conceptualization, also called the nature of pervasive discrimination and attachment; “name,” “characteristic,” and “deluded conceptualization” arise simultaneously, with name and characteristic corresponding to one another, and the three are mutually related through causes and conditions. This is the nature of dependence on others. “Right wisdom” and “suchness” are the self-nature of perfection.
【复次大慧，自心现妄想，八种分别，谓识藏、意、意识及五识身相者，不实相妄想故。我、我所二摄受灭，二无我生。是故大慧，此五法者，声闻缘觉菩萨如来，自觉圣智诸地相续次第，一切佛法悉入其中。】	[Furthermore, Mahāmati, deluded conceptualization manifested by one’s own mind has eight kinds of discrimination: the storehouse consciousness, manas, mental consciousness, and the characteristics of the bodies of the five consciousnesses. Because of deluded conceptualization of unreal characteristics, grasping at self and what belongs to self ceases, and the two kinds of no-self arise. Therefore, Mahāmati, all the stages of continuation and sequence of the self-awakened noble wisdom of śrāvakas, pratyekabuddhas, bodhisattvas, and Tathāgatas, as well as all Buddhadharmas, are included within these five dharmas.]
众生不知一切境界唯心所现，认假作真，向外追逐求取，从而产生八种妄想分别，就是第八阿赖耶识之“识藏”、第七末那识之“意”根、第六“意识”，还有依托身体器官的眼、耳、鼻、舌、身为浮尘根，接触外境所产生的“五识”——眼耳鼻舌身识。此种种差别识相，皆不实有，此八识都是由于我们的妄想分别，认假作真而导致。	Sentient beings do not know that all realms are manifested by mind alone. Taking the false for the real, they pursue and seek things externally, thereby producing the eight discriminating consciousnesses: the “storehouse consciousness” of the eighth ālaya consciousness, the faculty of “manas” of the seventh manas consciousness, the sixth mental consciousness, and the five consciousnesses that arise when the physical sense organs—the eyes, ears, nose, tongue, and body—contact external objects: eye, ear, nose, tongue,

	and body consciousness. All these differentiated consciousness-characteristics are unreal. These eight consciousnesses arise because of our deluded discrimination and our taking the false for the real.
如舍离能所执取，既无能执取之“我”，也无所执取之“法”，世出世间一切诸法，无非梦幻泡影，认识到这里就是“二无我”智慧得生。	If one relinquishes the grasping of subject and object, there is neither a grasping “self” nor dharmas that are grasped. All worldly and supramundane dharmas are no more than dreams, illusions, bubbles, and shadows. To recognize this is for the wisdom of the two kinds of no-self to arise.
也即，八识、二种无我，也都与五法互通：八识无非名相妄想；二无我则本来如是，并无其他所得，此是正智，亦是如如。《宗镜录》云：“若了八识，真心自然绝待。疑消能所，藤蛇于是并空。”	That is to say, the eight consciousnesses and the two kinds of no-self also interpenetrate with the five dharmas: the eight consciousnesses are nothing but name, characteristic, and deluded conceptualization; the two kinds of no-self are originally thus, with nothing further to be attained. This is right wisdom, and it is also suchness. The Record of the Dharma Mirror states: “If one understands the eight consciousnesses, the true mind naturally transcends all opposites. When doubts concerning subject and object are dispelled, vine and snake are both empty.”
“此五法者，声闻缘觉菩萨如来，自觉圣智诸地相续次第，一切佛法悉入其中”——以此类推，声闻缘觉、菩萨和如来等贤圣，究竟智慧与诸地次修行差别等，一切佛法，也都可摄入此“五法”之说。	“As for these five dharmas, all the stages of continuation and sequence of the self-awakened noble wisdom of śrāvakas, pratyekabuddhas, bodhisattvas, and Tathāgatas, as well as all Buddhadharmas, are included within them”—by the same reasoning, all Buddhadharmas, including the noble ones such as śrāvakas, pratyekabuddhas, bodhisattvas, and Tathāgatas, their ultimate wisdom, and the distinctions among the successive stages of practice, may likewise be encompassed by the teaching of these “five dharmas.”
【复次大慧，五法者，相、名、妄想、如如、正智。大慧，相者，若处所、形相、色像等现，是名为相。若彼有如是相，名为瓶等，即此非余，是说为名。施设众名显示诸相，瓶等心、心法，是名妄想。】	[Furthermore, Mahāmati, the five dharmas are characteristic, name, deluded conceptualization, suchness, and right wisdom. Mahāmati, “characteristic” means that when locations, shapes, forms, colors, and the like appear, they are called characteristics. When such a characteristic is given the name “jar,” for example—this and not another—that is called a name. To establish various names in order to reveal various characteristics, and the

	mental dharmas associated with jars and the like, is called deluded conceptualization.]
再者，大慧，五法是“相、名、妄想、如如、正智”。“相”就是，众生所见诸色的不同形状等种种的外貌，叫做“相”。	Furthermore, Mahāmati, the five dharmas are “characteristic, name, deluded conceptualization, suchness, and right wisdom.” “Characteristic” refers to the various outward appearances, such as the differing shapes of forms seen by sentient beings.
根据诸相起个名字，例如“瓶子”等，说明瓶子是瓶子，而不是盘子，从而把各个事物区分开，这就叫做“名”。如此施设各种名称以显示各种事物，再进行不断的相互计着比较，而产生的种种的心及心所有法，就是“妄想”。	A name is assigned on the basis of characteristics. For example, “jar” indicates that a jar is a jar and not a plate, thereby distinguishing one thing from another. Establishing various names in this way to indicate various things, then continually clinging to and comparing them, gives rise to the various mental dharmas and mental factors called “deluded conceptualization.”
【彼名、彼相毕竟不可得，始终无觉，于诸法无展转，离不实妄想，是名如如。真实决定究竟自性不可得，彼是如相，我及诸佛随顺入处，普为众生如实演说，施设显示于彼，随入正觉，不断、不常，妄想不起，随顺自觉圣趣，一切外道声闻缘觉所不得相，是名正智。】	[Those names and those characteristics are ultimately unobtainable. From beginning to end, there is no awareness; with regard to dharmas, there is no successive transformation. Free from unreal deluded conceptualization, this is called suchness. The ultimate self-nature of reality is decisively unobtainable. This is the characteristic of suchness, the realm into which I and all Buddhas accordantly enter. For the sake of sentient beings, we universally expound it truthfully, provisionally establishing and revealing it to them. By accordingly entering right awakening, one is neither annihilationist nor eternalist; deluded conceptualization does not arise; one accords with the noble path of self-awakened realization. This characteristic cannot be attained by any non-Buddhist paths, śrāvakas, or pratyekabuddhas. This is called right wisdom.]
而一切此名彼相等，本是虚妄，无一毫端量可取。若彻证一切实无可得，则了本无一念能知觉、从无一境可随转，当然也更不需要另有一个“觉悟”，另有一个“转凡成圣”。这就是“如如”。如如就是一切诸法之究竟真相，决定无自性可得，是为真如之相。	All such names and characteristics are intrinsically false; not the slightest measure of them can be grasped. If one thoroughly realizes that nothing whatsoever is truly obtainable, one understands that originally there is not a single thought that can know or be aware, and not a single object that can be followed or turned by. Naturally, there is no further need for a separate “awakening” or for a separate “turning from the ordinary to the noble.” This is “suchness.” Suchness is the ultimate true

	reality of all dharmas: decisively, no self-nature can be obtained. This is the characteristic of suchness.
而“真实决定究竟自性不可得”，一切诸佛都是随顺此“如如”真相，而广为众生如实说、方便现。	As for “the ultimate self-nature of reality is decisively unobtainable,” all Buddhas accord with this reality of “suchness” and extensively teach it truthfully to sentient beings, manifesting it through skillful means.
大家如果能随顺这些方便修行指示，趋向佛之“如如”知见去修证，就不会堕入断、常二见，不起心外取法的妄想邪见，那就是已经随顺而进入证自觉圣智的正修行路，自然将来必得自觉圣智之果。此是一切外道、声闻缘觉所不能及，是名“正智”。	If everyone can follow these instructions in skillful means and practice toward the Buddha’s understanding and vision of “suchness,” they will not fall into the two views of annihilationism and eternalism. Nor will they give rise to deluded and erroneous views that seek dharmas outside the mind. This is to accord with and enter the correct path of practice that realizes self-awakened noble wisdom; in the future, one will naturally attain the fruition of self-awakened noble wisdom. This is beyond the reach of all non-Buddhist paths, śrāvakas, and pratyekabuddhas, and is called “right wisdom.”
这是说，名、相、妄想本就了不可得。法尔本来如是，这就是“如如”。若了此如如之毕竟本来如是，就不会堕断常边见，也不堕其他种种错误知见，这样的智慧，是一切外道声闻缘觉无法思量和捞摸得到的，这就是“正智”。正智就是自觉圣智，就是佛之知见。	This means that name, characteristic, and deluded conceptualization are originally unobtainable. Dharmas are naturally and originally thus; this is “suchness.” If one understands this ultimate, original thusness of suchness, one will not fall into the extreme views of annihilationism or eternalism, nor into any other kinds of mistaken views. Such wisdom cannot be conceived or grasped by any non-Buddhist paths, śrāvakas, or pratyekabuddhas. This is “right wisdom.” Right wisdom is self-awakened noble wisdom—the Buddha’s understanding and vision.
这段论“五法”，和上段所论五法排序有别。此段兼及度化众生，故“如如”而“正智”。	This passage discusses the “five dharmas” in an order different from that of the preceding passage. Since it also concerns liberating sentient beings, it places “suchness” before “right wisdom.”

【大慧，是名五法，三种自性、八识、二种无我，一切佛法悉入其中。是故大慧，当自方便学，亦教他人，勿随于他。】	[Mahāmati, these are called the five dharmas. The three kinds of self-nature, the eight consciousnesses, the two kinds of no-self, and all Buddhadharmas are entirely included within them. Therefore, Mahāmati, you should skillfully study them yourself and also teach them to others; do not follow others.]
大慧，这就是五法，三自性、八识、二无我，以及一切的佛法都概括在五法其中了。菩萨应该虽知这是方便也要善自学习，并随缘教示于人，切勿随名相而分别妄想落入外道邪见。	Mahāmati, these are the five dharmas. The three self-natures, the eight consciousnesses, the two kinds of no-self, and all Buddhadharmas are encompassed within the five dharmas. Although bodhisattvas know that these are skillful means, they should still study them well themselves and teach them to others in accordance with conditions. They must not follow names and characteristics in discriminating deluded conceptualization and fall into the erroneous views of non-Buddhist paths.
【尔时世尊欲重宣此义，而说偈言：五法三自性。及与八种识。二种无有我。悉摄摩诃衍。名相虚妄想。自性二种相。正智及如如。是则为成相。】	[At that time, the World-Honored One, wishing to restate this meaning, spoke these verses: The five dharmas, the three self-natures, and the eight kinds of consciousness, together with the two kinds of no-self, all encompass the Mahāyāna. Name, characteristic, and false conceptualization are the two aspects of self-nature; right wisdom and suchness constitute the aspect of perfection.]
此偈简要陈述了上文：五法、三自性、八识、二无我，这四法已经包括、涵盖了大乘佛法。其中“名、相、妄想”，是“三自性”中的“遍计所执性“和”依他起性”。“正智”和“如如”，是“圆成实性”。	This verse briefly sets forth the foregoing: the five dharmas, the three self-natures, the eight consciousnesses, and the two kinds of no-self—these four categories already include and encompass Mahāyāna Buddhism. “Name, characteristic, and deluded conceptualization” belong to the nature of pervasive discrimination and attachment and the nature of dependence on others among the “three self-natures.” “Right wisdom” and “suchness” are the nature of absolute reality and perfection.
本门概要：	Summary of This Section:
五法、三自性、八识、二无我，此四门法义互融，本门但举“五法”而诸法皆入。众生不知万法是自心所现，妄立名相妄想，攀援不息。诸佛了悟，智证如如。正如	The doctrinal meanings of the five dharmas, the three self-natures, the eight consciousnesses, and the two kinds of no-self mutually interpenetrate. This section discusses only the “five dharmas,” yet

憨山大师所说：“此（楞伽）经发明‘五法三自性皆空，八识二无我俱遣’，直显离心意意识境界。”	all dharmas are included within them. Sentient beings do not know that the myriad dharmas are manifested by their own minds; they falsely establish names, characteristics, and deluded conceptualization, and cling without cease. The Buddhas awaken to this and realize suchness through wisdom. As Master Hanshan said: “This Laṅkāvatāra Sūtra elucidates that ‘the five dharmas and three self-natures are all empty, and the eight consciousnesses and two kinds of no-self are both relinquished,’ directly revealing the realm beyond mind, manas, and consciousness.”

三八、佛如恒沙

38. Buddhas Are as Numerous as the Sands of the Ganges

【尔时大慧菩萨复白佛言：世尊，如世尊所说句，过去诸佛如恒河沙，未来现在，亦复如是。云何，世尊，为如说而受?为更有余义?惟愿如来哀愍解说。】	[At that time, Mahāmati Bodhisattva again addressed the Buddha: “World-Honored One, as the World-Honored One has said, the Buddhas of the past are as numerous as the sands of the Ganges; so too are those of the future and the present. How is this, World-Honored One? Should this be understood exactly as stated, or is there a further meaning? I pray that the Tathāgata, out of compassion, will explain.”]
这一门大慧问的是恒沙譬喻之意。佛曾在《菩萨瓔珞经》等经说：“过去诸佛数如恒沙，当来诸佛数如恒沙，现在诸佛数如恒沙”，那么“诸佛如恒河沙”，是真的如此吗？是不是“更有余义”？所以大慧菩萨请如来为我们解说。	Here Mahāmati asks about the meaning of the simile of the Ganges’ sands. The Buddha once said in scriptures such as the Bodhisattva Garland Sūtra: “The Buddhas of the past are as numerous as the sands of the Ganges; the Buddhas to come are as numerous as the sands of the Ganges; and the Buddhas of the present are as numerous as the sands of the Ganges.” Is it literally so that “the Buddhas are as numerous as the sands of the Ganges”? Or is there “a further meaning”? Therefore, Mahāmati Bodhisattva asks the Tathāgata to explain this for us.
下文佛的回答，可以分三小节：	The Buddha’s answer below may be divided into three sections:
（1）诸佛不可等同于世间的比喻认知；	(1) Buddhas cannot be equated with the conceptual understanding conveyed by worldly similes;

（2）其次，解释佛说比喻的目的；	(2) next, he explains the purpose for which the Buddha employs similes;
（3）最后，从七个角度说明“诸佛如恒河沙”所譬喻的如来妙德含义。	(3) finally, from seven perspectives, he explains the sublime virtues of the Tathāgata signified by the simile, “the Buddhas are as numerous as the sands of the Ganges.”
【佛告大慧：莫如说受。】	[The Buddha said to Mahāmati: “Do not understand it exactly as stated.”]
佛告诉大慧：不要按我所说的言语受持。也就是说，要“依义不依语”。	The Buddha tells Mahāmati not to receive and uphold his words according to their literal wording. That is, one should “rely on the meaning, not on the words.”
【三世诸佛量，非如恒河沙。所以者何?过世间望，非譬所譬。】	[The number of Buddhas in the three times is not like the sands of the Ganges. Why is this so? They transcend worldly comparison and cannot be adequately conveyed by a simile.]
过、现、未来三世诸佛之量，并非真的如恒河沙。为什么这么说呢？因为诸佛之数，非一非异。如来之法，超一切世间思量比拟，不是任何世间比喻所能够完全贴切形容的。	The number of Buddhas in the three times—past, present, and future—is not literally like the sands of the Ganges. Why is this? The Buddhas are neither one nor different. The Dharma of the Tathāgata transcends all worldly calculation and comparison; no worldly simile can describe it with complete adequacy.
下面世尊列举“优昙钵华”比喻为例来说明：	The World-Honored One next cites the simile of the udumbara flower as an example:
【以凡愚计常，外道妄想，长养恶见，生死无穷。欲令厌离生死趣轮，精勤胜进故，为彼说言：“诸佛易见，非如优昙钵华难得见故”，息方便求。】	[Because ordinary foolish beings conceive permanence, and non-Buddhists, through deluded thoughts, foster wrong views, thereby producing endless birth and death, I say to them, in order to make them weary of and turn away from the cycle of birth and death and strive diligently to advance: “Buddhas are easy to see; they are not as difficult to encounter as udumbara flowers.” Thus they cease seeking through expedient means.]
“优昙钵华”：就是昙花，开花甚难，能恰巧看见昙花一现的人更为稀少，所以常用来比喻佛法难值难见。	“Udumbara flower” refers to the night-blooming cereus. It flowers only with great difficulty, and those who happen to see its brief blooming are even rarer. Thus it is often used as a simile for the difficulty of encountering and seeing the Buddhadharma.

凡夫外道，妄想计度诸法是常或无常，从而滋生增长种种恶见，导致落入无有穷尽之生死轮回。佛为了激发他们厌离生死轮回，令之精进用功，超越心意意识妄想，所以为之说“易”——诸佛易见，并不像优昙钵华开那么难得一见。以此鼓励他们息下他们种种的外求妄想，不要畏难退却。	Ordinary beings and non-Buddhists, through deluded discrimination, conceive dharmas as permanent or impermanent, thereby fostering and increasing all kinds of wrong views and falling into an endless cycle of birth and death. To inspire them to become weary of birth-and-death and strive diligently in practice, transcending the deluded thoughts of mind, intellect, and consciousness, the Buddha speaks of “ease”: Buddhas are easy to see; they are not as difficult to encounter as an udumbara flower in bloom. In this way, he encourages them to set aside their various deluded thoughts of outward seeking and not shrink back in fear of difficulty.
【有时复观诸受化者，作是说言：“佛难值遇，如优昙钵华”。优昙钵华，无已见、今见、当见；如来者，世间悉见。】	[At times, observing those who are to be transformed, I say: “A Buddha is difficult to encounter, like an udumbara flower.” The udumbara flower has none who have seen it, see it now, or will see it; but the Tathāgata is seen by everyone in the world.]
有时，佛又看到很多受佛教化的众生，虽逢佛法，但并不珍惜闻思，并不精进修证。为令生起珍惜心，又为之说“难”——佛法难值难遇，就像见优昙钵开花一样稀有珍贵，过去、现在、未来难有相遇者。	At other times, the Buddha sees that many beings receiving the Buddha’s teaching, though they have encountered the Buddhadharma, do not cherish hearing and contemplation or diligently cultivate and realize it. To arouse in them a sense of appreciation, he again speaks of “difficulty”: the Buddhadharma is difficult to encounter, as rare and precious as seeing an udumbara flower bloom; in the past, present, and future, few are able to encounter it.
实则真实如来并非难见，因为法身无相，周遍一切，本自现成。众生举目，悉见如来。正如傅大士云：“夜夜抱佛眠，朝朝还共起”，师尊 元音老人说“时时在自己面门放光，它没有隐藏。”	In truth, however, the real Tathāgata is not difficult to see. The dharmakāya is formless, pervades all things, and is originally complete. Whenever sentient beings raise their eyes, they see the Tathāgata. As Lay Master Fu said: “Night after night, I sleep holding the Buddha; morning after morning, I rise together with him.” Master Yuanyin said, “It is always shining at the gateway of your own face; it has never hidden itself.”
所以比喻就是方便而说，若机缘用的恰当，则事半功倍，很容易引导学人因喻而入。	Thus, similes are spoken as skillful means. When appropriately suited to the circumstances, they yield twice the result with half the effort and can readily guide students to enter through the simile.

【不以建立自通故，说言如来出世如优昙钵华。大慧，自建立自通者，过世间望，彼诸凡愚所不能信。自觉圣智境界，无以为譬。真实如来，过心意意识所见之相，不可为譬。】	[It is not on account of self-established realization that I say the Tathāgata's appearance in the world is like an udumbara flower. Mahāmati, those who have self-established realization transcend worldly comparison, and ordinary foolish beings cannot believe in them. The realm of the noble wisdom of self-awakening admits of no simile. The real Tathāgata transcends the appearances perceived by mind, intellect, and consciousness and cannot be made the object of a simile.]
因此，是诸佛垂慈，为引大众趣向觉悟，证入本具之自觉圣智，而方便譬喻说：如来出世如优昙钵花。对已自证自觉圣智之人，则并不如是去比喻说法。真正的觉悟贤圣，智慧之量超越一切世间比拟，是世间愚夫所无法信及的。	Thus, out of compassion, the Buddhas use the expedient simile that the Tathāgata's appearance in the world is like an udumbara flower, in order to lead the multitude toward awakening and to realization of the innate noble wisdom of self-awakening. But for those who have personally realized this noble wisdom of self-awakening, the teaching is not presented in this way through similes. The measure of the wisdom of those truly awakened noble ones transcends all worldly comparisons and cannot be believed or comprehended by worldly fools.
因为觉悟者的自觉圣智境界，无法等同于任何的世间相比喻。真实如来，离心意识所见之相（也就是离一切世间相），不是凭心意意识、靠世间法就能测度得来的。	This is because the realm of noble wisdom of self-awakening possessed by the awakened cannot be equated with any worldly comparison. The real Tathāgata is free from the appearances perceived by mind, intellect, and consciousness—that is, free from all worldly appearances. It cannot be fathomed through mind, intellect, and consciousness or through worldly dharmas.
【大慧，然我说譬佛如恒河沙，无有过咎。】	[Mahāmati, nevertheless, there is no fault in my saying by way of simile that the Buddhas are like the sands of the Ganges.]
但是大慧，我所说的佛如恒河沙的比喻，也并无过错。	Yet, Mahāmati, there is no fault in the simile I use when I say that the Buddhas are like the sands of the Ganges.
注意，前面反复说“非譬所譬”“无以为譬”“不可为譬”，是指如来真实之“体”而言。这里说“无有过咎”，是因为佛在方便指引，烘托如来智慧德“相”的特点，以熄灭众生妄想时，这时候说“如恒河沙”这个比喻本身无咎，“智者因喻而得解”嘛。故此两者并不矛盾。	Note that the repeated earlier statements, “cannot be adequately conveyed by a simile,” “admits of no simile,” and “cannot be made the object of a simile,” refer to the true essence of the Tathāgata. Here, saying that there is “no fault” is because, when the Buddha offers skillful guidance to highlight the

	characteristics of the Tathāgata's wisdom and virtue and extinguish sentient beings' deluded thoughts, the simile "like the sands of the Ganges" itself is without fault. "The wise gain understanding through similes." Thus, the two statements are not contradictory.
下面佛接着回答了大慧菩萨“更有余义”的疑问。佛用同一个比喻——“恒河沙”，从沙的七个角度，烘托形容如来之法身妙德。当然，这七个角度也只是比喻描述。如来妙德，毕竟不限于此。	The Buddha next answers Mahāmati Bodhisattva's question about a "further meaning." Using the same simile—the "sands of the Ganges"—he highlights and describes the sublime virtues of the Tathāgata's dharmakāya from seven perspectives on sand. Of course, these seven perspectives are only similes and descriptions; the Tathāgata's sublime virtues are ultimately not limited to them.
【大慧，譬如恒沙，一切鱼、鳖、输收摩罗、师子、象、马、人、兽践踏，沙不念言“彼恼乱我”，而生妄想。自性清净，无诸垢污。】	[Mahāmati, it is like the sands of the Ganges: fish, turtles, śiśumāras, lions, elephants, horses, humans, and beasts all tread upon them, yet the sand does not think, "They trouble me," and give rise to deluded thoughts. Its nature is pure and free from every defilement.]
“输收魔罗”：一种恶鱼。	"Śiśumāra" is a kind of fierce fish.
恒河之沙，无论一切众生怎样踩踏，都不生垢染恼乱妄想。恒沙自性清净，无染无垢。黄檗禅师亦云：“恒河沙者，佛说是沙，诸佛菩萨释梵诸天步履而过，沙亦不喜。牛羊虫蚁践踏而行，沙亦不怒。珍宝馨香，沙亦不贪。粪尿臭秽，沙亦不恶。此心即无心之心，离一切相，众生诸佛，更无差别。”	The sands of the Ganges do not give rise to defiled, troubled, or deluded thoughts, no matter how all beings tread upon them. Their nature is pure, unstained and undefiled. Chan Master Huangbo likewise said: "As for the sands of the Ganges, the Buddha calls them sand. Buddhas, bodhisattvas, Śakra, Brahmā, and the devas walk over them, yet the sand does not rejoice. Cattle, sheep, insects, and ants tread upon it, yet the sand does not become angry. It does not crave precious treasures and fragrant perfumes, nor does it loathe excrement, urine, or foul filth. This mind is the mind of no-mind, free from all appearances; sentient beings and Buddhas are no different."
【如来应供等正觉，自觉圣智恒河，大力神通自在等沙，一切外道、诸人、兽等，一切恼乱，如来不念而生妄想。如来寂然，无有念想。如来本愿，以三昧乐安众生故，无有恼乱，犹如恒沙，等无有异。又断贪恚故。】	[The Tathāgata, Worthy One, Perfectly Awakened One: his noble wisdom of self-awakening is like the Ganges, and his great power, spiritual powers, and sovereignty are like its sands. Amid all disturbances from non-Buddhists, humans, beasts, and the rest, the Tathāgata does not give rise to deluded thoughts by attending to them. The Tathāgata is serene, without thoughts or imaginings. By the

	Tathāgata's original vows, in order to settle sentient beings in the bliss of samādhi, there is no disturbance, just as with the sands of the Ganges; they are equal and without difference. Moreover, this is because greed and anger have been cut off.]
同样的道理，如来应供等正觉，其自觉圣智如恒河水，神通自在如恒河沙。对于外来的一切恼乱，诸佛不会顾念而生种种妄想。世尊如来，湛湛寂寂，并无顾念妄想。	By the same principle, the noble wisdom of self-awakening of the Tathāgata, Worthy One, Perfectly Awakened One, is like the waters of the Ganges, while his spiritual powers and sovereign freedom are like its sands. In the face of every external disturbance, the Buddhas do not attend to it and give rise to various deluded thoughts. The World-Honored Tathāgata is profoundly serene and still, without attending thoughts or deluded imaginings.
如来以离念之智，以本来愿力，施种种方便，为令众生心得安稳、安乐，所以如来本身不会被恼乱。就如同恒河沙对于一切践踏，不生妄想分别一样。如来于一切众生，不生差别对待之心念，不生丝毫恼乱。这也是如来已彻断贪嗔痴的缘故。	With wisdom free from thought and through the power of his original vows, the Tathāgata applies various skillful means so that sentient beings' minds may attain stability and peace. Therefore, the Tathāgata himself is not disturbed. Just as the sands of the Ganges do not give rise to deluded discrimination in response to any trampling, so the Tathāgata does not discriminate among sentient beings or give rise to the slightest disturbance. This is also because the Tathāgata has completely cut off greed, anger, and ignorance.
第一，这是从沙自性清净、不受践踏的角度，比喻诸佛如来清净如如，湛然寂寂，能广度一切众生而不受垢染恼害。	First, from the perspective of sand's inherently pure nature, unaffected by trampling, this simile depicts the Buddhas and Tathāgatas as pure and such as they are, profoundly serene and still, able to liberate all sentient beings extensively without receiving defilement or harm.
【譬如恒沙，是地自性，劫尽烧时，烧一切地，而彼地大不舍自性，与火大俱生故。其余愚夫作地烧想，而地不烧，以火因故。如是大慧，如来法身，如恒沙不坏。】	[Mahāmati, it is like the sands of the Ganges: their nature is earth. When the kalpa-ending fire burns, it burns the whole earth, yet the earth element does not relinquish its own nature, since it coexists with the fire element. Ordinary foolish people imagine that the earth is burned, but the earth is not burned, because fire is its condition. Thus, Mahāmati, the dharmakāya of the Tathāgata is indestructible like the sands of the Ganges.]
譬如恒河沙，沙属于地大属性，即使劫尽火起，烧一切地，而地大的属性不会烧坏。因为地大的属性与火大属性，本是同一法性，本是同时俱存的。《楞严经》云：	For example, the sands of the Ganges possess the attribute of the earth element. Even when the kalpa-ending fire arises and burns the whole earth,

“兼彼虚空地水火风，均名七大，性真圆融，皆如来藏，本无生灭。”	the nature of the earth element is not burned away. This is because the nature of the earth element and that of the fire element share one dharma nature and coexist from the outset. The Śūraṅgama Sūtra says: “Together with empty space, earth, water, fire, and wind, they are all called the seven great elements. Their nature is truly perfect and interpenetrating; all are the treasury of the Tathāgata and are originally neither arising nor ceasing.”
愚痴凡夫认为地大自性也被火烧，其实火烧草木成灰便是土，故火也是地因，地与火不仅相碍，也是相生。因为四大本性归根结底就是妙真如性，本自圆通，不生不灭。所以，纵是一切地被烧，地大自性本自圆融，本无生灭。同样的道理，如来法身如恒河沙，无论世间何境熔烧锻造，如来法身终不坏灭。	Deluded ordinary beings think that the nature of the earth element itself is also burned by fire. Yet when fire burns grasses and trees into ash, the ash becomes earth; thus fire is also a condition for earth, and earth and fire not only obstruct one another but also give rise to one another. Since the nature of the four great elements is, in the final analysis, the wondrous nature of true suchness, it is inherently perfect and unobstructed, neither arising nor ceasing. Therefore, even if all earth is burned, the nature of the earth element is originally perfectly interpenetrating and never arises or ceases. By the same principle, the dharmakāya of the Tathāgata is like the sands of the Ganges: whatever worldly circumstances may melt or forge it, the Tathāgata’s dharmakāya is never destroyed or extinguished.
第二，这是从沙的地大属性不坏的角度，比喻如来法身常住。	Second, from the perspective that the earth-element attribute of sand is indestructible, this simile depicts the abiding permanence of the Tathāgata’s dharmakāya.
【大慧，譬如恒沙，无有限量。如来光明，亦复如是，无有限量，为成熟众生故，普照一切诸佛大众。】	[Mahāmati, it is like the sands of the Ganges, which are without limit. So too is the Tathāgata’s light, without limit. In order to bring sentient beings to maturity, it universally illumines all assemblies of Buddhas.]
大慧，譬如恒河沙之浩瀚数量，没有限量。同样的道理，如来的智慧光明也是如此无量。如来为众生成就圆满，以智慧光明，普照十方一切诸佛大众，没有限量。	Mahāmati, the vast number of sands in the Ganges is without limit. In the same way, the light of the Tathāgata’s wisdom is immeasurable. To bring sentient beings to complete fulfillment, the Tathāgata’s light of wisdom universally illumines all assemblies of Buddhas throughout the ten directions, without limit.

第三，这是从沙的数量无限的角度，比喻如来智慧光明无量，普照一切众生。	Third, from the perspective of sand's limitless quantity, this simile depicts the immeasurable light of the Tathāgata's wisdom, which universally illumines all sentient beings.
【大慧，譬如恒沙，别求异沙永不可得。如是大慧，如来应供等正觉，无生死、生灭，有因缘断故。】	[Mahāmati, it is like the sands of the Ganges: one can never find a sand different from sand. Thus, Mahāmati, the Tathāgata, Worthy One, Perfectly Awakened One, has no birth and death, no arising and ceasing, because the conditions of the three realms have been severed.]
“别求异沙永不可得”：唐译为“譬如恒沙，住沙自性，不更改变而作余物”。	“One can never find a sand different from sand”: the Tang translation reads, “It is like the sands of the Ganges, abiding in the nature of sand and never changing into something else.”
“有因缘断故”：“有”指三有，也就是三界。这是说，三界轮回的因缘已断。	“Because the conditions of the three realms have been severed”: “existence” here refers to the three kinds of existence, namely the three realms. This means that the conditions for cyclic rebirth in the three realms have been cut off.
大慧，譬如恒河沙，永不可能变更为别物。同样的道理，大慧，如来应供等正觉，因为已经断离了三界轮回之因缘，也即，无明根本烦恼和一切随烦恼已经彻断，所以如来永离分段生死，是为“了无生死”；如来亦彻断变易生死，是为“了无生灭”。百丈禅师说：“时节既至，方省己物不从他得。但离妄缘，即如如佛。”	Mahāmati, just as the sands of the Ganges can never be transformed into something else, so too, Mahāmati, the Tathāgata, the Worthy One, the Perfectly Awakened One, has already severed the causes and conditions of rebirth in the three realms—that is, the fundamental affliction of ignorance and all subsidiary afflictions have been completely cut off. Thus, the Tathāgata is forever free of segmented birth and death; this is called “having completely transcended birth and death.” The Tathāgata has also completely cut off transformational birth and death; this is called “having completely transcended arising and ceasing.” Chan Master Baizhang said: “When the time has come, one realizes that one's own treasure is not obtained from another. Simply depart from deluded conditions, and one is thus-buddha.”
第四，这是从沙恒不易的角度，比喻如来永断二种生死，不复回转。	Fourth, from the perspective that the sands of the Ganges do not change, this illustrates that the Tathāgata has forever cut off the two kinds of birth and death and does not turn back again.

【大慧，譬如恒沙，增减不可得知。如是大慧，如来智慧成熟众生，不增不减。非身法故。身法者，有坏；如来法身非是身法。】	[Mahāmati, just as it cannot be known whether the sands of the Ganges increase or decrease, so too, Mahāmati, the Tathāgata's wisdom in bringing sentient beings to maturity neither increases nor decreases, because it is not a bodily dharma. Bodily dharmas are subject to destruction; the Tathāgata's dharma body is not a bodily dharma.]
大慧，譬如恒河沙之广博，无法测量是增是减。同样的道理，大慧，如来度脱众生的智慧亦是无量无边。方便法门可任由学人取舍，但真实如来毕竟不增不减，不同三界世间有相之法。世间法相，无不是增减生灭。	Mahāmati, just as the vast quantity of the sands of the Ganges cannot be measured as increasing or decreasing, so too, Mahāmati, the Tathāgata's wisdom in liberating sentient beings is likewise immeasurable and boundless. Practitioners may choose or reject expedient dharma gates as they wish, but the true Tathāgata ultimately neither increases nor decreases and differs from the conditioned dharmas with characteristics of the worldly three realms. All worldly dharmas with characteristics are subject to increase and decrease, arising and ceasing.
如来智慧法身则不如是。正如《维摩诘经》所说：“譬如一灯燃百千灯，冥者皆明，明终不尽。夫一菩萨开导百千众生，令发阿耨多罗三藐三菩提心，于其道意，亦不灭尽。”	The Tathāgata's wisdom dharma body is not like this. As the Vimalakīrti Sūtra says: “It is like one lamp kindling hundreds of thousands of lamps: all those in darkness are illuminated, yet its light is never exhausted. So too, when one bodhisattva guides hundreds of thousands of sentient beings and causes them to arouse the mind of anuttara-samyak-saṃbodhi, that resolve for the Way is likewise never exhausted.”
第五，这是从沙量增减不可测角度，比喻如来自觉圣智，随众所用，而无增减。	Fifth, from the perspective that increases and decreases in the quantity of sand cannot be measured, this illustrates that the Tathāgata's self-realized noble wisdom responds to the needs of sentient beings without increase or decrease.
【如压恒沙，油不可得。如是一切极苦众生，逼迫如来，乃至众生未得涅　，不舍法界自三昧愿乐，以大悲故。】	[Mahāmati, just as oil cannot be obtained by pressing the sands of the Ganges, so too, even if all sentient beings in extreme suffering press upon the Tathāgata, he does not abandon the dharma realm, his samādhi, vows, and delight until sentient beings attain nirvāṇa, because of great compassion.]
就像压榨恒河沙取油，无论怎样榨取也不会生出酥油一样。同样的道理，即使任何极苦的众生，由于被贪嗔痴所缚，而逼迫如来，如来也不生恼乱。乃至于众生只要	Just as pressing the sands of the Ganges for oil will not produce ghee, no matter how they are pressed, so too, even when any sentient beings in extreme

未得究竟涅　，如来都会不舍法界示现、不入三昧涅　法乐。因为如来无缘大慈、同体大悲，以深誓本愿而不舍救度众生。	suffering, bound by greed, anger, and ignorance, press upon the Tathāgata, the Tathāgata does not give rise to vexation or disturbance. So long as sentient beings have not attained ultimate nirvāṇa, the Tathāgata does not abandon manifestations within the dharma realm or enter the bliss of samādhi and nirvāṇa. Because the Tathāgata has unconditioned great loving-kindness and compassion based on identity in essence, he does not forsake the liberation of sentient beings, in accordance with his profound vows and original aspirations.
第六，这是从沙压不出酥油的角度，比喻无论贪嗔痴众生如何逼迫如来，如来都永不入涅　而舍弃众生。	Sixth, from the perspective that pressing sand cannot yield ghee, this illustrates that no matter how sentient beings driven by greed, anger, and ignorance press upon the Tathāgata, he never enters nirvāṇa and abandons sentient beings.
【大慧，譬如恒沙，随水而流，非无水也。如是大慧，如来所说一切诸法，随涅　流，是故说言如恒河沙。】	[Mahāmati, just as the sands of the Ganges flow along with water and do not flow without water, so too, Mahāmati, all the dharmas taught by the Tathāgata flow in accordance with nirvāṇa. Therefore, they are said to be like the sands of the Ganges.]
大慧，譬如恒河沙，随水的流转而流转，而不是无水而沙自流。同样的道理，大慧，如来所说一切诸法，都是为“涅　实相”而说，为“明心见性”而说。如来说法，无不随此，并非另有所依而说。所以，如来所说言教，如恒河沙，依涅　流。	Mahāmati, just as the sands of the Ganges flow with the movement of the water, rather than flowing by themselves without water, so too, Mahāmati, all the dharmas taught by the Tathāgata are taught for the “true reality of nirvāṇa” and for “realizing the mind and seeing one’s true nature.” Everything the Tathāgata teaches accords with this; he does not teach in reliance on anything else. Therefore, the Tathāgata’s verbal teachings are like the sands of the Ganges: they flow in dependence upon nirvāṇa.
第七，这是从沙随水转的角度，比喻如来所说之法，唯依涅　实相。佛只为此一大事因缘而化现说法。	Seventh, from the perspective that sand moves with the water, this illustrates that the dharmas taught by the Tathāgata rely solely on the true reality of nirvāṇa. The Buddha manifests and teaches the Dharma only for this one great cause and condition.
世尊又从最后这个角度，通过下文进一步的深入阐述，引大慧离妄想心识，悟涅　真义。我们接着看下文：	From this final perspective, the World-Honored One further elaborates below in order to lead Mahāmati away from the deluded mind-consciousness and

	toward awakening to the true meaning of nirvāṇa. Let us continue with the following passage:
【如来不随诸去流转。去，是坏义故。大慧，生死本际不可知；不知故，云何说去？大慧，去者断义，而愚夫不知。】	[The Tathāgata does not flow along with the various goings. Going means destruction. Mahāmati, the original limit of birth and death is unknowable. Since it is unknowable, how can one speak of going? Mahāmati, going means cessation, yet foolish ordinary people do not understand this.]
如来所说，不随诸“去”而转。也就是说，如来所说的诸法，不同于世间诸流之生住异灭。“去”就是坏灭义。大慧，凡夫只看到坏灭变异，却并不考虑生死的本际来源。如果认真观察就会发现，生从何来？此大事难以了知。既然生的本际都不可了知，又如何说有去有灭呢？大慧，若实有去、灭，则落断灭。凡夫却并不知晓。	What the Tathāgata teaches does not turn along with the various “goings.” That is, the dharmas taught by the Tathāgata are unlike the worldly streams of arising, abiding, alteration, and extinction. “Going” means destruction and extinction. Mahāmati, ordinary people see only destruction, extinction, and change, without considering the original source of birth and death. If one examines this carefully, one finds: Where does birth come from? This great matter is difficult to know. Since even the original limit of birth is unknowable, how can one say that there is going or extinction? Mahāmati, if there truly were going and extinction, one would fall into annihilationism. Yet ordinary people do not understand this.
也即，比喻如来如恒沙流转，是指佛所说法是依出世间的究竟解脱而说，佛所说法并不依世间相的坏灭而坏灭。凡夫看到世间一切终归坏灭，就推断佛法也是坏灭。实则生灭是幻法，究竟实相不生不灭，并不是断灭。	That is to say, the comparison of the Tathāgata to the flowing sands of the Ganges means that the Buddha’s teachings are spoken in reliance upon ultimate supramundane liberation; they do not perish in accordance with the destruction of worldly appearances. Ordinary people see that everything in the world ultimately perishes and therefore infer that the Buddhadharma also perishes. In fact, arising and ceasing are illusory dharmas; ultimate true reality neither arises nor ceases and is not annihilation.
【大慧白佛言：世尊，若众生生死本际不可知者，云何解脱可知?佛告大慧：无始虚伪过恶妄想习气因灭，自心现知外义妄想身转，解脱不灭，是故无边非都无所有。为彼妄想，作无边等异名。观察内外离于妄想，无异众生，智及尔焰，一切诸法，悉皆寂静。不识自心现妄想故，妄想生，若识则灭。】	[Mahāmati said to the Buddha: “World-Honored One, if the original limit of sentient beings’ birth and death is unknowable, how can liberation be known?” The Buddha told Mahāmati: “When the causal habits of beginningless false, erroneous, and deluded thoughts are extinguished, the deluded body of taking externally appearing objects, known through one’s own mind, as real is transformed. Liberation is not extinction. Therefore, ‘boundless’

	does not mean that nothing whatsoever exists. For the sake of those deluded thoughts, I provisionally use different names such as ‘boundless.’ When one observes inward and outward and departs from deluded thoughts, there are no distinct sentient beings, knowledge, knowable objects, or any dharmas; all are utterly quiescent. Because one does not recognize the deluded thoughts manifested by one’s own mind, deluded thoughts arise; if one recognizes them, they cease.”]
“智及尔焰”，智指世智聪辩，尔焰指妄想分别。	In “knowledge and knowable objects,” knowledge refers to worldly knowledge and clever disputation, while knowable objects refers to deluded discriminations.
大慧接着问佛：那么世尊，如果众生连生死的本际尚且不知，又怎么知道如何从中解脱呢？	Mahāmati then asked the Buddha: “Then, World-Honored One, if sentient beings do not even know the original limit of birth and death, how can they know how to attain liberation from it?”
佛告诉大慧：无始以来的虚伪过恶妄想习气是生死轮回之因。如果此因能灭，就会觉悟一切外境全是心之妄想，这就是转识成智了。真正的解脱是不生不灭，而并非是坏灭、断灭之无所有。我所说的无边无际，并不是什么都没有的断灭无常。为了断除众生妄想，所以才说“无边”等不同名称方便。	The Buddha told Mahāmati: The habitual tendencies of false, erroneous, and deluded thoughts since beginningless time are the cause of the cycle of birth and death. If this cause can be extinguished, one awakens to the fact that all external objects are merely the mind’s deluded thoughts; this is the transformation of consciousness into wisdom. True liberation is neither arising nor ceasing; it is not the nothingness of destruction and annihilation. The boundlessness and limitlessness of which I speak do not mean the impermanent annihilation of there being nothing at all. It is in order to cut off sentient beings’ deluded thoughts that I use expedient names such as “boundless.”
若能如实观察，就会觉悟内心与外境，无非妄想。一切的妄想和分别，就是众生，除此之外并无别的众生。一切诸法，本自无生，本来寂静。如果不能觉悟万法唯是自心所现的妄想，就会生起诸多的邪知谬见；若觉悟一切无非自心幻现，则一切妄想邪见灭。	If one can observe truthfully, one awakens to the fact that the inner mind and external objects are nothing but deluded thoughts. All deluded thoughts and discriminations are sentient beings; apart from these, there are no other sentient beings. All dharmas are originally unborn and inherently quiescent. If one cannot awaken to the fact that the myriad dharmas are only deluded thoughts manifested by one’s own mind, many erroneous and mistaken views arise. If one

	awakens to the fact that everything is nothing but an illusory manifestation of one's own mind, all deluded thoughts and erroneous views cease.
也即，佛的回答是，生死以及本际，轮回以及涅　解脱等等，所有这些都源自无明妄想，都是虚幻的对立之说。如果能扫尽无明，转识成智，就会知道一切诸法本自寂静，本不存在这些两边的对立，这才是真正的解脱。	That is to say, the Buddha's answer is that birth and death and their original limit, saṃsāra and liberation through nirvāṇa, and all such notions arise from ignorant deluded thought; they are all illusory, oppositional formulations. If one can sweep away ignorance completely and transform consciousness into wisdom, one realizes that all dharmas are inherently quiescent and that these oppositions between the two extremes do not truly exist. This is genuine liberation.
下面的偈重颂三世诸佛法身妙德：	The following verses restate the wondrous virtues of the dharma bodies of the Buddhas of the three times:
【尔时世尊欲重宣此义，而说偈言：观察诸导师，犹如恒河沙，不坏亦不去，亦复不究竟，是则为平等。】	[Then the World-Honored One, wishing to restate this meaning, spoke these verses: "Contemplate all the guides: they are like the sands of the Ganges. They neither perish nor go; nor do they ultimately cease. This is equality."]
观察三世诸佛，就像恒河之沙，不坏灭，不增减，也恒不入涅　寂灭，这就是如来之平等。	Contemplate the Buddhas of the three times: like the sands of the Ganges, they neither perish nor increase or decrease, and they never enter the quiescent extinction of nirvāṇa. This is the equality of the Tathāgata.
【观察诸如来，犹如恒沙等，悉离一切过，随流而性常，是则佛正觉。】	[Contemplate all Tathāgatas: they are like the sands of the Ganges. Completely free from all faults, they flow along with the stream while their nature remains constant. This is the Buddha's perfect awakening.]
观察诸佛如来，就像恒河之沙，离开一切过失，能随流而栖，而如来真性则是常住不变的，是为如来无上正等正觉。	Contemplate all the Buddhas and Tathāgatas: like the sands of the Ganges, they are free from all faults. Though they can abide in accordance with the stream, the Tathāgata's true nature remains eternally constant and unchanging. This is the Tathāgata's unsurpassed, perfect, complete awakening.
本门概要：	Summary of This Section:
本门关键词是"如恒河沙"，大慧的问题是"诸佛如恒河沙"是什么意思？	The key phrase in this section is "like the sands of the Ganges." Mahāmati's question is: What does it

	mean to say that all Buddhas are like the sands of the Ganges?
佛层层说明：	The Buddha explains this point layer by layer:
第一，诸佛体性，“过世间望，非譬所譬”；“自觉圣智境界，无以为譬”；“真实如来，过心意意识所见之相，不可为譬”，要依义不依语；	First, the essential nature of all Buddhas “surpasses worldly expectations and cannot be illustrated by any analogy”; the “realm of self-realized noble wisdom admits of no analogy”; and the “true Tathāgata transcends the appearances perceived by mind, intellect, and consciousness and cannot be compared.” One must rely on the meaning, not on the words.
第二，即使诸佛真实，无可比喻，但亦可使用比喻，方便众生因喻得解；	Second, although the true nature of all Buddhas admits of no comparison, analogies may nevertheless be used as expedient means, enabling sentient beings to gain understanding through them.
第三，佛接着以沙为比喻，从七个角度形容如来本自清净，不恼不乱，不坏不去，不增不减，随缘不变等妙德特性。	Third, the Buddha then uses sand as an analogy, describing from seven perspectives such wondrous virtues and qualities of the Tathāgata as intrinsic purity, freedom from vexation and disturbance, neither perishing nor going, neither increasing nor decreasing, and remaining unchanged while according with conditions.
最后，佛直言，一切生灭来去，一切世间之相，都是妄想所现。如来非生灭来去之相。若觉悟根本，了知一切相皆为虚幻，是自心妄想所致，如来实相不生不灭，则一切妄想邪见自然消歇。	Finally, the Buddha states directly that all arising and ceasing, coming and going, and all worldly appearances are manifestations of deluded thought. The Tathāgata is not an appearance of arising and ceasing or coming and going. If one awakens to the root and understands that all appearances are illusory, caused by the deluded thoughts of one’s own mind, and that the true reality of the Tathāgata neither arises nor ceases, then all deluded thoughts and erroneous views naturally subside.

三九、诸法刹那

39. All Dharmas Are Momentary

【尔时大慧菩萨复白佛言：世尊，惟愿为说一切诸法刹那坏相。世尊，云何一切法刹那？佛告大慧：谛听谛听，善思念之，当为汝说。】	[At that time, Mahāmati Bodhisattva again addressed the Buddha: “World-Honored One, I pray that you will explain the momentary arising-and-

	perishing of all dharmas. World-Honored One, how are all dharmas momentary?" The Buddha told Mahāmati: "Listen carefully, listen carefully, and reflect well upon this. I shall explain it to you."]
上一门佛说诸佛如恒河沙之比喻，以显法身不生不灭、不增不减、不垢不净之德。这一门大慧又问一切诸法刹那坏灭之相。“刹那坏相”，指一切诸法，一直在刹那的相续变异转坏。	In the preceding section, the Buddha used the simile of the Buddhas being as numerous as the sands of the Ganges to reveal the qualities of the dharmakāya: neither arising nor ceasing, neither increasing nor decreasing, neither defiled nor pure. In this section, Mahāmati again asks about the momentary arising and dissolution of all dharmas. "Momentary dissolution" means that all dharmas continually undergo successive momentary transformations and decay.
【佛告大慧：一切法者，谓善、不善、无记，有为、无为，世间、出世间，有罪、无罪，有漏、无漏，受、不受。】	[The Buddha told Mahāmati: "All dharmas" means wholesome, unwholesome, and indeterminate; conditioned and unconditioned; worldly and supramundane; culpable and non-culpable; defiled and undefiled; receptive and non-receptive.]
“善、不善、无记”：这里“善”指世间法中的顺理益人之法；“不善”即违理损人之法；“无记”就是无可记别, 不属于善法或不善法。	"Wholesome, unwholesome, and indeterminate": here, "wholesome" refers to worldly dharmas that accord with principle and benefit others; "unwholesome" refers to dharmas that violate principle and harm others; and "indeterminate" means that they cannot be classified as either wholesome or unwholesome.
“有为”：“为”者造作之义，有造作谓之“有为”；无因缘造作谓之“无为”。	"Conditioned": wei means fabrication or activity; what is fabricated is called "conditioned." What is not fabricated through causes and conditions is called "unconditioned."
“世间、出世间”：三界迁流，为“世间”法；涅　解脱，名“出世间”法。	"Worldly and supramundane": the flowing transformations within the three realms are worldly dharmas; nirvāṇa and liberation are called supramundane dharmas.
“有罪、无罪”：涉于身口意三业，总背于理者，谓“有罪”；不涉身口意三业，不损己、不恼他者，谓“无罪”。	"Culpable and non-culpable": whatever involves the three karmas of body, speech, and mind and in every respect runs counter to principle is called "culpable." What does not involve the three karmas of body, speech, and mind, harms neither oneself nor troubles others, is called "non-culpable."

“漏”者，烦恼。一切世间之事，尽为“有漏”法；离烦恼者，名“无漏”法。	“Outflows” are afflictions. All worldly matters are defiled dharmas; what is free from afflictions is called undefiled dharma.
“受”：领纳所触之境；“不受”：心意解脱，而不取受一切法。法华经云：“以不受一切法故，而于诸漏心得解脱”。	“Receptive” means receiving the objects one encounters. “Non-receptive” means that the mind is liberated and does not grasp or receive any dharmas. The Lotus Sūtra says: “Because one does not receive any dharmas, the mind is liberated from all outflows.”
佛告诉大慧：所谓“一切法”者，有善法不善法……等如上种种的类别。	The Buddha tells Mahāmati that “all dharmas” means such various categories as wholesome and unwholesome dharmas, and so forth, as described above.
【大慧，略说，心意意识及习气，是五受阴因。是心意意识习气长养，凡愚善不善妄想。大慧，修三昧乐，三昧正受，现法乐住，名为贤圣善无漏。】	[Mahāmati, in brief: mind, manas, consciousness, and habitual tendencies are the causes of the five receptive aggregates. Through the nourishment of the habitual tendencies of mind, manas, and consciousness, ordinary foolish beings give rise to wholesome and unwholesome deluded thoughts. Mahāmati, the bliss of cultivating samādhi, the proper reception of samādhi, and abiding happily in the present dharma are called the wholesome undefiled states of worthies and sages.]
“五受阴”：具体包括色受想行识。“色”指我所能看到的有形物质；“受”指领纳所缘，如，觉苦、觉乐以及不苦不乐等；“想”就是取所领六尘之相，之后而产生的各种想法；“行”指造作，比如善行、恶行；“识”是了别的意思，由此心“识”之所集，才能了别色声香味触法等等。此五阴和合，而成人我之身。	“The five receptive aggregates” specifically comprise form, feeling, perception, formations, and consciousness. “Form” refers to tangible material things that we can see. “Feeling” means receiving apprehended objects—for example, feeling pain, pleasure, or neither pain nor pleasure. “Perception” means taking up the characteristics of the six sense objects that have been received, after which various ideas arise. “Formations” refers to karmic activity, such as wholesome and evil actions. “Consciousness” means discernment; through what this mental consciousness gathers, one can distinguish forms, sounds, smells, tastes, tactile objects, and dharmas. The coming together of these five aggregates constitutes the body of the personal self.
“现法乐住”：指究竟地法尔本来如是，一切现成，不假造作，天真独朗，这时得大自在安乐，无进无退，所以是“现法乐住”。	“Abiding happily in the present dharma” means that, at the ultimate level, things are originally and naturally thus: all is complete as it is, without

	contrivance, naturally pure and luminously clear. At this time one attains great freedom, ease, and happiness, without advance or retreat; this is called “abiding happily in the present dharma.”
大慧，一切法广说无尽，略说则：心意意识（也就是八识）及习气（指无明），是五阴积集而成的根本原因。愚痴凡夫由于八识和无明习气的长养，而五阴聚集，继而妄生善与不善、有罪无罪等诸多妄想。这属于有漏之法。	Mahāmati, an exhaustive explanation of all dharmas would be endless. Briefly stated, mind, manas, and consciousness—that is, the eight consciousnesses—and habitual tendencies, referring to ignorance, are the fundamental causes for the accumulation of the five aggregates. Because the eight consciousnesses and the habitual tendencies of ignorance are nourished, foolish ordinary beings accumulate the five aggregates and then delusively give rise to many notions of wholesome and unwholesome, culpable and non-culpable, and so forth. These belong to defiled dharmas.
“修三昧乐，三昧正受，现法乐住，名为贤圣善无漏”——贤圣智者，或善修三昧法乐而得寂静，或以正知见的不受一切受、深入修证而得种种三昧安定，乃至于证得究竟解脱大自在而不退转，这都是圣贤者所修的无漏、无业法。	“The bliss of cultivating samādhi, the proper reception of samādhi, and abiding happily in the present dharma are called the wholesome undefiled states of worthies and sages”—wise worthies and sages may cultivate the bliss of samādhi well and thereby attain tranquility; or, through correct knowledge and view, not receiving any feelings, and deep cultivation and realization, they may attain various stable samādhis; and ultimately they may realize complete liberation, great freedom, and irreversibility. All these are undefiled and non-karmic dharmas cultivated by sages and worthies.
【大慧，善不善者，谓八识。何等为八？谓如来藏名识藏，心，意、意识及五识身，非外道所说。】	[Mahāmati, the wholesome and unwholesome are what are called the eight consciousnesses. What are the eight? They are the Tathāgata-garbha, called the storehouse of consciousness; mind, manas, consciousness, and the body of the five consciousnesses. This is not what non-Buddhist paths teach.]
大慧，善与不善法等一切诸法，即是八识。其中，能分别善与不善之心，是八识之见分；所缘之善与不善相，是八识之相分。也就是说，一切诸法，皆不出八识所现。	Mahāmati, all dharmas, including wholesome and unwholesome dharmas, are the eight consciousnesses. The mind that distinguishes wholesome from unwholesome is the perceiving aspect of the eight consciousnesses; the wholesome and unwholesome appearances that it

	apprehends are their object aspect. That is to say, all dharmas are nothing apart from what is manifested by the eight consciousnesses.
那么什么是八识呢？如来藏本来清净，因被妄识染覆，而名为“识藏”，即第八阿赖耶识，简称“心”；“意”指第七末那识；“意识”指第六意识；前五识即眼耳鼻舌身识。	What, then, are the eight consciousnesses? The Tathāgata-garbha is originally pure, but because it is obscured and defiled by deluded consciousness, it is called the “storehouse of consciousness”: the eighth, ālaya consciousness, abbreviated as “mind.” “Manas” refers to the seventh manas consciousness; “consciousness” refers to the sixth consciousness; and the first five consciousnesses are the eye, ear, nose, tongue, and body consciousnesses.
这与外道见不同。外道不了一切诸法不出自心，不能回归于如来藏根本，所以落于种种意识揣摩，而心外取法。	This differs from the heterodox view. Non-Buddhist paths do not understand that all dharmas do not go beyond the mind itself and cannot return to the fundamental Tathāgata-garbha. Thus, they fall into various conceptual speculations and seek dharmas outside the mind.
【大慧，五识身者，心、意、意识俱。善不善相，展转变坏，相续流注，不坏身生亦生亦灭，不觉自心现。次第灭、余识生。形相差别摄受，意识五识俱相应生，刹那时不住，名为刹那。】	[Mahāmati, the body of the five consciousnesses is inseparable from mind, manas, and consciousness. Wholesome and unwholesome characteristics transform and decay in succession, flowing on continuously. The indestructible body arises, both arising and ceasing, without recognizing what is manifested by one’s own mind. One consciousness ceases in sequence, and the remaining consciousnesses arise. The consciousness arises in mutual conjunction with the five consciousnesses, apprehending distinctions of form and appearance. It does not remain even for a moment; this is called momentariness.]
大慧，人我之身可以缘外境而生色声香味触等五种了别，即前五识。五识再加第八识之心、第七末那识之意、第六意识，俱来加入，互为因果，如是种子生现行，现行熏种子，周而复始，所以会有善、不善等相，变化无常。即便表面上是稳定的，实际也一直在持续的微细变异。	Mahāmati, the body of the personal self can condition upon external objects and thereby produce the five forms of discernment of form, sound, smell, taste, and touch—the first five consciousnesses. The five consciousnesses, together with the mind of the eighth consciousness, the manas of the seventh consciousness, and the sixth consciousness, all participate and become mutually causal. Thus, seeds produce manifest activity, and manifest activity perfumes seeds, cycling again and again.

	Therefore, there are such wholesome and unwholesome characteristics, ever changing and impermanent. Even when things appear stable on the surface, they are in fact continually undergoing subtle transformation.
但是八识识藏之体——如来藏不生不灭，所以正可以外现如上种种的生灭变异，无有休止。众生愚痴，不了诸法之生住异灭，实是自心所现。	Yet the essence of the storehouse of the eight consciousnesses—the Tathāgata-garbha—neither arises nor ceases. It is precisely for this reason that it can outwardly manifest the various arising, ceasing, and transformations described above, without interruption. Sentient beings are deluded and do not understand that the arising, abiding, changing, and ceasing of dharmas are in fact manifestations of their own minds.
实则八识之间互为因果，辗转影响，就像大海里的浪花一样，一浪接一浪，连绵不断，此生彼灭，变化多端。	In fact, the eight consciousnesses are mutually causal and influence one another in continual succession. They are like waves in the ocean: one wave follows another without end, arising here and ceasing there, changing in countless ways.
一旦境界风吹拂心海，即，但凡前五识任何一识遇缘而了别，第六意识均与之相应而起，对形相声香等加以分别判断，这就是“意识五识俱相应生”，“摄受”“形相差别”。这些了别以及比较分别等六种识，一直在随时的变异。这样不停的变异就形成了“刹那”。	Once the wind of objects stirs the ocean of mind—that is, whenever any one of the first five consciousnesses encounters conditions and makes a discrimination—the sixth consciousness arises in correspondence with it and differentiates and judges forms, appearances, sounds, smells, and the like. This is what is meant by “the consciousness arises in mutual conjunction with the five consciousnesses” and by “apprehending distinctions of form and appearance.” These acts of discernment, comparison, and discrimination by the six consciousnesses are constantly changing at every moment. This uninterrupted change constitutes “momentariness.”
也就是说，“刹那”通常指微小的时间相。而时间则是通过感受得到的变化区别而体现的。随着外境的变化，具体到最微细的、可以察觉的六识变化之相，就形成了“刹那坏相”（实际上八识一直在微细隐幽持续的变异，即“相续流注”，待六识出现变异相已经很粗了）。	That is to say, “a moment” ordinarily refers to an extremely small unit of time. Time is manifested through distinctions of change that can be felt. As external circumstances change, the most subtle discernible changes in the six consciousnesses constitute the appearance of momentary dissolution. In fact, the eight consciousnesses are constantly undergoing subtle, hidden, and continuous transformation—this is their continuous flow; by the time the six

	consciousnesses manifest changing appearances, the changes have already become quite coarse.
【大慧，刹那者，名识藏如来藏、意俱，生识习气刹那。】	[Mahāmati, “momentariness” refers to the habitual tendencies that give rise to consciousness, in conjunction with the storehouse of consciousness, the Tathāgata-garbha, and manas.]
所以说，所谓刹那，就是六识之变异，而六识变异的背后原因则是七、八二识。第八含藏识、第七末那识恒执有我，两者共同作用，导致六根接触六尘产生六识，相续不断的攀缘分别，此生彼灭，相续变异，所以令凡夫产生所谓的“刹那”妄想。	Thus, so-called momentariness is the transformation of the six consciousnesses, while the causes underlying these transformations are the seventh and eighth consciousnesses. The eighth storehouse consciousness and the seventh manas consciousness constantly cling to a self. Acting together, they cause the six faculties, upon contacting the six sense objects, to produce the six consciousnesses, which incessantly grasp, condition upon, and discriminate. They arise here and cease there, continually transforming, and thus cause ordinary beings to generate the deluded notion of “moments.”
也就是，第七识和第八识才是“刹那”的始作俑者。如临济祖师说：“但看棚头弄傀儡,抽牵全藉里头人”，其中最关键的“里头人”就是指第八阿赖耶识，而第七末那识恒审思量，恒执有我，起到了传输、“抽牵”的作用，故此才有外面木偶戏的灵动变化。	In other words, the seventh and eighth consciousnesses are the instigators of “momentariness.” As Patriarch Linji said, “Watch only the puppet show on the stage: all its pulling and manipulation depend upon the person within.” The most crucial “person within” refers to the eighth ālaya consciousness. The seventh manas consciousness constantly examines and reflects, constantly clings to a self, and performs the function of transmitting and “pulling the strings”; therefore, the puppets outside display their lively transformations.
【无漏习气，非刹那，非凡愚所觉。】	[Undefiled habitual tendencies are not momentary and are not perceived by ordinary foolish beings.]
“无漏习气”：就是指无漏种子，是菩提之因种。相对于有漏业种子而言，称为无漏种子。	“Undefiled habitual tendencies” refers to undefiled seeds, the causal seeds of bodhi. In contrast to defiled karmic seeds, they are called undefiled seeds.
而无漏种子则非刹那生灭变异。《成唯识论》云：“诸有情无始时来，有无漏种，不由熏习，法尔成就”。也就是说，无漏种智是众生本具的，非后天修行熏习而成，故非“刹那”之因。	Undefiled seeds do not arise, cease, or transform moment by moment. The Cheng Weishi Lun says: “From beginningless time, sentient beings have possessed undefiled seeds. They do not result from perfuming through cultivation, but are naturally

	accomplished in accordance with dharma.” That is to say, the wisdom of undefiled seeds is inherently possessed by sentient beings; it is not formed through acquired cultivation and perfuming, and thus is not a cause of “momentariness.”
无漏种子本具，就决定了若众生因缘成熟，发心求解脱者，最终必定会觉悟解脱。一旦觉悟解脱就会发现，本来一切圆满，所谓八识、刹那等，都是误会和虚幻。此“无漏习气非刹那”之深义，非愚痴凡夫所能觉。	The inherent presence of undefiled seeds ensures that, when the causes and conditions of sentient beings mature, those who arouse the resolve to seek liberation will ultimately awaken and be liberated. Once they awaken and are liberated, they discover that everything has always been complete: the so-called eight consciousnesses and momentariness are all misunderstandings and illusions. Ordinary foolish beings cannot perceive this profound meaning of “undefiled habitual tendencies are not momentary.”
【计著刹那论故，不觉一切法刹那非刹那，以断见坏无为法。大慧，七识不流转，不受苦乐，非涅　因。】	[Because they adhere to a theory of momentariness, they do not realize that all dharmas are momentary and yet not momentary; through annihilationist views, they destroy the unconditioned dharma. Mahāmati, the seven consciousnesses do not transmigrate and do not receive suffering or pleasure; they are not causes of nirvāṇa.]
愚痴凡夫妄想执着实有刹那，而不明白一切法之刹那变异，本是虚幻，本无刹那变异。他们如此肯定“刹那”缪见，接着就会认为一切都是无常变化、无法把捞的，那么无为解脱之法必定也是如此，大家都不可能真正解脱。所以这样的见解实际是断灭、败坏佛法，否定了不生不灭。	Deluded ordinary beings falsely imagine and cling to the real existence of moments. They do not understand that the momentary transformations of all dharmas are inherently illusory and that there are fundamentally no momentary transformations. Firmly maintaining this mistaken view of “momentariness,” they then conclude that everything is impermanent, changing, and impossible to grasp; therefore, they assume that the unconditioned dharma of liberation must be the same and that no one can truly be liberated. Such a view is in fact annihilationist and undermines the Buddhadharma, for it denies the unborn and undying.
而小乘圣者则认为，如果压伏前七识不流转，不受一切苦乐，就会证到涅　。实际这样的修法并非涅　之因。	Śrāvaka sages, however, hold that if the first seven consciousnesses are suppressed so that they do not circulate and do not receive any suffering or pleasure, nirvāṇa will be realized. In fact, such a practice is not a cause of nirvāṇa.

这里提醒了我们，凡夫所讲的“刹那”变化实际是断灭见，有这样见解的人通常嘲笑佛法，不相信解脱道，实在愚痴可怜。又有佛门同仁对《金刚经》所说“如梦幻泡影”作断灭想，他们把压灭念头或入无想定误认为是涅　解脱，这实际也是否定了如来藏，毁坏了佛法。	This reminds us that the changes called “momentariness” by ordinary beings are in fact an annihilationist view. Those who hold such a view often ridicule the Buddhadharma and do not believe in the path of liberation; they are truly deluded and pitiable. Some fellow Buddhists also interpret the Diamond Sūtra’s phrase “like a dream, an illusion, a bubble, and a shadow” in an annihilationist way. They mistake the suppression of thoughts or entry into the absorption of no perception for nirvāṇa and liberation. This, too, is in fact a denial of the Tathāgata-garbha and a destruction of the Buddhadharma.
如禅宗公案里，圆悟和尚初在沩山时，一日真如和尚问他：“如何？”悟云：“起灭不停。”如曰：“可知是博地凡夫！”由此可知，真如禅师慧眼如炬，明白告诉圆悟和尚：对治心识的起灭不停，令之压伏不起，这是小乘断灭见修法，并不能证到真正的涅　。	For example, in a Chan koan: when Master Yuanwu was first at Mount Wei, Master Zhenru asked him one day, “How is it?” Yuanwu replied, “Arising and ceasing never stop.” Zhenru said, “You are plainly an ordinary worldling!” From this we can see that Chan Master Zhenru possessed a keen eye of wisdom. He clearly told Master Yuanwu that counteracting the continual arising and ceasing of consciousness, suppressing it so that it does not arise, is the practice of the Hīnayāna annihilationist view; it cannot realize true nirvāṇa.
【大慧，如来藏者，受苦乐与因俱，若生若灭，四住地无明住地所醉，凡愚不觉，刹那见，妄想熏心。】	[Again, Mahāmati, the tathāgatagarbha undergoes suffering and pleasure together with their causes; it arises and ceases. Intoxicated by the ignorance of the four abiding grounds and the abiding ground of ignorance, ordinary foolish beings do not realize this. They perceive momentariness, and false imagination permeates their minds.]
“住地”：即烦恼惑之所依处。“四住地”即欲爱住地、色爱住地、无色界之思惑，以及见一处住地，也就是三界所共具之见惑。所以此四住地烦恼，又称一切见、思烦恼惑，或者枝末无明。而“无明住地”则是根本无明惑。	“Abiding ground” means the basis on which the afflictive delusions depend. The “four abiding grounds” are the abiding ground of desire and attachment, the abiding ground of attachment to form, the delusions of thought in the formless realm, and the abiding ground of views united in one place. That is, they are the delusions of views common to the three realms. Thus, the afflictions of these four abiding grounds are also called all delusions of views and thought, or branch ignorance. The “abiding ground of ignorance,” by contrast, is fundamental ignorance.

无明住地烦恼和四住地烦恼，也共称为“五住地烦恼”。其中最关键的是无明住地烦恼，它是其余烦恼之根本所依。在本经译者——求那跋陀罗所译的另一部经典《胜　师子吼一乘大方便方广经》中就提到：“一切皆依无明住地生建立增长。若无明住地断者，过恒沙等如来菩提智所应断法皆亦随断，如是一切烦恼、上烦恼断过恒沙等。”	The afflictions of the abiding ground of ignorance and those of the four abiding grounds are collectively called the “afflictions of the five abiding grounds.” The most crucial among them is the affliction of the abiding ground of ignorance, for it is the fundamental basis of all the other afflictions. Another scripture translated by the translator of this sūtra, Guṇabhadra—the Śrīmālādevī Siṃhanāda Ekayāna Mahāvaipulya Sūtra—states: “All arise, are established, and increase in dependence on the abiding ground of ignorance. When the abiding ground of ignorance is severed, then dharmas to be severed by the Tathāgata’s bodhi-wisdom, more numerous than the sands of the Ganges, are also severed accordingly. Thus all afflictions and subsidiary afflictions, more numerous than the sands of the Ganges, are severed.”
这段大意为：大慧，如来藏才是根本，它是一切苦乐感受之因。愚痴众生由于无明遮盖，而将大好清净如来藏惑覆为第八阿赖耶识，继而生起四住地一切见思烦恼。他们认假作真，认为实有生灭，实有“刹那”变异相，这实际都是妄想熏心所导致。	The general meaning of this passage is as follows: Mahāmati, the tathāgatagarbha is the fundamental basis; it is the cause of all experiences of suffering and pleasure. Deluded sentient beings, obscured by ignorance, mistake the splendid and pure tathāgatagarbha for the eighth, ālaya consciousness. Thereupon arise all the afflictions of views and thought belonging to the four abiding grounds. Taking the false for the real, they believe that arising and ceasing truly exist, and that the changing appearance of “moments” truly exists. In fact, all this is caused by false imagination permeating the mind.
这里“无明住地所醉”的“醉”，指沉沦生死的凡夫众生像喝醉的醉汉，醒来就会恢复正常，那时就会明白，所谓迷悟、垢净全是虚幻，如来藏本自清净，不受垢染。醉者，就是恢复正常是必然的，早晚的事。	Here, the “intoxicated” in “intoxicated by the abiding ground of ignorance” means that ordinary sentient beings immersed in birth and death are like drunkards. When they sober up, they return to normal; then they understand that so-called delusion and awakening, defilement and purity, are all illusory, and that the tathāgatagarbha is originally pure and is not stained by defilements. For those who are intoxicated, returning to normal is inevitable; it is only a matter of sooner or later.
【复次大慧，如金、金刚、佛舍利，得奇特性，终不损坏。大慧，若得无间有刹那者，圣应非圣。而圣未曾不	[Again, Mahāmati, like gold, vajra, and the Buddha’s relics, which possess extraordinary qualities and are never destroyed: Mahāmati, if there were

圣，如金、金刚，虽经劫数，称量不减。云何凡愚不善于我隐覆之说，于内外一切法作刹那想？】	uninterrupted momentariness, the noble ones would not be noble. Yet the noble ones have never ceased to be noble. Like gold and vajra, though they pass through kalpas, their weight does not diminish. Why do ordinary foolish beings fail to understand well my teaching of what is concealed, and conceive momentariness with regard to all inner and outer dharmas?]
接着上段如来藏开示，佛告大慧说：大慧，究竟的真如实相就好比金子、金刚石、佛舍利，具有坚固精真、无能毁坏的特性，这是本来具有，并非通过冶炼才产生的。	Continuing the preceding teaching on the tathāgatagarbha, the Buddha told Mahāmati: Mahāmati, ultimate suchness and true reality are like gold, diamonds, and the Buddha's relics. They possess the qualities of solidity and pure genuineness and cannot be destroyed. Such qualities are inherent from the beginning; they are not produced through refining.
假如真的一直有刹那刹那变异存在的话，那么“圣者”就不是圣者了。而圣者的确是圣者，圣者也没有不圣过，就如金子、金刚，即使经历多劫之数，其金依然坚精不减一样。圣者所具有的自觉圣智也是如此，这是你我本具的，不增不减，不垢不净。	If moment-by-moment change truly existed without interruption, then noble ones would not be noble ones. Yet noble ones are indeed noble ones, and they have never been other than noble. It is like gold and vajra: even after passing through many kalpas, their solid purity does not diminish. The noble wisdom of self-realization possessed by noble ones is likewise so. It is inherent in both you and me: neither increasing nor decreasing, neither defiled nor pure.
为什么凡愚之人不能善解佛法的甚深密意言说，而固执的认为一切外境、内念都是刹那刹那变异的呢？	Why are ordinary foolish people unable to understand well the Buddha's profound words of hidden meaning, and stubbornly believe that all external objects and internal thoughts undergo moment-by-moment change?
【大慧菩萨复白佛言：世尊，如世尊说六波罗蜜满足，得成正觉。何等为六？佛告大慧：波罗蜜有三种分别，谓世间、出世间、出世间上上。】	[Mahāmati Bodhisattva again addressed the Buddha: “World-Honored One, as the World-Honored One has said, when the six pāramitās are fulfilled, one attains perfect awakening. What are these six?” The Buddha told Mahāmati: “There are three kinds of distinction among the pāramitās: worldly, supramundane, and supremely supramundane.”]

大慧又问佛，世尊您说满足六度波罗蜜就能成自觉圣智的正等正觉，这是指哪六种波罗蜜呢？佛告诉大慧：六波罗蜜（即六度）有三类，即世间波罗蜜、出世间波罗蜜、出世间上上波罗蜜。	Mahāmati again asked the Buddha: “World-Honored One, you have said that fulfilling the six pāramitās enables one to attain the perfect, equal awakening of noble wisdom of self-realization. Which six pāramitās are these?” The Buddha told Mahāmati: “The six pāramitās, namely the six perfections, are of three kinds: worldly pāramitās, supramundane pāramitās, and supremely supramundane pāramitās.”
【大慧，世间波罗蜜者，我、我所摄受计著，摄受二边，为种种受生处乐色声香味触故，满足檀波罗蜜、戒、忍、精进、禅定、智慧亦如是，凡夫神通，及生梵天。】	[Mahāmati, worldly pāramitās are those in which one clings to and appropriates self and what belongs to self, appropriates the two extremes, and, for the sake of pleasures of form, sound, smell, taste, and touch in various places of rebirth, fulfills the pāramitās of giving, morality, patience, vigor, meditation, and wisdom. This leads to the spiritual powers of ordinary beings and to rebirth in Brahmā Heaven.]
凡夫妄计执著我、我所，认假作真，从而生种种取舍，着二边邪见。他们为了追求种种受生之处，而贪恋耽着于色声香味触，为此而遍行布施、持戒、忍辱、精进、禅定、智慧，如此行业就会得凡夫神通，或者得生梵天。	Ordinary beings falsely conceive of and cling to self and what belongs to self, taking the false for the real. Consequently, they make all kinds of choices and rejections and adhere to erroneous views of the two extremes. Seeking various places of rebirth, they greedily pursue and cling to forms, sounds, smells, tastes, and tactile objects. For this purpose, they extensively practice giving, uphold the precepts, cultivate patience, diligence, meditative stability, and wisdom. Such conduct brings the spiritual powers of ordinary beings or rebirth in Brahmā Heaven.
由于他们希求感官爱欲，贪恋受生果报。这样的六度，只是世间波罗蜜，至多得世间善果。	Because they seek sensual desire and cling to the karmic results of rebirth, such six perfections are merely worldly pāramitās. At most, they bring favorable worldly results.
【大慧，出世间波罗蜜者，声闻缘觉堕摄受涅　故，行六波罗蜜，乐自己涅　乐。】	[Mahāmati, supramundane pāramitās are those practiced by śrāvakas and pratyekabuddhas who are attached to the appropriation of nirvāṇa and practice the six pāramitās, delighting in the bliss of their own nirvāṇa.]
大慧，出世间波罗蜜者，乃声闻缘觉厌离生死，欣趣涅　所行的六波罗蜜。他们修行六度，是为了断世间享受	Mahāmati, supramundane pāramitās are the six pāramitās practiced by śrāvakas and pratyekabuddhas who reject birth and death and

之乐，唯取自身出离寂灭之乐，故称之为出世间波罗蜜。	seek nirvāṇa. They practice the six perfections in order to cut off worldly pleasures, taking only the bliss of their own release and quiescence. Therefore, they are called supramundane pāramitās.
【出世间上上波罗蜜者，觉自心现妄想量摄受及自心二故，不生妄想。于诸趣摄受非分，自心色相不计著。为安乐一切众生故，生檀波罗蜜，起上上方便。】	[Supremely supramundane pāramitās are those in which, realizing that the appropriations of the measure of false imagination manifested by one's own mind, as well as the duality of one's own mind, do not arise, one does not give rise to false imagination. In appropriating the various destinies, one does not cling to the forms and appearances of one's own mind. For the peace and happiness of all sentient beings, one gives rise to the pāramitā of giving and employs supreme skillful means.]
大慧，出世间上上法的六度，就是诸佛菩萨了知一切分别、能所取舍都是唯心所现的妄想，所以远离二边邪见，远离妄见分别。于六道随缘显现，摄受教化众生，而不被外境迷惑，不作度众生想。	Mahāmati, the supremely supramundane six perfections are those of Buddhas and bodhisattvas. They understand that all discrimination and all grasping and rejecting by subject and object are false imaginations manifested solely by mind. Therefore, they are free from erroneous views of the two extremes and from deluded views and discrimination. They manifest in accord with conditions throughout the six realms, embracing and teaching sentient beings, yet they are not deluded by external circumstances and do not conceive of themselves as liberating sentient beings.
诸佛菩萨为利乐有情，令之安心故，于本无众生可度处，方便布施、度化一切众生，这就是出世间上上之檀波罗蜜——布施。	For the benefit and happiness of sentient beings, and to bring them peace, Buddhas and bodhisattvas expediently give and liberate all sentient beings where, fundamentally, there are no sentient beings to be liberated. This is the supremely supramundane pāramitā of giving.
【即于彼缘，妄想不生戒，是尸波罗蜜；即彼妄想不生忍，知摄所摄，是羼提波罗蜜；初中后夜，精勤方便，随顺修行方便，妄想不生，是毗梨耶波罗蜜；妄想悉灭，不堕声闻涅　摄受，是禅波罗蜜；自心妄想非性，智慧观察，不堕二边，先身转胜而不可坏，得自觉圣趣，是般若波罗蜜。】	[In those very conditions, not giving rise to false imagination is morality, the śīla pāramitā. In those very false imaginations, not giving rise to patience, and knowing the appropriator and appropriated, is the kṣānti pāramitā. In the first, middle, and last watches of the night, diligently employing skillful means and practicing in accordance with expedient methods, without giving rise to false imagination, is the vīrya pāramitā. When false imaginations are all

	extinguished, without falling into the appropriation of śrāvaka nirvāṇa, that is the dhyāna pāramitā. Observing with wisdom that the false imaginations of one's own mind are without self-nature, not falling into the two extremes, transforming the former body into a superior and indestructible one, and attaining the noble realm of self-realization—this is the prajñā pāramitā.]
接上文的六度：	Continuing the discussion of the six perfections:
于种种境界不生妄想分别，是为自性清净戒，即尸波罗蜜——持戒。	Not giving rise to false imagination and discrimination amid all kinds of circumstances is the precept of intrinsically pure nature, namely the śīla pāramitā—the perfection of moral discipline.
于种种妄想，了知本无妄想，本无能摄所摄，自性无苦，一切诸法本不曾生，谈何忍辱？即得无生法忍，即羼提波罗蜜——忍辱。	With regard to all false imaginations, one knows that there are fundamentally no false imaginations, no appropriator or appropriated, and no suffering in one's own nature. Since all dharmas have fundamentally never arisen, how could there be patience under insult? Thus one attains forbearance of the non-arising of dharmas, namely the kṣānti pāramitā—the perfection of patience.
于初中后夜，虽然也随顺方便而精勤修行，但并不做精进想，并不妄想分别、认假作真，是为真精进，即毗梨耶波罗蜜——精进。法句经云：“若起精进心，是妄非精进。若能心不妄，精进无有涯。”	During the first, middle, and last watches of the night, although one diligently practices in accordance with expedient means, one does not conceive of oneself as being diligent, nor does one falsely imagine, discriminate, or take the false for the real. This is true diligence, namely the vīrya pāramitā—the perfection of vigor. The Scripture of Dharma Verses says: “If one gives rise to a mind of diligence, it is false, not diligence. If the mind can remain free of falsehood, diligence has no limit.”
于妄想悉灭时，亦不断灭，不堕声闻耽着涅　寂乐之见，是为禅定，即禅波罗蜜。	When false imaginations are entirely extinguished, one nevertheless does not fall into annihilation or into the view of śrāvakas who cling to the quiescent bliss of nirvāṇa. This is meditative stability, namely the dhyāna pāramitā.
于诸妄想，了觉唯是自心所现，实无妄想，亦无一法可得。以般若智慧洞察诸法本质，不落二边邪见。由先前的业力色身，转为金刚不坏之胜妙法身，也即，彻证人法无我，彻证自觉圣趣，是般若波罗蜜——智慧。	With regard to all false imaginations, one clearly realizes that they are only manifestations of one's own mind: in truth, there are no false imaginations, nor is a single dharma attainable. With prajñā wisdom, one penetrates the essential nature of all dharmas and does not fall into erroneous views of

	the two extremes. The form-body produced by previous karma is transformed into the supreme, wondrous, indestructible vajra Dharma body. That is, one thoroughly realizes the selflessness of persons and dharmas, and thoroughly realizes the noble realm of self-realization. This is the prajñā pāramitā—the perfection of wisdom.
由此可知，六度者，都是度自心妄想之方便。“波罗蜜”是到彼岸之意。一念愚，即此岸；一念智，则销尽彼此岸头，全无往来踪迹，春去秋来，三界十方，何处不归家？是为真正之智慧彼岸。	Thus we know that the six perfections are all expedient means for liberating the false imaginations of one’s own mind. “Pāramitā” means reaching the other shore. With one thought of delusion, there is this shore; with one thought of wisdom, the distinction between this shore and the other shore is utterly dissolved, leaving no trace of coming or going. Spring departs and autumn arrives; throughout the three realms and ten directions, where is not one’s home? This is the true other shore of wisdom.
所以，般若波罗蜜多者，即非般若波罗蜜多，是名般若波罗蜜多；所谓自度度人，亦无非水月道场，转幻化轮。因此，若执六度为实，则“六波罗蜜”亦应度尽。是为出世间上上波罗蜜。佛告大慧，此即波罗蜜真实义。	Therefore, the prajñāpāramitā is not prajñāpāramitā; it is called prajñāpāramitā. So-called self-liberation and liberating others are likewise no more than a practice site like the moon reflected in water, turning the wheel of illusion. Therefore, if one clings to the six perfections as real, then the “six pāramitās” must also be fully transcended. This is the supremely supramundane pāramitā. The Buddha told Mahāmati that this is the true meaning of pāramitā.
【尔时世尊欲重宣此义，而说偈言：	[At that time, the World-Honored One, wishing to restate this meaning, spoke these verses:]
空无常刹那。愚夫妄想作，如河灯种子，而作刹那想。	Emptiness, impermanence, and momentariness—foolish beings fabricate these through false imagination. Like a river, a lamp, or a seed, they conceive them as momentary.
刹那息烦乱，寂静离所作，一切法不生，我说刹那义。】	When momentariness ceases, affliction and disorder cease; there is quiescence, free from action. All dharmas are unborn: this is the meaning of momentariness that I teach.]
这段是说“刹那”的体相：刹那者，其体本“空”，其相“无常”。愚夫妄想计著无常变异相为实有，如河之流，如灯之焰，如种子生芽等现象一样，念念转变，他们就认为的确实有“刹那”。	This passage explains the essence and appearance of “momentariness.” As for momentariness, its essence is fundamentally “empty,” while its appearance is “impermanent.” Foolish beings

	falsely imagine and cling to the appearances of impermanent change as truly existing. Like the flow of a river, the flame of a lamp, or a seed sprouting, phenomena change from thought to thought; thus they believe that “moments” truly exist.
假如顿息狂想烦乱之心，歇下妄想，当体寂静，则远离能作所作，就会了知，一切诸法本就未曾生灭过，更谈不上诸法相的无常变异，所以本就没有什么刹那。这就是我说的刹那真义。	If one suddenly stops the frenzied, confused mind and sets false imagination to rest, then the present reality is quiescent. Free from agent and action, one realizes that all dharmas have fundamentally never arisen or ceased. Still less can there be impermanent change in the appearances of dharmas. Thus there is fundamentally no such thing as momentariness. This is the true meaning of momentariness that I teach.
【物生则有灭，不为愚者说。无间相续性，妄想之所熏，	[When things arise, they perish; this is not taught for the foolish. The nature of uninterrupted continuity is permeated by false imagination.
无明为其因，心则从彼生。乃至色未生，中间有何分？	Ignorance is its cause, and mind arises from it. Until form has arisen, what distinction is there in between?
相续次第灭，余心随彼生，不住于色时，何所缘而生？	When the continuum ceases in sequence, another mind arises in accordance with it. When it does not abide in form, on what object does it depend in arising?
以从彼生故，不如实因生，云何无所成，而知刹那坏？】	Because it arises from that, it does not arise from a cause as it truly is. How can one know momentary destruction when nothing has been produced?]
这段破刹那妄相，示心境无生：	This passage refutes the deluded appearance of momentariness and reveals the unborn nature of mind and objects:
我并不会对愚者说，一切事物，有生必然有灭。因为一切生灭，以及生灭之间的持续变异，都是妄想熏习的假相。其根本原因是无明。自性本明，众生却妄起一念认明，是为无明之本。一切能、所相对，心法及色等百千诸法，便从此而生，相续流转。实则如来藏本自清净，并无生灭变异。	I do not tell the foolish that all things which arise must necessarily cease. For all arising and ceasing, together with the continuous transformations between them, are false appearances conditioned by the habitual influence of deluded thoughts. Their fundamental cause is ignorance. Intrinsic nature is originally luminous, yet sentient beings falsely give rise to a single thought that apprehends this luminosity; this is the root of ignorance. From this arise all subject-object oppositions, the dharmas of mind, and the hundreds and thousands of dharmas such as form, which continue in an

	unbroken flow. In truth, however, the Tathāgata-garbha is originally pure and has neither arising and ceasing nor transformation.
试想假如色法诸境未生时，我们能去分别什么什么呢？即，我们的心法又体现在哪里呢？既然种种心法此灭彼生、持续不断，那么假如心法不住于色法而独立存在，心法又缘何而生起呢？	Consider this: before the various realms of material phenomena have arisen, what could we discriminate? That is, where could our mental dharmas be manifested? Since the various mental dharmas continually cease here and arise there, if they did not abide in material phenomena but existed independently, on what basis could they arise?
所以可知，心法的种种妄想，与种种的色法诸境攀缘相依。既然心法妄想依缘于色法诸境，而色法是前后无际、虚妄不实的，故知心种种法也是虚妄不实、了不可得，并非实有妄想心识得生。	Thus we may know that the various deluded thoughts of mental dharmas depend on and condition one another with the various realms of material phenomena. Since the deluded thoughts of mental dharmas depend on the conditions of material phenomena, and material phenomena are without beginning or end and are false and unreal, the various dharmas of mind are likewise false and unreal, utterly unobtainable. It is not that a truly existing deluded mind-consciousness arises.
既然实无妄想心法、实无色法可成，又怎么可能实有刹那坏相呢！	Since there are in fact no deluded mental dharmas and no material phenomena that can truly be formed, how could there possibly be a truly existing appearance of destruction in a single instant?
【修行者正受，金刚佛舍利，光音天宫殿，世间不坏事。	Practitioners in proper realization, vajra, Buddha relics, and palaces in the Heaven of Radiant Sound are things in the world that do not decay through the end of an eon.
住于正法得，如来智具足，比丘得平等，云何见刹那。	Abiding in the true Dharma, they attain the full wisdom of the Tathāgata; bhikshus attain equality. How, then, could they perceive momentariness?
阎婆幻等，色无有刹那，于不实色等，视之若真实。】	Like gandharva cities and illusions, form has no momentariness; yet they regard unreal forms and the like as real.
就像金刚、佛舍利、光音天宫殿等，这些相对世间诸物来说，是终劫不坏的。修行者之正受也是如此。真正的比丘修行者，住于正法修行，得如来平等正智，这是消弭了生灭去来的，又怎么可以看成是刹那变异呢！	Vajra, Buddha relics, palaces in the Heaven of Radiant Sound, and the like do not decay until the end of an eon, relative to other worldly things. The proper realization of practitioners is the same. Genuine bhikshu practitioners abide in the true Dharma in their cultivation and attain the Tathāgata's equal and correct wisdom. This

	eliminates arising and ceasing, coming and going; how could it be regarded as momentary transformation?
其实，一切诸法，就像海市蜃楼一样虚幻不实，更不存在刹那变异了。愚痴凡夫却对此不实幻境，认假作真，故而错认为实有刹那变异，而造业受报不止。	In fact, all dharmas are as illusory and unreal as a mirage; still less do they possess momentary transformation. Yet deluded ordinary beings take this unreal illusory realm to be real, mistakenly believing that momentary transformation truly exists, and thus continue without end to create karma and undergo karmic retribution.
本门概要：	Overview of This Section:
本门分前后两节。前一节的关键词是“刹那”，经文先说了世出世间等一切诸法，无非八识所现。所以诸法之刹那，无非八识作用。然后揭示了刹那之性：广说则“刹那非刹那”，指出“刹那者，名识藏”，本“如来藏”；细论则破刹那坏相，示本来无生。	This section is divided into two parts. The key term of the first part is “momentariness.” The sūtra first states that all dharmas, worldly and supramundane alike, are nothing other than manifestations of the eight consciousnesses. Thus, the momentariness of dharmas is nothing other than the functioning of the eight consciousnesses. It then reveals the nature of momentariness: in broad terms, “momentariness is not momentariness,” pointing out that “what is called momentariness is the storehouse consciousness,” which is fundamentally the Tathāgata-garbha; in detailed discussion, it refutes the appearance of momentary destruction and shows that there is originally no arising.
前文呼应百八问的037.【云何刹那坏】，对应百八句005.【刹那句非刹那句】。	The preceding text echoes Question 037 of the One Hundred Eight Questions, “How does momentary destruction occur?”, and corresponds to Statement 005 of the One Hundred Eight Statements, “The statement of momentariness is not the statement of momentariness.”
后一节的关键词是“六波罗蜜”，经文举例出三类“六波罗蜜”法，详细说明了出世间上上波罗蜜：清净自性，无有此岸彼岸，波罗蜜亦是假名，所谓“波罗蜜，即非波罗蜜，是名波罗蜜”。	The key term of the latter part is “the six pāramitās.” The sūtra gives three categories of practices of the six pāramitās, explaining in detail the supreme supramundane pāramitā: pure intrinsic nature has neither this shore nor the other shore, and pāramitā, too, is merely a provisional name—thus, “pāramitā is not pāramitā; it is called pāramitā.”
后文呼应百八问的050.【几波罗蜜心】，对应百八句068.【波罗蜜句非波罗蜜句】。	The later text echoes Question 050 of the One Hundred Eight Questions, “How many pāramitā minds are there?”, and corresponds to Statement

	068 of the One Hundred Eight Statements, “The statement of pāramitā is not the statement of pāramitā.”

四　、如来变化

40. Transformations of the Tathāgata

【尔时，大慧菩萨复白佛言：世尊，世尊记阿罗汉得成阿耨多罗三藐三菩提，与诸菩萨等无差别？】	[At that time, the bodhisattva Mahāmati again addressed the Buddha: “World-Honored One, why does the World-Honored One predict that arhats will attain unsurpassed, complete enlightenment, without distinction from the bodhisattvas?”]
这一门大慧菩萨相继向佛提出八问，佛都一一作答。	In this section, Mahāmati successively puts eight questions to the Buddha, and the Buddha answers each of them.
第一问：因何缘故，世尊授记阿罗汉与诸菩萨一样，得成阿耨多罗三藐三菩提?	First question: Why does the World-Honored One predict that arhats, like all bodhisattvas, will attain unsurpassed, complete enlightenment?
在本经第三十九门“诸法刹那”中，佛曾说“声闻缘觉堕摄受涅　故，行六波罗蜜，乐自己涅　乐。”声闻缘觉厌舍生死，求于自度，修习六种劣无漏行。但是在第五门“常不思议”中，佛又说“得三昧乐住声闻，当得如来最胜之身。”这些说法是不是相互矛盾呢?	In the thirty-ninth section of this sūtra, “The Momentariness of All Dharmas,” the Buddha once said: “Because śrāvakas and pratyekabuddhas fall into the nirvāṇa of being received and retained, they practice the six pāramitās and delight in the bliss of their own nirvāṇa.” Śrāvakas and pratyekabuddhas reject birth and death, seek their own liberation, and cultivate the six inferior undefiled practices. Yet in the fifth section, “The Ever-Inconceivable,” the Buddha also said: “Those who abide among śrāvakas, delighting in samādhi, will attain the Tathāgata’s most excellent body.” Are these statements not mutually contradictory?
所以，大慧在此提出疑问：声闻乘见地偏狭，至多只证偏真涅　，世尊为什么授记阿罗汉能像菩萨一样得成无上菩提？此为第一问。	Therefore, Mahāmati raises this doubt: the outlook of the śrāvaka vehicle is narrow; at most, it realizes the partial nirvāṇa of true emptiness. Why, then, does the World-Honored One predict that arhats can attain unsurpassed enlightenment just like bodhisattvas? This is the first question.
【一切众生法不涅　，谁至佛道？】	[If none of the dharmas of all sentient beings enters nirvāṇa, who attains Buddhahood?]

本经开头，偈云“一切无涅　，无有涅　佛，无有佛涅　”。既然诸法本无起灭，生佛平等，那么假如众生都不去修证而入涅　了，又有谁能得成佛道呢？这是第二个问题。	At the beginning of this sūtra, a verse says: “There is no nirvāṇa in anything; there is no Buddha who enters nirvāṇa, nor is there a Buddha’s nirvāṇa.” Since all dharmas are originally without arising or ceasing, and sentient beings and Buddhas are equal, if sentient beings do not cultivate realization and enter nirvāṇa, then who can attain Buddhahood? This is the second question.
【从初得佛至般涅　，于其中间不说一字，亦无所答？】	[From the time of first attaining Buddhahood until parinirvāṇa, not a single word is spoken, nor is any question answered?]
世尊从初睹明星悟道，至般涅　，期间说法无数，但为什么却说没有说一个字，也没有回答什么问题呢？这为第三问。	From the time the World-Honored One first saw the morning star and awakened to the Way until his parinirvāṇa, he taught the Dharma countless times. Why, then, did he say that he had not spoken a single word or answered any question? This is the third question.
【如来常定故，亦无虑亦无察。化佛，化作佛事？】	[Because the Tathāgata is ever in samādhi, he neither deliberates nor considers. Does the transformation Buddha perform transformed Buddha-activities?]
“化佛，化作佛事”：一切佛事皆是化身佛变化所作。	“The transformation Buddha performs transformed Buddha-activities” means that all Buddha-activities are transformations performed by the nirmāṇakāya Buddha.
在“佛如恒沙”门中，说如来在常定，无虑无察，不起一念分别。无虑无察就不应该起现一切佛事，何故又说化佛分身遍十方界，应机说法，广作佛事？这是第四个问题。	In the section “The Buddha Is Like the Sands of the Ganges,” it is said that the Tathāgata abides in constant samādhi, without deliberation or consideration, and does not give rise to a single discriminating thought. If there is neither deliberation nor consideration, he should not manifest any Buddha-activities. Why, then, is it said that transformation Buddhas divide their bodies throughout the worlds of the ten directions, teach according to the capacities of beings, and widely perform Buddha-activities? This is the fourth question.
【何故说识刹那展转坏相？】	[Why is consciousness said to have the appearance of momentary, successive decay?]
在“诸法刹那”门中，佛说“五识身者，心、意、意识俱。善不善相，展转变坏，相续流注”，既然如佛所	In the section “The Momentariness of All Dharmas,” the Buddha says: “The five groups of consciousness

说，诸识刹那展转变坏，相续流注，为何又说“刹那非刹那”？此为第五问。	arise together with mind, manas, and mental consciousness. Their wholesome and unwholesome characteristics successively change and decay, continuing in an uninterrupted stream.” Since, as the Buddha says, the consciousnesses successively change and decay moment by moment in a continuous flow, why does he also say, “The momentary is not momentary”? This is the fifth question.
【金刚力士常随侍卫？】	[Why do vajra guardians constantly attend and protect him?]
在“佛如恒沙”门中，言如来法身“过世间望”，那就是无世间相可见。那么，金刚力士又何从而侍卫呢？此为第六问。	In the section “The Buddha Is Like the Sands of the Ganges,” it is said that the Tathāgata’s Dharma body “transcends worldly perception,” which means that it has no worldly characteristics that can be seen. How, then, could vajra guardians attend and protect it? This is the sixth question.
【何不施设本际？】	[Why does he not explain the original limit?]
在“佛如恒沙”门中，佛说“生死本际不可知”，这里就问，您为什么不说明无始以来生死的本源究竟是什么？这是第七个问题。	In the section “The Buddha Is Like the Sands of the Ganges,” the Buddha says, “The original limit of birth and death cannot be known.” Here the question is: Why do you not explain what, ultimately, is the source of birth and death since beginningless time? This is the seventh question.
【现魔魔业，恶业果报：旃遮摩纳、孙陀利女，空钵而出，恶业障现，云何如来得一切种智，而不离诸过？】	[Manifestations of Māra and Māra’s karma, and the karmic results of evil deeds: the Brahmin woman Ciñcā, the woman Sundarī, leaving with an empty alms bowl, and the manifestation of karmic obstacles—if the Tathāgata has attained omniscience, why has he not been free of all such faults?]
“现魔”：指佛坐道场时，魔军来扰。《观佛三昧海经》云：佛坐道树，肌骨枯槁，以成佛道。有魔名波旬，欲往征之。乃兴天神地祇，精魅妖怪，一切鬼部，莫不毕至。殊形异状，恶兽火雷，擎山持杵，弓弩枪戟，如云如雨，死人脓血，秽污不净，娆害于佛。佛以慈心三昧力，一一对之，刀兵悉变莲华，不能加害。	“Manifestations of Māra” refers to Māra’s army coming to disturb the Buddha as he sat at the seat of awakening. The Sūtra of the Ocean of Buddha Samādhi says: “The Buddha sat beneath the tree of awakening, his flesh and bones withered away, in order to attain Buddhahood. A māra named Pāpīyas wished to challenge him. He therefore stirred up celestial spirits, earthly deities, goblins, demons, and every host of ghosts; none failed to arrive. In grotesque and varied forms came fierce beasts, fire and thunder, some raising mountains,

	others wielding pestles, bows, crossbows, spears, and halberds, like clouds and rain. Corpses, pus, blood, filth, and impurity were used to trouble and harm the Buddha. By the power of the Buddha's samādhi of loving-kindness, he faced each of them; all swords and weapons turned into lotus flowers and could do him no harm."
"魔业"：指佛在王宫时，享受十年五欲之乐。《佛本行经　术争婚品》云：悉达，调达，及诸王子，争婚瞿夷，种种　术。瞿夷尔时在高楼上，观其　试，乃至弯弓彻鼓，纳妃生子。	"Māra's karma" refers to the Buddha's enjoyment of the pleasures of the five desires for ten years while in the royal palace. The Chapter on Competing in Skills for Marriage in the Sūtra of the Buddha's Deeds says: "Siddhārtha, Devadatta, and the other princes competed in skill to marry Gopā. At that time Gopā watched their contests from a high tower, including drawing the bow through a target; then he took a consort and fathered a child."
"旃遮摩纳"：即婆罗门女，此女曾以木鱼系腹，谤佛与己交通。时释提桓因，化作一鼠，入其衣里，啮盂系断，木鱼忽然落地，众等见已，皆大欢喜。	"Ciñcā" refers to a Brahmin woman. She once tied a wooden bowl to her abdomen and slandered the Buddha, claiming that he had had intercourse with her. Then Śakra, lord of the devas, transformed himself into a mouse, entered her clothing, and gnawed through the cord fastening the bowl. The wooden bowl suddenly fell to the ground, and all who saw it rejoiced greatly.
"孙陀利女"：即孙陀利女谤佛，后被外道所杀，埋佛住处，外道以此谤佛杀害之罪。	"The woman Sundarī" refers to Sundarī, who slandered the Buddha. Later, she was killed by non-Buddhists and buried where the Buddha lived; the non-Buddhists then falsely accused the Buddha of murdering her.
"空钵而出"：佛入娑婆那村乞食，空钵而出。这也是佛九难之一。	"Leaving with an empty alms bowl" refers to the Buddha entering the village of Sāvanā to beg for food and leaving with an empty bowl. This was also one of the Buddha's nine hardships.
所谓九难，如《大智度论》所说：一是梵志女孙陀利谤佛，及五百罗汉也同时遭谤；二是旃遮婆罗门女系木盂作腹，谤佛玷污；三是提婆达多，推山压佛，伤及佛的大趾；四是木枪刺佛右趺；五是毗琉璃王兴兵杀诸释迦种族；六	The so-called nine hardships, as stated in the Mahāprajñāpāramitā-śāstra, are as follows: first, the Brahmin woman Sundarī slandered the Buddha, and five hundred arhats were also slandered at the same time; second, the Brahmin woman Ciñcā tied a wooden bowl to her abdomen and falsely accused the Buddha of defiling her; third, Devadatta pushed a mountain upon the Buddha, injuring his great toe; fourth, a wooden spear pierced the Buddha's right foot; fifth, King

	Virūḍhaka raised an army and killed members of the Śākya clan.
是受阿耆达多婆罗门邀请而食马麦；七是冷风发背病痛；八是雪山六年苦行；九是入婆罗门村乞食，不能得食，空钵而还。	Sixth, the Buddha accepted an invitation from the Brahmin Agnidatta and ate horse-feed; seventh, a cold wind caused pain in his back; eighth, he practiced austerities for six years in the Snow Mountains; ninth, he entered a Brahmin village to beg for food but received none, and returned with an empty bowl.
这段是问佛：您已经成佛证如来智了，为什么还有魔业恶报，不能离于世间诸多过患？这是第八个问题。	This passage asks the Buddha: having already attained Buddhahood and realized the Tathāgata's wisdom, why did you still undergo the karmic results of Māra's karma and evil deeds, and remain unable to be free from the many misfortunes of the world? This is the eighth question.
【佛告大慧：谛听！谛听！善思念之，当为汝说。大慧白佛：善哉！世尊，唯然受教。佛告大慧：为无余涅故，说诱进行菩萨行者故；此及余世界修菩萨行者，乐声闻乘涅　，为令离声闻乘，进向大乘。化佛授声闻记，非是法佛。大慧，因是故，记诸声闻与菩萨不异。】	[The Buddha said to Mahāmati: "Listen carefully, listen carefully, and reflect well upon this. I will explain it to you." Mahāmati said to the Buddha: "Excellent, World-Honored One. Yes, I shall receive your teaching." The Buddha said to Mahāmati: "It is for the sake of nirvāṇa without remainder, and in order to encourage those who practice the bodhisattva path to advance, that this is said. Those in this and other worlds who practice the bodhisattva path may delight in the nirvāṇa of the śrāvaka vehicle. To cause them to leave the śrāvaka vehicle and advance toward the Mahāyāna, transformation Buddhas give śrāvakas predictions of attainment; this is not done by the Dharma Buddha. Mahāmati, for this reason, śrāvakas are predicted to be no different from bodhisattvas."]
佛首先回答大慧第一个问题：为什么授记声闻缘觉二乘与菩萨一样成佛？	The Buddha first answers Mahāmati's first question: Why are śrāvakas and pratyekabuddhas of the two vehicles predicted to attain Buddhahood, just like bodhisattvas?
佛告大慧，之所以授记声闻作佛，有二义：一是声闻执取有余自涅　。为令其策进以证无余涅　，故善巧而说当得作佛；二是为此界他方修菩萨行者，他们在修习中有可能因为耽着涅　自乐而偏入小乘。为了令之舍小向大，同证无余，故与授记。此是化佛授声闻记，非法佛授记。也就是说，这是佛的方便授记。	The Buddha tells Mahāmati that there are two meanings in predicting that śrāvakas will become Buddhas. First, śrāvakas cling to a nirvāṇa with remainder as their own nirvāṇa. To urge them onward so that they realize nirvāṇa without remainder, the Buddha skillfully says that they will become Buddhas. Second, bodhisattva practitioners in this world and other worlds may,

	during their practice, become attached to the bliss of nirvāṇa for themselves and thereby fall partially into the Lesser Vehicle. To enable them to abandon the lesser and turn toward the great, and to realize nirvāṇa without remainder together, they are given predictions. These are predictions given to śrāvakas by transformation Buddhas, not predictions given by the Dharma Buddha. In other words, these are skillful predictions of the Buddha.
以是因缘，如来授记声闻与菩萨无异。	For this reason, the Tathāgata's predictions of śrāvakas are no different from his predictions of bodhisattvas.
【大慧，不异者，声闻、缘觉、诸佛如来烦恼障断，解脱一味；非智障断。大慧，智障者，见法无我，殊胜清净。烦恼障者，先习见人无我断；七识灭，法障解脱；识藏习灭，究竟清净。】	[Mahāmati, "no different" means that śrāvakas, pratyekabuddhas, and all Buddha-Tathāgatas are alike in the cessation of the affliction-obstacle and in the single flavor of liberation; it does not mean that the obstacle to knowledge has been eliminated. Mahāmati, as for the obstacle to knowledge, seeing the non-self of dharmas is supremely pure. As for the affliction-obstacle, one first cultivates and sees the non-self of persons, thereby eliminating it; when the seventh consciousness ceases, one is liberated from the dharma-obstacle; when the latent habits in the consciousness-storehouse are eliminated, there is ultimate purity."]
"智障"：就是所知障。"障"就是烦恼盖障，令道业不能成就的意思。烦恼障和所知障，分别对应见、思烦恼和无明烦恼。见思烦恼断者，即这里的"烦恼障"断，证人我空；无明烦恼断者，即所知障断，"法障"断，证法我空。	"The obstacle to knowledge" is the cognitive obstacle. An "obstacle" is an afflictive obscuration that prevents accomplishment on the path. The affliction-obstacle and the cognitive obstacle correspond respectively to the afflictions of views and thought, and to the afflictions of ignorance. When the afflictions of views and thought are eliminated, the affliction-obstacle mentioned here is eliminated and one realizes the emptiness of the personal self. When the afflictions of ignorance are eliminated, the cognitive obstacle—the "dharma-obstacle"—is eliminated and one realizes the emptiness of dharmas.
大慧，说声闻与菩萨不异之处，是指声闻缘觉乘与诸佛菩萨在断除烦障解脱方面是一样的：都已经断了四住地烦恼障，而证人我空，故曰"解脱一味"。但是诸佛如来断尽所知障，更证法我空。二乘却法执犹在，根本无	Mahāmati, the sense in which śrāvakas and bodhisattvas are no different is that the śrāvaka and pratyekabuddha vehicles, as well as all Buddhas and bodhisattvas, are the same in

明未除。这又是两者不同之处。若能更断无明住地所知法障，证法无我，是为最殊胜清净。	eliminating the affliction-obstacle and attaining liberation: all have eliminated the affliction-obstacles of the four abiding grounds and realized the emptiness of the personal self; hence it is said that liberation has a single flavor. But all Buddha-Tathāgatas completely eliminate the cognitive obstacle and further realize the emptiness of dharmas. The two vehicles, however, still retain attachment to dharmas and have not removed fundamental ignorance. Herein lies the difference between them. If they can further eliminate the cognitive obstacle of the dharmas of the abiding ground of ignorance and realize the non-self of dharmas, this is the most excellent purity.
“烦恼障者，先习见人无我断，七识灭，法障解脱，识藏习灭，究竟清净”——断除烦恼障者，是先修习而证人无我，诸受想即为消灭，然而这并非真的彻底消灭，法执犹存，八识内习气犹在。	“As for the affliction-obstacle, one first cultivates and sees the non-self of persons, thereby eliminating it; when the seventh consciousness ceases, one is liberated from the dharma-obstacle; when the latent habits in the consciousness-storehouse are eliminated, there is ultimate purity” —those who eliminate the affliction-obstacle first cultivate and realize the non-self of persons, and their perceptions and thoughts are thereby extinguished. Yet this is not true and complete extinction: attachment to dharmas remains, and habitual tendencies still abide within the eighth consciousness.
待破根本无明，第七末那识转为平等性智，是为断法执解脱；若微细习气除尽，则第八阿赖耶识转大圆镜智，“大圆、无垢同时发”，“普照十方尘刹中”，而证究竟清净佛地。	When fundamental ignorance is destroyed, the seventh manas consciousness transforms into the wisdom of equality; this is liberation through eliminating attachment to dharmas. If the subtle habitual tendencies are entirely removed, the eighth ālaya consciousness transforms into great perfect mirror wisdom: “The great perfection and freedom from defilement arise simultaneously,” and it “universally illumines the dust-mote lands of the ten directions.” One then realizes the ultimately pure Buddha-ground.
其实，“识藏习”，实际就是认假作真、执以为实的习惯，但是此习惯细微难辨，非善不善相，故而形容为：以种子形式含藏于第八识中。由于它的微细难辨，唯有破除无明，发明心地，才能彻底清除。	In fact, the “latent habits in the consciousness-storehouse” are simply the habit of taking what is false as true and clinging to it as real. Yet this habit is subtle and difficult to discern; it is neither wholesome nor unwholesome in character, and is therefore described as being stored in the eighth

	consciousness in the form of seeds. Because it is so subtle and difficult to discern, it can be thoroughly cleared away only by destroying ignorance and realizing the mind-ground.
这是说声闻缘觉和大乘菩萨一样都是断了烦恼障的，但是还有所知障法执未除，没有破根本无明，所以识藏习气不能究竟除尽。	This means that śrāvakas and pratyekabuddhas, like Mahāyāna bodhisattvas, have eliminated the affliction-obstacle. But the cognitive obstacle of attachment to dharmas has not yet been eliminated, fundamental ignorance has not been destroyed, and therefore the habitual tendencies in the consciousness-storehouse cannot be completely removed.
【因本住法故，前后非性。】	[Because of the originally abiding dharma, before and after have no inherent nature.]
“本住法”即：佛所指者，是实相真理，故本来常住，亘古长存。本来常住则无增无减，前无佛道可得，后无涅　可入，中间也无法可说，所以“前后非性”。到这里，前后俱断，凡圣双泯。若有佛可成，即名谤佛；若有法可说，即名谤法。这就回答了大慧第二、三两问：	The “originally abiding dharma” means that what the Buddha points to is the truth of ultimate reality; it therefore abides eternally from the beginning, enduring through all ages. Since it originally abides eternally, it neither increases nor decreases. Before, there is no Buddhahood to attain; after, there is no nirvāṇa to enter; and in between, there is no Dharma to teach. Thus, “before and after have no inherent nature.” At this point, both before and after are cut off, and ordinary beings and sages alike fall away. If there is a Buddha to be attained, that is called slandering the Buddha; if there is a Dharma to be taught, that is called slandering the Dharma. This answers Mahāmati’s second and third questions:
“一切众生法不涅　，谁至佛道？”——法尔本来如是，一切众生本来寂灭，更曾有谁至过佛道？	“If none of the dharmas of all sentient beings enters nirvāṇa, who attains Buddhahood?”—Dharmas are originally thus; all sentient beings are originally quiescent and extinguished. Who, then, has ever attained Buddhahood?
“从初得佛至般涅　，于其中间不说一字，亦无所答？”——究竟自性本来现成，离言说相，故佛说法四十九年，实未曾说过法。	“From the time of first attaining Buddhahood until parinirvāṇa, not a single word is spoken, nor is any question answered?”—Ultimate intrinsic nature is originally complete and free from the marks of speech. Therefore, although the Buddha taught the Dharma for forty-nine years, in truth he never taught any Dharma.

【无尽本愿故，如来无虑无察，而演说法。正智所化故，念不忘故，无虑无察。四住地、无明住地习气断故，二烦恼断，离二种死，觉人法无我，及二障断。】	[Because of his inexhaustible original vows, the Tathāgata, without deliberation or examination, expounds the Dharma. Because he is transformed by right wisdom and does not forget his mindfulness, he is without deliberation or examination. Because the habitual tendencies of the four abiding grounds and the abiding ground of ignorance have been cut off, the two afflictions are ended; he is free from the two kinds of birth and death, realizes the non-self of persons and dharmas, and has eliminated the two hindrances.]
以无尽本愿故，所以如来于无虑无察大寂灭中，现应化身，而为众生称性说法。	Because of his inexhaustible original vows, the Tathāgata manifests responsive transformation bodies within the great quiescence of being without deliberation or examination, expounding the Dharma for sentient beings in accordance with their intrinsic nature.
如来所证的究竟自觉圣智并非断灭，这时恰好起妙观察智等妙用，也更不会忘失最初发心时的本愿。所以如来的无虑无察并非草木：洞察一切，“所有众生若干种心，如来悉知”，是为如来“无察”；于无念处，无缘大慈，同体大悲，是为如来“无虑”。	The ultimate noble wisdom of self-awakening realized by the Tathāgata is not annihilation. At this very time, the wondrous functioning of the wisdom of subtle observation and the other wisdoms arises; nor does he forget the original vows made when he first aroused the resolve. Thus, the Tathāgata’s “without deliberation or examination” is not like that of grasses and trees. He discerns all things: “Whatever kinds of minds sentient beings possess, the Tathāgata knows them all.” This is what is meant by the Tathāgata’s “without examination.” In the state free of thought, he has unconditional great loving-kindness and great compassion sharing one substance with all beings; this is what is meant by the Tathāgata’s “without deliberation.”
如来的“无虑无察”，早已断除四住地烦恼及无明习气，永离二种生死，证二种无我，彻断烦恼、所知二障。	The Tathāgata’s “without deliberation or examination” means that he has long since eliminated the afflictions of the four abiding grounds and the habitual tendencies of the abiding ground of ignorance. Forever free from the two kinds of birth and death, he realizes the two kinds of non-self and utterly severs the two hindrances of affliction and knowledge.
此段话回答了大慧的第四问：“如来常定故，亦无虑亦无察。化佛，化作佛事？”——诸佛如来无虑无察，究	This passage answers Mahāmati’s fourth question: “Since the Tathāgata is always in samādhi, he is

竟寂静，而正好外现三觉圆满，一切妙方便。	without deliberation and without examination. How does the transformation Buddha perform the Buddha's work?"—The Buddhas and Tathāgatas are without deliberation or examination and are ultimately quiescent; yet they precisely manifest outwardly the perfect fulfillment of the three awakenings and every wondrous skillful means.
【大慧，心意、意识、眼识等七，刹那习气因，善无漏品离，不复轮转。大慧，如来藏者，轮转涅　苦乐因。空乱意，大慧，愚痴凡夫所不能觉。】	[Mahāmati, the seven—mind, manas, consciousness, and eye-consciousness and the rest—arise from the causes of momentary habitual tendencies. When wholesome undefiled qualities are freed from them, there is no further revolving. Mahāmati, the tathāgatagarbha is the cause of the suffering and happiness of saṃsāra and nirvāṇa. Mahāmati, foolish ordinary beings cannot realize the confused notion of emptiness.]
心之意、意识、眼识等七种识相续流转，刹那生灭，根本原因在于无始虚伪计著习气。唯有善修无为无漏法，才会彻底断除识藏内的无明习气，不再轮转。大慧，如来藏识藏含藏一切，是轮转与解脱的根本因，一切苦乐，皆从此出。故欲证解脱，应彻证如来藏本自清净。此理甚深，不是堕于空及乱意之愚痴凡夫所能觉知的。	The seven consciousnesses—mind, manas, consciousness, eye-consciousness, and the rest—continue to flow and revolve, arising and ceasing moment by moment. Their fundamental cause lies in the habitual tendencies of beginningless false conceptual attachment. Only through skillfully cultivating the unconditioned, undefiled Dharma can one utterly eliminate the habitual tendencies of ignorance within the repository consciousness and cease revolving. Mahāmati, the tathāgatagarbha, the repository consciousness, contains all things and is the fundamental cause of both saṃsāra and liberation; all suffering and happiness arise from it. Therefore, to realize liberation, one must thoroughly realize that the tathāgatagarbha is originally pure. This principle is profound and cannot be known by foolish ordinary beings who fall into emptiness and confused thought.
此段是答复大慧第五问：为何诸识有刹那展转变坏之相，而实非刹那？——自性本明，只因无明妄习所熏，清净如来藏被妄识所覆，故会妄见刹那变化，而终成轮转。故欲证解脱，应彻证如来藏本自清净，即当体解脱。	This answers Mahāmati's fifth question: Why do the consciousnesses appear to undergo momentary successive change and decay, while not truly being momentary?—Intrinsic nature is originally luminous, but because it is permeated by deluded habitual tendencies of ignorance, the pure tathāgatagarbha is covered over by deluded consciousness. Thus one falsely perceives momentary change and eventually enters saṃsāra. Therefore, to realize liberation, one must

	thoroughly realize that the tathāgatagarbha is originally pure; this is liberation in the very present reality.
【大慧，金刚力士所随护者，是化佛耳，非真如来。大慧，真如来者，离一切根量，一切凡夫、声闻、缘觉及外道根量悉灭，得现法乐住，无间法智忍故，非金刚力士所护。一切化佛，不从业生。化化佛者，非佛，不离佛。因陶家轮等，众生所作相而说法，非自通处说自觉境界。】	[Furthermore, Mahāmati, those guarded by vajra warriors are only transformation Buddhas, not true Tathāgatas. Mahāmati, true Tathāgatas are free from all measures of the faculties. The measures of all ordinary beings, śrāvakas, pratyekabuddhas, and non-Buddhist paths are wholly extinguished. They attain the blissful abiding in the present Dharma and, through uninterrupted dharma-wisdom and forbearance, are not guarded by vajra warriors. All transformation Buddhas are not born of karma. Transformation Buddhas created by transformation are not Buddhas, yet are not separate from Buddha. They teach the Dharma by means of appearances created by sentient beings, such as a potter's wheel; they do not expound the realm of self-awakening from their own realization.]
大慧，我说金刚力士常随侍卫者，是随侍化身佛，而不是随侍法身佛。因为法身佛远离一切诸根识量，远离凡愚、二乘、外道之分别邪见，法身者，是大自在解脱，具常乐我净四德庄严，具无间究竟的一切智法忍，出世间上上，一切减损毁坏不能到，一切增益赞叹亦不能及，所以，非金刚力士者所能卫护。	Mahāmati, when I say that vajra warriors constantly attend and guard, I mean that they attend and guard transformation-body Buddhas, not dharmakāya Buddhas. For dharmakāya Buddhas are free from all measures of the sense faculties and consciousnesses, and from the discriminating erroneous views of foolish ordinary beings, followers of the two vehicles, and non-Buddhist paths. The dharmakāya is great sovereign freedom and liberation, adorned with the four virtues of permanence, bliss, self, and purity. It possesses the uninterrupted and ultimate dharma-forbearance of omniscience; it is supreme beyond the world. No diminution or destruction can reach it, and no increase or praise can equal it. Therefore, it is not something that vajra warriors can guard.
金刚力士所护者，是应化之佛。一切化身佛，不从业生，是法身佛以无谤、无恼之果德，随众生心而感现得生的。所以，佛之种种方便化现，虽非真佛，亦不离真佛。就好比陶匠制做种种陶器以盛诸物，形状虽变，陶质不变。	Those guarded by vajra warriors are responsive transformation Buddhas. All transformation-body Buddhas are not born of karma. They arise in response to the minds of sentient beings through the fruit-virtue of the dharmakāya Buddha, which is free from slander and harm. Therefore, the Buddha's various expedient manifestations, though not true Buddhas, are not separate from the true Buddha. It is like a potter making various vessels to

	contain things: although their forms differ, their clay does not change.
化佛也是这样，应众生所知量而方便说法。这些所说，并非是如来于自宗通处而说的究竟实相境界，是为了方便众生能够接受领会的权施说法。	Transformation Buddhas are the same: they teach the Dharma expediently in accordance with what sentient beings are able to know. What they teach is not the ultimate realm of true reality that the Tathāgata expounds from the ground of his own realization; it is provisionally taught so that sentient beings may receive and understand it.
以上是回答大慧菩萨的第六问——“金刚力士，常随侍卫”。	The foregoing answers Mahāmati Bodhisattva’s sixth question: “Vajra warriors constantly attend and guard.”
【复次，大慧，愚夫依七识身灭，起断见；不觉识藏故，起常见。自妄想故，不知本际。自妄想慧灭，故解脱。】	[Furthermore, Mahāmati, foolish people, relying on the cessation of the sevenfold consciousness-body, give rise to the annihilationist view. Because they do not realize the repository consciousness, they give rise to the eternalist view. Because of their own false imaginings, they do not know the original limit. When the wisdom of their own false imaginings ceases, there is liberation.]
愚痴凡夫见七识相续流转，刹那无常变化，便认为一切诸法都是无常的，终归坏灭，是为断见。	Foolish ordinary beings see the seven consciousnesses continuously flowing and revolving, changing impermanently from moment to moment, and so believe that all dharmas are impermanent and will ultimately perish. This is the annihilationist view.
“不觉识藏故，起常见”——凡夫不知七识身所依的这个识藏本质。如来藏识藏本自清净，无可染垢，因无明裹挟而误会成为识藏，从此而生死轮转，共业感现山河大地，别业招来十二类生。外道对此不能觉悟，所以另立神我或四大为常，妄想从这个常因而生出了一切万法。是为邪常之见。	“Because they do not realize the repository consciousness, they give rise to the eternalist view”—ordinary beings do not know the essential nature of the repository consciousness upon which the sevenfold consciousness-body depends. The tathāgatagarbha, the repository consciousness, is originally pure and cannot be defiled; but, enveloped by ignorance, it is mistakenly understood as the repository consciousness. From this come birth and death in saṃsāra: collective karma manifests mountains, rivers, and the great earth, while individual karma brings forth the twelve classes of living beings. Non-Buddhists cannot awaken to this, and so separately establish a divine self or the four great elements as permanent, falsely imagining that all myriad

	dharmas arise from this permanent cause. This is the erroneous view of permanence.
“自妄想故，不知本际。自妄想慧灭，故解脱。”——生死轮回、八识、根本无明等，这些也都是虚幻妄想。愚夫生如是种种自心妄想分别，不能如实洞察生死本际。唯有深入修证，智慧洞开，才可破除断常二见，真正的熄灭妄想分别邪见。妄想顿歇处，当下就是解脱。	“Because of their own false imaginings, they do not know the original limit. When the wisdom of their own false imaginings ceases, there is liberation.”—Birth-and-death in saṃsāra, the eight consciousnesses, fundamental ignorance, and the rest are likewise illusory false imaginings. Foolish people give rise to all such discriminations arising from their own minds and cannot discern the original limit of birth and death as it truly is. Only through deep cultivation and realization, when wisdom opens fully, can one destroy the two views of annihilation and permanence and truly extinguish the erroneous views of false imagination and discrimination. Where false imagination suddenly ceases, there and then is liberation.
此为答第七问：何不施设本际？——实则“本际”者，本来实际理地，不受纤尘者也。此际本无始终，并非实有。众生分别妄想，才见实有生死及本际根源。所以，佛不施设而说实有生死本际。	This answers the seventh question: Why is the original limit not established?—In truth, the “original limit” is the original ground of ultimate reality, which admits not the slightest speck of dust. This limit has neither beginning nor end and is not substantially existent. It is only through sentient beings’ discriminating false thoughts that birth and death, and an original source or limit for them, are seen as truly existent. Therefore, the Buddha does not establish and teach that there is a truly existent original limit of birth and death.
【四住地、无明住地习气断，故一切过断。】	[Because the habitual tendencies of the four abiding grounds and the abiding ground of ignorance are cut off, all faults are ended.]
诸佛如来，四住地及无明住地烦恼习气悉皆尽断，所以一切过恶作行，及恶果报，皆悉断尽。	The Buddhas and Tathāgatas have utterly eliminated all afflictions and habitual tendencies of the four abiding grounds and the abiding ground of ignorance. Therefore, all wrongful and evil actions, together with their evil karmic results, are completely ended.

此为答第八问：“云何如来得一切种智而不离诸过？”——如来已断尽五住地烦恼习气，故一切过恶都已断尽。既已离于业因，岂有业果缠身？所以诸佛之难，无非示现，以儆凡愚不造诸恶，以示学人因缘果报，如是而已。正如上节经文中佛说：“一切化佛，不从业生”，亦表此义。	This answers the eighth question: “How does the Tathāgata attain the wisdom of all modes without being free from all faults?”—The Tathāgata has eliminated the habitual tendencies of the five abiding-ground afflictions, and thus all faults and evils have been ended. Having already departed from karmic causes, how could karmic results bind him? Therefore, the hardships of the Buddhas are nothing but manifestations, intended to warn foolish ordinary beings against committing evil and to show practitioners the workings of causes, conditions, and karmic results. That is all. As the Buddha said in the preceding passage: “All transformation Buddhas are not born of karma.” This expresses the same meaning.
【尔时，世尊欲重宣此义，而说偈言：三乘亦非乘，如来不磨灭。】	[At that time, wishing to restate this meaning, the World-Honored One spoke these verses: The three vehicles are not vehicles either; the Tathāgata is indestructible.]
法本法无法，“三乘亦非乘”，佛法实无三乘可立，亦无涅　法可得，“如来”法身如是而常住不灭，坚精不减。	The Dharma is originally dharma without a dharma. “The three vehicles are not vehicles either”: in the Buddhadharma, no three vehicles can truly be established, nor is there any dharma of nirvāṇa to be attained. The dharmakāya of the “Tathāgata” thus abides constantly and is indestructible, firm and pure, never diminishing.
【一切佛所说，说离诸过恶。】	[All that the Buddhas teach is taught to free beings from every fault and evil.]
诸佛所说的一切法都是方便，都是为了令大家离开妄想执着，离开世间烦恼过恶。	All dharmas taught by the Buddhas are expedient means, intended to enable everyone to leave behind deluded thoughts and attachments, and to leave behind worldly afflictions, faults, and evils.
【为诸无间智，及无余涅　，诱进诸下劣，是故隐覆说。】	[For those of uninterrupted wisdom and of nirvāṇa without remainder, and to guide forward those of inferior capacity, this is why they teach in concealed terms.]
我之所以如此授记，为令诸声闻缘觉进修无间智（即本具之根本智），得趣无余涅　。为了诱进根器低下者，奋勇精进，所以权智方便，记说声闻缘觉成佛。	The reason I bestow such predictions is to enable śrāvakas and pratyekabuddhas to advance in cultivating uninterrupted wisdom—that is, the inherently present fundamental wisdom—and to attain nirvāṇa without remainder. In order to guide those of lesser capacity onward and inspire them to

	diligent, courageous effort, I use expedient wisdom to predict and teach that śrāvakas and pratyekabuddhas will attain Buddhahood.
【诸佛所起智，即分别说道。诸乘非为乘，彼则非涅 。】	[The wisdom aroused by the Buddhas is precisely what discriminatively teaches the path. The various vehicles are not truly vehicles; nor is that nirvāṇa.]
诸佛以自觉圣智，随众生心应所知量，权引而令之普入佛智。实则所设诸乘的方法途径，皆为方便设施，并非实有，亦非实有诸如来涅 。	With the noble wisdom of self-awakening, the Buddhas guide sentient beings provisionally in accordance with their minds and the scope of what they can know, leading them all to enter the Buddha's wisdom. In truth, the methods and paths of the various vehicles are expedient arrangements, not truly existent; nor is there any truly existent nirvāṇa of the Tathāgatas.
【欲色有及见，说是四住地，意识之所起，识宅意所住。】	[Desire, form, existence, and views are called the four abiding grounds. They arise from consciousness; the abode of consciousness is where manas abides.]
“欲色有及见，说是四住地”——一切处住地之见惑，以及“欲”爱住地、“色”爱住地、“有”爱住地之思惑，此即四住地烦恼。	“Desire, form, existence, and views are called the four abiding grounds”—the deluded views of the abiding ground of views in all places, together with the deluded thoughts of the abiding grounds of attachment to desire, attachment to form, and attachment to existence, are the afflictions of the four abiding grounds.
“意识之所起，识宅意所住”——“识宅”，识之所依，指识藏第八阿赖耶识；“意”即末那识。这句是说，四住地的见思烦恼，无不是第六意识生起的妄想分别。而妄想分别的起现，源于意根第七识之意根。	“They arise from consciousness; the abode of consciousness is where manas abides”—the “abode of consciousness,” that upon which consciousness depends, refers to the eighth ālaya consciousness, the repository consciousness; “manas” refers to the manas consciousness. This means that the view- and thought-afflictions of the four abiding grounds are all deluded discriminations arising from the sixth consciousness. The arising and manifestation of these deluded discriminations originate in the seventh consciousness, the mind faculty.
第七识意根妄认第八识的见分为我，以致妄想相续，造业不止。而六识、七识所依之处都是第八阿赖耶识。第八阿赖耶识是善恶之因，妄想执着的根本依处，所以是“识宅”识藏。	The seventh consciousness, the mind faculty, mistakenly takes the perceiving aspect of the eighth consciousness to be a self. Consequently, false thoughts continue without cease and karma is created endlessly. The six consciousnesses and the seventh consciousness all depend upon the eighth

	ālaya consciousness. The eighth ālaya consciousness is the cause of good and evil and the fundamental basis of deluded thought and attachment; therefore, it is the “abode of consciousness,” the repository consciousness.
唯掀翻根本的窠臼家宅，彻底转识藏为清净如来藏，方是诸圣之智。因此临济宗风穴禅师云:“不立一尘,家国丧亡，野老讴歌。”即是形容此番究竟清净境地。	Only by overturning the fundamental nest and dwelling place, and thoroughly transforming the repository consciousness into the pure tathāgatagarbha, does one attain the wisdom of the sages. Therefore, Chan Master Fengxue of the Linji school said: “When not a single mote is established, home and country perish, and old rustics sing their songs.” This describes that ultimate realm of purity.
【意及眼识等，断灭说无常，或作涅　见，而为说常住。】	[Regarding manas, eye-consciousness, and the rest, they teach annihilation and call it impermanence; or they form a view of nirvāṇa and so teach permanence.]
凡愚之人见七识流转，幻现刹那坏灭之相，就说一切法悉皆无常断灭。又或认为另有恒常神我、或四大等物造就了世界，所以认识和回归到神我等，就是证到了恒常涅　。他们如是树立种种妄见，终不能知，如来藏识藏本自清净，不生不灭，非常、非断。	Foolish ordinary people see the seven consciousnesses revolving and manifesting the illusory appearance of momentary destruction, and so say that all dharmas are impermanent and annihilated. Or they believe that some permanent divine self, the four great elements, or the like creates the world, and that recognizing and returning to the divine self and so forth is realization of permanent nirvāṇa. Establishing such various deluded views, they ultimately cannot know that the tathāgatagarbha, the repository consciousness, is originally pure, neither arising nor ceasing, neither permanent nor annihilated.
本门概要:	Summary of This Section:
本门大慧连续八问，佛一一回答，回答的内容，包括了从凡夫至佛地的修行次第，既紧扣大慧八问，也概括了楞伽全文，更含尽佛法大意:	In this section, Mahāmati poses eight successive questions, and the Buddha answers each one. The answers encompass the stages of practice from ordinary beings to the Buddha-ground. They not only closely address Mahāmati’s eight questions, but also summarize the entire Laṅkāvatāra and contain the essential import of the Buddhadharma:
一、如来藏本自清净，因无明裹挟而成八识，从而有七识流转之生灭变异。凡夫外道不觉，起断、常二见，而深陷轮回。	1. The tathāgatagarbha is originally pure. Enveloped by ignorance, it becomes the eight consciousnesses, and thus the seven

	consciousnesses revolve in arising, ceasing, and transformation. Ordinary beings and non-Buddhist practitioners do not realize this, give rise to the two views of annihilation and permanence, and sink deeply into saṃsāra.
二、刹那非刹那，本际无本际。若妄想识灭，便是解脱，当下清净——此为顿悟。	II. A moment is not a moment; the original limit has no original limit. If the consciousness of deluded thought ceases, that is liberation; one is pure in that very moment—this is sudden awakening.
三、若“四住地、无明住地习气断”，则一切过断。——这是渐除。具体来说，渐除烦恼、分证菩提，有如下次第：	III. If the habitual tendencies of the “four abodes” and the abode of ignorance are cut off, then all faults are cut off. This is gradual removal. Specifically, the gradual removal of afflictions and partial realization of bodhi proceed in the following stages:
1.断“四住地”烦恼，证人无我者，是声闻缘觉。但是他们“无明住地”烦恼习未断，法执未除。	1. Those who cut off the afflictions of the “four abodes” and realize the absence of a personal self are śrāvakas and pratyekabuddhas. Yet their habitual tendencies of the afflictions of the “abode of ignorance” have not been cut off, and their attachment to dharmas has not been eliminated.
2.破“无明住地”烦恼，证人法两空，而入大乘菩萨地。	2. Those who destroy the afflictions of the “abode of ignorance,” realize the twofold emptiness of self and phenomena, and enter the bodhisattva stages of the Mahāyāna.
3.或有虽至菩萨地，而俱生着相习气浓厚，所以还需一鼓作气，直至“识藏习灭”尽，方是究竟清净。	3. Some may have reached the bodhisattva stages, yet their innate habitual tendency to cling to appearances remains strong. They therefore still need to press forward in one sustained effort, until the habitual tendencies stored in consciousness are utterly extinguished. Only then is there ultimate purity.
四、然而毕竟本无染净、无顿渐、无凡圣。因为法尔“本住”，“前后非性”。——这是如来法身真实，所以“化佛”无数、演说正法、示现诸业，并“金刚力士随护”。——是为究竟地的如来妙德化现。	IV. Yet ultimately, there is originally neither defilement nor purity, neither sudden nor gradual, neither ordinary beings nor sages. This is because, in its suchness, it “originally abides,” and “before and after are not its nature.” This is the true reality of the Tathāgata’s dharmakāya. Therefore, countless “transformation Buddhas” expound the true Dharma, manifest various deeds, and are attended and protected by vajra guardians. These

	are the manifestations of the Tathāgata's wondrous virtues at the ultimate stage.
至此，大慧咨问百八义接近尾声，佛之回答，已尽其疑。我们再回过头来看本经开始的大慧问请：	At this point, Mahāmati's inquiry into the 108 meanings is nearing its end. The Buddha's answers have exhausted his doubts. Let us now return to Mahāmati's initial request in this sūtra:
世间离生灭，犹如虚空华。智不得有无，而兴大悲心。	The world is free of arising and ceasing, like flowers in empty space. Wisdom does not apprehend existence or nonexistence, yet gives rise to great compassion.
一切法如幻，远离于心识。智不得有无，而兴大悲心。	All dharmas are like illusions, far removed from mind and consciousness. Wisdom does not apprehend existence or nonexistence, yet gives rise to great compassion.
远离于断常，世间恒如梦。智不得有无，而兴大悲心。	Free from annihilationism and eternalism, the world is ever like a dream. Wisdom does not apprehend existence or nonexistence, yet gives rise to great compassion.
知人法无我，烦恼及尔焰。常清净无相，而兴大悲心。	Knowing that persons and dharmas are without self, and that afflictions and the knowable are empty, one is ever pure and without characteristics, yet gives rise to great compassion.
一切无涅　，无有涅　佛，无有佛涅　。远离觉所觉，若有若无有，是二悉俱离。	There is no nirvāṇa at all; there is no Buddha of nirvāṇa, nor is there a Buddha's nirvāṇa. Free from awakening and that which is awakened to, whether there is existence or nonexistence, both are entirely relinquished.
牟尼寂静观，是则远离生。是名为不取，今世后世净。	The Muni's serene contemplation is thus free from arising. This is called non-grasping; it purifies this life and future lives.
我名为大慧，通达于大乘。今以百八义，仰咨尊中上。	My name is Mahāmati, and I am well versed in the Mahāyāna. I now respectfully inquire of the Supreme Honored One concerning these 108 meanings.
——此内容正与本门佛之所答暗合。亦与其他三十九门相契。	This content precisely accords with the Buddha's answers in this section, and it also accords with the other thirty-nine sections.
本经除去通说百八句，余下的别解四十门，无不以大慧诘问开始，世尊分破邪见，扫荡二边，继而引众者入究竟实相为归趣。故知大慧问请，亦是“化佛”所现，以	Apart from the general exposition of the 108 statements, the remaining forty detailed expositions in this sūtra all begin with Mahāmati's

决众疑。“法佛”者，实无一法可立，实无一言能说。——是为楞伽山顶，如来世尊为众言说。	questions. The World-Honored One analyzes and refutes wrong views, sweeps away the two extremes, and then leads beings to ultimate reality as their destination. Thus we know that Mahāmati’s inquiry, too, is a manifestation of the “transformation Buddha,” intended to resolve the assembly’s doubts. As for the “Dharma Buddha,” in truth not a single dharma can be established, and in truth not a single word can be spoken. This is the Tathāgata, the World-Honored One, speaking to the assembly atop Laṅkā Mountain.
别解四十门终。	End of the Forty Detailed Expositions.
本经最后是大慧问请食肉，以下作为《流通分》专门列出。	The final topic of this sūtra is Mahāmati’s inquiry concerning the eating of meat. It is set out separately below as the “Circulation Section”.

流通分

Section on Circulation

禁绝酒肉荤腥

Abstaining from Alcohol, Meat, and Pungent Foods

【尔时，大慧菩萨以偈问言：彼诸菩萨等，志求佛道者，	At that time, Bodhisattva Mahāmati asked in verse: “How should those bodhisattvas who aspire to the Buddha Way regard wine, meat, and onions as food?”
酒肉及与葱，饮食为云何？惟愿无上尊，哀愍为演说。	“I only pray that the Unsurpassed Honored One, out of compassion, will explain this.”
愚夫所贪著，臭秽无名称，虎狼所甘嗜，云何而可食？	“These are what foolish people crave and cling to: foul and filthy things, devoid of any good repute, relished by tigers and wolves. How can they be eaten?”
食者生诸过，不食为福善。惟愿为我说，食不食罪福。】	“Eating them gives rise to many faults; abstaining from them brings blessings and goodness. I pray that you will explain to me the offenses and blessings of eating and not eating them.”
《楞伽经》是佛于“南海滨楞伽山顶”应问而说，唐译本就是以楞伽山“十头罗刹王”问法而始，故知“楞伽山”乃罗刹夜叉所居之地。罗刹生性以人为食，《慧琳意义》载：“罗刹，此云恶鬼也。	The Laṅkāvatāra Sūtra was taught by the Buddha in response to a question on “the summit of Mount Laṅkā by the southern seashore.” The Tang translation begins with the Dharma question posed by the “ten-headed rākṣasa king” of Mount Laṅkā. Thus we know that Mount Laṅkā was inhabited by rākṣasas and yakṣas. Rākṣasas are by nature eaters of human beings. The Yiqie Jing Yinyi by Huilin records: “Rākṣasa means evil ghost.”
食人血肉，或飞空、或地行，捷疾可畏。”此时大慧已将所有不决问尽，所以也是如来在楞伽山顶说法答疑将毕之时。这时候诸罗刹夜叉忆念食时已至，而欲吞食活人血肉。当紧之时，大慧最后特请如来说食肉过恶和不食肉功德：	“They eat human blood and flesh; some fly through the air, while others travel on the ground. Swift and fearsome, they inspire terror.” At this point Mahāmati had exhausted all his unresolved questions, so the Tathāgata’s teaching and answers to questions on Mount Laṅkā were also drawing to a close. At that time, the rākṣasas and yakṣas recalled that it was time to eat and wished to devour the flesh and blood of living people. At this critical moment, Mahāmati finally requested that

	the Tathāgata explain the evils of eating meat and the merits of abstaining from it:
彼诸菩萨等志求无上佛道者，酒肉及与韭、蒜、葱等五辛，能否为饮食？惟愿世尊哀愍，为我等解说。	Can those bodhisattvas who aspire to the unsurpassed Buddha Way consume wine, meat, and the five pungent roots, such as chives, garlic, and onions? May the World-Honored One have compassion and explain this for us.
愚夫贪着酒肉葱，气味秽臭难形容。这是虎狼之所好，岂可嗜而食之？若食者，生诸过恶。不食者，得福生善。惟愿世尊为我解说食与不食肉及五辛，各有何罪何福。	Foolish people crave wine, meat, and onions; their foul stench is beyond description. These are what tigers and wolves delight in; how can one crave and eat them? Those who eat them give rise to many evils and faults; those who do not eat them gain blessings and foster goodness. May the World-Honored One explain to me the offenses and blessings respectively involved in eating and abstaining from meat and the five pungent roots.
【大慧菩萨说偈问已，复白佛言：惟愿世尊，为我等说食不食肉，功德、过恶。	After Bodhisattva Mahāmati had spoken these verses and asked his question, he again addressed the Buddha: “May the World-Honored One explain to us the merits of not eating meat and the evils and faults of eating it.”
我及诸菩萨，于现在未来，当为种种希望食肉众生分别说法，令彼众生，慈心相向；得慈心已，各于住地清净明了，疾得究竟无上菩提；声闻、缘觉自地止息已，亦复逮成无上菩提。恶邪论法，诸外道辈，邪见断常颠倒计著，尚有遮法，不听食肉！况复如来，世间救护，正法成就，而食肉耶？】	“In the present and the future, the other bodhisattvas and I will distinguish and teach the Dharma to sentient beings who, for various reasons, desire to eat meat, causing them to turn toward one another with loving-kindness. Having attained loving-kindness, they will each become pure and clear in the stages in which they abide, swiftly attain ultimate unsurpassed bodhi, and, having ceased at the stages of śrāvakas and pratyekabuddhas, will also attain unsurpassed bodhi. Even those of non-Buddhist paths who uphold evil and erroneous doctrines, clinging perversely to the false views of annihilation and eternalism, have prohibitions against eating meat. How much more so should the Tathāgata, the protector of the world, accomplished in the true Dharma, refrain from eating meat?”
大慧菩萨对佛说：世尊！请为我等解说不食肉有何功德，食肉生何过恶。令我及诸菩萨，于现在未来为众生说法时，感化贪欲食肉之辈，善心相向，生大慈心。修得慈心后，而在各菩萨地修行中，清净明了，速成究竟	Bodhisattva Mahāmati said to the Buddha: “World-Honored One, please explain to us the merits of not eating meat and the evils and faults produced by eating it. Then, when the other bodhisattvas and I teach sentient beings now and in the future, we

无上菩提。二乘者，若断肉断杀，则能于自地即时止息权小劣心，速证如来之地。	may transform those who greedily desire meat, leading them to turn toward goodness and give rise to great loving-kindness. Having cultivated loving-kindness, they will practice through each bodhisattva stage with purity and clarity and swiftly attain ultimate unsurpassed bodhi. Practitioners of the two vehicles, if they abstain from meat and cease killing, can immediately cease their inferior aspirations at their own stages and swiftly realize the ground of the Tathāgata.”
持恶法邪论的外道，持断常邪见，颠执计著，他们尚能禁戒食肉。何况如来以无上正法成就众生，实为世间三界之救护，四生之慈父，岂能开许食肉?	Those of non-Buddhist paths who uphold evil doctrines and erroneous theories, who maintain the false views of annihilation and eternalism and perversely cling to them, can nevertheless prohibit the eating of meat. How then could the Tathāgata, who brings sentient beings to accomplishment through the unsurpassed true Dharma, who is truly the protector of the three realms of the world and the compassionate father of the four kinds of birth, permit the eating of meat?
【佛告大慧：善哉！善哉！谛听！谛听！善思念之，当为汝说。大慧白佛：唯然受教。佛告大慧：有无量因缘，不应食肉！然我今当为汝略说。谓一切众生，从本已来，展转因缘，常为六亲，以亲想故，不应食肉。	The Buddha said to Mahāmati: “Excellent, excellent! Listen carefully, listen carefully, and reflect well upon this. I shall explain it to you.” Mahāmati said to the Buddha: “Yes, World-Honored One, I accept your instruction.” The Buddha said to Mahāmati: “There are innumerable reasons why one should not eat meat. I shall now explain them briefly to you. Since beginningless time, all sentient beings have, through their successive causes and conditions, continually been one another’s six kinds of close relatives. Because they should be regarded as relatives, one should not eat meat.”
驴、骡、骆驼、狐、狗、牛、马、人兽等肉，屠者杂卖故，不应食肉。不净气分所生长故，不应食肉。众生闻气，悉生恐怖，如旃陀罗及谭婆等，狗见憎恶惊怖群吠故，不应食肉。又令修行者慈心不生故，不应食肉。	“Because butchers mix together and sell the meat of donkeys, mules, camels, foxes, dogs, cattle, horses, humans, and other beasts, one should not eat meat. Because it grows from impure substances, one should not eat meat. When sentient beings smell it, they all become frightened. Just as dogs, upon seeing caṇḍālas and hunters, hate them, are startled, and bark together, so one should not eat meat. Moreover, because it prevents practitioners from giving rise to loving-kindness, one should not eat meat.”

凡愚所嗜，臭秽不净，无善名称故，不应食肉。令诸咒术不成就故，不应食肉。以杀生者，见形起识，深味著故，不应食肉。彼食肉者，诸天所弃故，不应食肉。令口气臭故，不应食肉。多恶梦故，不应食肉。	“Because it is what ordinary foolish people crave, is foul and impure, and has no good repute, one should not eat meat. Because it prevents various mantric practices from being accomplished, one should not eat meat. Because killers, seeing a creature’s form, give rise to discriminating consciousness and become deeply attached to its taste, one should not eat meat. Because those who eat meat are abandoned by the devas, one should not eat meat. Because it makes the breath foul, one should not eat meat. Because it brings many evil dreams, one should not eat meat.”
空闲林中虎狼闻香故，不应食肉。令饮食无节量故，不应食肉。令修行者不生厌离故，不应食肉。我常说言：凡所饮食，作食子肉想、作服药想故，不应食肉。听食肉者，无有是处！】	“Because tigers and wolves in secluded forests smell it, one should not eat meat. Because it causes one’s eating and drinking to become immoderate, one should not eat meat. Because it prevents practitioners from giving rise to revulsion and renunciation, one should not eat meat. I have always said that, whatever one eats, one should regard it as the flesh of one’s children and as medicine. Therefore, one should not eat meat. There can be no valid basis for permitting the eating of meat!”
“不净气分所生长故，不应食肉”：此句唐译作：“一切诸肉皆是精血污秽所成，求清净人，云何取食？”	“Because it grows from impure substances, one should not eat meat”: the Tang translation renders this sentence as, “All flesh is formed from the impurity of semen and blood. How can one who seeks purity consume it?”
“旃陀罗”：即屠夫。	“Caṇḍāla”: that is, a butcher.
“潭婆”：猎人。	“Tāṃpā”: a hunter.
世尊对大慧菩萨说：不应食肉的道理很多，我今为你等略作解说：	The World-Honored One said to Bodhisattva Mahāmati: There are many reasons why one should not eat meat. I shall now explain them briefly to you:
一切众生从无始来，于生死中因缘展转，轮回不息，互为父母、兄弟、妻、子女等六种至亲。故若见众生肉，应想：亲情骨肉，血浓于水。所以，不应食其肉。	Since beginningless time, all sentient beings have passed continuously through birth and death, revolving without rest through successive causes and conditions, and have mutually been parents, siblings, spouses, children, and the other six kinds of close relatives. Therefore, upon seeing the flesh of sentient beings, one should think: They are one’s

	own flesh and blood; blood is thicker than water. Thus one should not eat their flesh.
那些卖肉人，为求利益，贩卖驴骡骆驼、狐狗马牛等肉，甚至还混杂人肉出卖。所以，不应食肉。	Those who sell meat, seeking profit, traffic in the flesh of donkeys, mules, camels, foxes, dogs, horses, and cattle; they even mix in human flesh for sale. Therefore, one should not eat meat.
一切肉皆是精血腥臊，淫行不净而成，故食肉能增长自身不净淫行之心。所以，不应食肉。	All meat consists of semen, blood, and foul odors; it is produced through impure sexual conduct. Thus eating meat can increase one's own impure and lustful thoughts. Therefore, one should not eat meat.
又，肉乃杀戮而成。动物闻到食肉者的杀戮气味，悉生恐怖。譬如狗见到屠夫和猎人，就会惊跳群吠。所以，不应食肉。	Moreover, meat is produced through slaughter. When animals smell the killing odor of meat-eaters, they are all terrified. For example, when dogs see butchers and hunters, they leap about in alarm and bark together. Therefore, one should not eat meat.
食肉会令修行的人泯灭慈悲之心，所以不应食肉。	Eating meat causes practitioners to lose their compassionate minds. Therefore, one should not eat meat.
食肉是愚夫所为，食后身体污臭，也终究不会有好的名声威望，所以不应食肉。	Eating meat is the conduct of foolish people. After eating it, one's body becomes filthy and foul-smelling, and one will ultimately gain neither good repute nor prestige. Therefore, one should not eat meat.
修行者如果食肉，所修种种咒术不得成就，所以不应食肉。	If practitioners eat meat, the various mantric practices they cultivate cannot be accomplished. Therefore, one should not eat meat.
食肉者，于见诸众生形色，便起分别，计想其肉的肥瘦美恶，深陷味觉贪着而起杀生之心，所以不应食肉。	When meat-eaters see the forms of sentient beings, they give rise to discrimination, imagining whether their flesh is fat or lean, fine or poor. Deeply trapped in attachment to taste, they give rise to thoughts of killing. Therefore, one should not eat meat.
食肉者，为诸天人所弃，所以不应食肉。	Those who eat meat are abandoned by devas and humans. Therefore, one should not eat meat.
食肉的人，口中常有臭味，所以不应食肉。	Those who eat meat constantly have a foul odor in their mouths. Therefore, one should not eat meat.
食肉的人，杀心增胜，梦寐不宁，多于梦中见种种恶，醒后忧戚恐惧，所以不应食肉。	Those who eat meat develop increasingly strong thoughts of killing. Their sleep is restless; in dreams they often see all manner of evil things, and upon

	waking they are sorrowful and afraid. Therefore, one should not eat meat.
在空旷山林，食肉者的气味会招引虎狼，所以不应食肉。	In open mountains and forests, the odor of meat-eaters attracts tigers and wolves. Therefore, one should not eat meat.
食肉导致饮食无节制，增长疾病，所以不应食肉。	Eating meat leads to immoderate eating and drinking and increases illness. Therefore, one should not eat meat.
食肉使修行的人不生厌离，所以不应食肉。	Eating meat prevents practitioners from giving rise to revulsion and renunciation. Therefore, one should not eat meat.
我常说，凡所饮食，应作食子女骨肉之想，应作服药想，故不应食肉。	I have always said that, whatever one eats, one should regard it as the flesh and bones of one's children and as medicine. Therefore, one should not eat meat.
基于以上十五种因缘，食肉者，无有是处。	On the basis of the above fifteen causes and conditions, there can be no valid basis for eating meat.
【复次，大慧，过去有王，名师子苏陀娑，食种种肉，遂至食人；臣民不堪，即便谋反，断其奉禄。以食肉者，有如是过故，不应食肉。】	"Furthermore, Mahāmati, in the past there was a king named Siṃhasaudāsa. He ate every kind of meat and eventually came to eat human flesh. His ministers and people could no longer endure it, so they plotted rebellion and cut off his provisions. Because eating meat entails such faults, one should not eat meat."
大慧，从前有位国王叫狮子苏陀娑，什么肉都吃，最后发展到了吃人肉。臣民实在无法忍受，便愤而谋反，断了他的俸禄。食肉有这么多过失，所以不应食肉。	Mahāmati, in the past there was a king named Siṃhasaudāsa. He ate every kind of meat and eventually progressed to eating human flesh. His ministers and people truly could not endure it, so they indignantly plotted rebellion and cut off his stipend. Eating meat has so many faults; therefore, one should not eat meat.
前面世尊说了吃肉有种种过，此处是说吃肉的现报例证。	Earlier, the World-Honored One explained the various faults of eating meat. Here he gives an example of its immediate karmic retribution.
【复次，大慧，凡诸杀者，为财利故，杀生屠贩。彼诸愚痴食肉众生，以钱为网而捕诸肉。彼杀生者，若以财物，若以钩网，取彼空行、水陆众生，种种杀害，屠贩求利。大慧，亦无不教、不求、不想而有鱼肉。以是义故，不应食肉。】	"Furthermore, Mahāmati, all those who kill do so to gain wealth and profit, slaughtering and selling sentient beings. Those foolish sentient beings who eat meat use money as a net to catch flesh. Those killers use either wealth or hooks and nets to seize

	sentient beings that move through the air, water, and land; they kill them in various ways, slaughter them, and sell them for profit. Mahāmati, there can be no fish or meat unless someone instructs, seeks, or thinks of it. For this reason, one should not eat meat.”
大慧，凡杀生的人，为了谋取钱财利益而屠杀、贩卖众生肉。那些食肉的人，虽未曾自己亲自动手捕杀生物，却用钱去买肉来吃，这等于以钱为网，而捕种种众生之肉。上述两种人，或以财物、或勾取网罗，捕捉空中飞、水里游、地上行的众生，用尽方法屠杀以贩卖求利。	Mahāmati, all those who kill sentient beings do so in order to obtain wealth and profit through slaughtering and selling their flesh. Although meat-eaters may not personally capture and kill living beings, they use money to buy meat to eat; this is equivalent to using money as a net to catch the flesh of various sentient beings. These two kinds of people use either wealth or hooks and nets to capture sentient beings that fly in the air, swim in the water, and walk upon the land, employing every means to slaughter them and sell them for profit.
如果不教人杀、不求肉食、不想肉食，就不会有鱼、肉可吃。若想肉食、求肉食，就等于是教他人杀，鼓励他人杀，则自己也犯杀业。由于这些原因，所以不应食肉。	If no one instructs others to kill, seeks meat, or thinks of eating meat, there will be no fish or meat to eat. To think of meat or seek meat is equivalent to instructing others to kill and encouraging them to kill; thus one also incurs the karma of killing. For these reasons, one should not eat meat.
【大慧，我有时说，遮五种肉，或制十种；今于此经，一切种、一切时，开除方便，一切悉断。】	“Mahāmati, at times I have spoken of prohibiting five kinds of meat, or of forbidding ten kinds. But in this sūtra, all kinds of meat, at all times, are entirely prohibited without exception or expedient allowance.”
“遮”：与“开”相对应，戒律常说“开遮持犯”，“开”者许义，“遮”者止义。资持记上一之五曰：“遮即是制，不制意即是开”。	“Prohibit” corresponds to “permit.” The precepts commonly speak of “permission, prohibition, observance, and transgression.” “Permission” means allowance, while “prohibition” means restraint. The fifth passage of the first fascicle of the Zichi Ji states: “Prohibition is restriction; where there is no restriction, that is permission.”

“遮五种肉”：不见杀，不闻杀，不疑为我而杀，自死（即鸟兽自命尽而死者），鸟残（谓鹰鹞等猛禽所食剩下的鸟兽残余部分）。其中前三种也称为三净肉。	“Prohibiting five kinds of meat” means meat not seen to have been killed, not heard to have been killed, and not suspected of having been killed for oneself; meat from animals that died naturally—that is, birds or beasts whose lives ended of themselves; and remnants of birds or beasts eaten by raptors such as hawks and kites. The first three are also called the three kinds of pure meat.
“或制十种”：绝对禁食人、蛇、象、马、龙、狐、猪、狗、狮、猴十种肉。	“Or forbidding ten kinds” means absolutely prohibiting the consumption of the flesh of humans, snakes, elephants, horses, dragons, foxes, pigs, dogs, lions, and monkeys.
大慧，我有时会说：遮五种肉，或者禁食十种肉，渐次禁断。今在此经，我说：无论哪种众生肉，无论何种情况，都不开许食肉之方便。一切肉类，都应断除。	Mahāmati, at times I have said that five kinds of meat are prohibited, or that ten kinds are forbidden, with the prohibition imposed gradually. But in this sūtra I say: regardless of the kind of sentient being or the circumstances, no expedient allowance is made for eating meat. All flesh should be renounced.
【大慧，如来应供等正觉，尚无所食，况食鱼肉？亦不教人！以大悲前行故，视一切众生犹如一子，是故不听令食子肉。】	[Mahāmati, the Tathāgata, Worthy One, and Perfectly Awakened One does not partake of any food at all—how much less fish and meat! Nor does he teach others to do so. Since great compassion comes first, he regards all sentient beings as though they were his only child. Therefore, he does not permit the eating of a child’s flesh.]
大慧，如来正觉，并无所食，何况食鱼肉等不净之物？如来也不可能教唆人食鱼肉。如来为拯救群迷而大悲出世，普观众生犹如一子，普皆至亲，普皆平等。所以如来怎么可能教诸弟子食肉呢？因为食肉即同食子啊！	Mahāmati, the Tathāgata, the Perfectly Awakened One, partakes of no food at all—how much less such impure things as fish and meat? Nor could the Tathāgata possibly incite others to eat fish and meat. The Tathāgata appears in the world out of great compassion in order to save the multitudes who are deluded. He views all sentient beings as though they were his only child: all are his closest kin, and all are equal. How, then, could the Tathāgata teach his disciples to eat meat? For to eat meat is the same as eating one’s child.
此为承上而归结：如来同体大悲，佛子也应如是。若食众生肉，即是食子之肉，亦如食自身肉。所以，不应食肉。	This concludes the preceding discussion: the Tathāgata has great compassion based on shared identity, and the Buddha’s children should likewise do so. If one eats the flesh of sentient beings, one is eating the flesh of one’s own children, just as one

	would be eating one's own flesh. Therefore, one should not eat meat.
【尔时，世尊欲重宣此义，而说偈言：	[At that time, the World-Honored One, wishing to restate this meaning, spoke these verses:]
曾悉为亲属，鄙秽不净杂；不净所生长，闻气悉恐怖。	All have once been our relatives; flesh is base, foul, and impure. It grows from impurity, and at its smell all beings are terrified.
一切肉与葱，及诸韭蒜等；种种放逸酒，修行常远离。】	All meat, onions, chives, garlic, and the like, together with the various intoxicating wines that lead to heedlessness, should always be avoided by practitioners.]
一切众生，多劫轮转，互为亲属。肉者污垢鄙秽，由不净淫行得生。食肉后，有灵众生闻之，皆恐怖而逃。所以一切肉与葱蒜韭菜等五辛，修行者都不应食，都应当远离。	All sentient beings have revolved through countless kalpas, each becoming the relatives of the others. Meat is filthy and base, produced through impure sexual conduct. After one eats meat, sentient beings with spiritual awareness smell it and flee in terror. Therefore, practitioners should not eat any meat or the five pungent plants, such as onions, garlic, and chives, but should keep far away from them.
这是世尊重颂讲断肉的因缘，不仅断肉，韭、蒜、葱等五辛和酒等，也应该要远离。因为这五辛熟食发淫、生食发恚，都是妨碍大悲心的。而酒则喝了容易失心失智，犯诸过错。	Here the World-Honored One restates the causes and conditions for abstaining from meat. Not only meat, but also the five pungent plants—such as chives, garlic, and onions—and wine should be avoided. When cooked, these five pungent plants arouse sexual desire; when raw, they arouse anger. All of them obstruct the mind of great compassion. Wine, moreover, easily causes one to lose one's mind and discernment and commit many errors.
【亦常离麻油，及诸穿孔床；以彼诸细虫，于中极恐怖。】	[One should also always avoid sesame oil and all beds with holes, for the tiny insects within them are greatly terrified.]
“亦常离麻油”：古时印度人制麻油时，先使麻中生虫，然后将虫一起压榨出油，这样麻油才香浓肥美。所以，麻油也不可食。	“One should also always avoid sesame oil”: In ancient India, when people made sesame oil, they first allowed insects to breed in the sesame seeds and then pressed the insects together with the seeds to produce the oil. Only in this way, they believed, would the oil be rich and fragrant. Therefore, sesame oil should not be consumed either.

“及诸穿孔床”：床若有孔隙，则多有虫聚，修道人不可坐卧这样穿孔床，因为这些小虫子在人坐卧的时候，心生惊怖。	“And all beds with holes”: If a bed has crevices or holes, insects often gather there. Practitioners should not sit or lie on such beds, because these tiny insects become frightened when people sit or lie down on them.
【饮食生放逸，放逸生诸觉；从觉生贪欲，是故不应食。	[Food and drink give rise to heedlessness; heedlessness gives rise to various thoughts. From thoughts arises craving; therefore, one should not consume them.
由食生贪欲，贪令心迷醉；迷醉长爱欲，生死不解脱。】	From eating arises craving; craving intoxicates the mind. Intoxication increases desire and attachment, and one is not liberated from birth and death.]
饮酒贪肉令人放逸，若生放逸，便生妄念邪见，念既邪已，便生贪欲，令心迷醉，迷醉则长爱欲，爱欲则相互缠缚，生死往复，不得解脱。	Drinking wine and craving meat make one heedless. Once heedlessness arises, deluded thoughts and wrong views arise; once thoughts have become distorted, craving arises and intoxicates the mind. Intoxication then increases desire and attachment; desire and attachment bind one another, and one repeatedly undergoes birth and death without attaining liberation.
所以生死欲根，皆由食肉、五辛及放逸酒食为助因。故欲刳正性，先除助因——戒食酒肉、葱蒜韭等五辛。	Thus, the roots of desire that perpetuate birth and death are all supported by the auxiliary conditions of eating meat, the five pungent plants, and intoxicating food and drink that lead to heedlessness. Therefore, if one wishes to cut away one’s true nature, one must first remove these auxiliary conditions—by refraining from wine, meat, and the five pungent plants, such as onions, garlic, and chives.
【为利杀众生，以财网诸肉，二俱是恶业，死堕叫呼狱。】	[Some kill sentient beings for profit; others use money to obtain their meat. Both are evil karma, and after death they fall into the Hell of Wailing.]
杀生的人是为了取得财利而杀众生的，贪图肉味的人是通过钱财之网捕而杀众生的。两者其实是同样的恶业，果报都是堕呼号地狱。“叫呼狱”，因杀生和食肉而令受害众生恐怖叫号，所以这两种人会感得死后堕呼号地狱之果。	Those who kill do so for financial gain, while those who crave the taste of meat use money as a net to capture and kill sentient beings. In fact, both commit the same evil karma, and their karmic retribution is to fall into the Hell of Wailing. It is called the “Hell of Wailing” because killing and eating meat cause the victimized sentient beings to cry out in terror; thus, these two kinds of people

	bring about the fruition of falling into the Hell of Wailing after death.
【若无教想求，则无三净肉，彼非无因有，是故不应食。	[If there were no urging, imagining, or seeking, there would be no threefold pure meat. Such meat does not exist without causes; therefore, one should not eat it.
彼诸修行者，由是悉离远，十方佛世尊，一切咸呵责。】	For this reason, all practitioners should keep far away from it. The World-Honored Buddhas of the ten directions all rebuke it.]
若不教唆食肉、不想食肉、不贪求食肉，则世间就没有三净肉、五净肉。肉食并不是无因而有的，是有需求，所以才有供给，因此，不应该食之而助纣为孽。	If no one urges the eating of meat, thinks of eating meat, or craves and seeks meat, then there will be no threefold pure meat or fivefold pure meat in the world. Meat does not arise without causes. It is supplied because there is demand for it. Therefore, one should not eat it and thereby aid evil.
一切修行者，由是因由，都应该远离肉食荤辛。十方诸佛，也皆呵斥食肉食辛者。	For this reason, all practitioners should keep far away from meat and the pungent foods. All Buddhas of the ten directions likewise rebuke those who eat meat and pungent foods.
【展转更相食，死堕虎狼类，臭秽可厌恶，所生常愚痴。	[They eat one another in turn; after death they fall among tigers and wolves. Foul and loathsome, they are born ever foolish.
多生　陀罗，猎师谭婆种，或生陀夷尼，及诸肉食性，罗刹猫狸等，遍于是中生。】	They are often born among caṇḍālas, hunters, and Tāmbaras; or as ḍākinīs and other meat-eating beings, such as rākṣasas, cats, and civets. They are born everywhere among such kinds.]
“陀夷尼”：即罗刹女。	“Ḍākinīs” here refers to female rākṣasas.
食肉者由于杀习不亡，业债不了，所以展转轮回，生生世世都是互相残食。死后堕虎狼猫狸，臭秽厌憎。所感生相，也多为愚痴之人，或生为屠夫猎户，或堕罗刹恶女，或转生成虎狼猫狸等肉食物种，这都是食肉之报。	Because their habit of killing does not perish and their karmic debts remain unsettled, meat eaters revolve again and again through rebirth, devouring one another life after life. After death, they fall among tigers, wolves, cats, and civets, foul and repulsive. The forms of birth they bring about are also often those of foolish people: they may be born as butchers or hunters, fall among evil female rākṣasas, or be reborn as meat-eating species such as tigers, wolves, cats, and civets. These are the karmic retributions of eating meat.
【缚象与大云，央掘利魔罗；及此楞伽经，我悉制断肉。】	[In the Sūtra of Binding the Elephant, the Great Cloud Sūtra, the Aṅgulimāla Sūtra, and this

	Laṅkāvatāra Sūtra, I have prohibited the eating of meat.]
“缚象与大云，央掘利魔罗”：皆是经名。“缚象”即《缚象经》；“大云”即《大云经》，又名《大方等无想经》；“央掘利魔罗”即《央掘利魔罗经》。	“Binding the Elephant,” “Great Cloud,” and “Aṅgulimāla” are all names of sūtras. “Binding the Elephant” refers to the Sūtra of Binding the Elephant; “Great Cloud” refers to the Great Cloud Sūtra, also called the Mahāvaipulya Sūtra of Non-Thought; and “Aṅgulimāla” refers to the Aṅgulimāla Sūtra.
在《缚象经》、《大云经》、《央掘利魔罗经》，及此《楞伽经》，佛都说，应断食肉。	In the Sūtra of Binding the Elephant, the Great Cloud Sūtra, the Aṅgulimāla Sūtra, and this Laṅkāvatāra Sūtra, the Buddha teaches that eating meat should be abandoned.
【诸佛及菩萨，声闻所呵责。食已无惭愧，生生常痴冥。】	[All Buddhas, bodhisattvas, and śrāvakas rebuke it. Having eaten it without shame or remorse, one is born life after life in perpetual ignorance and darkness.]
诸佛菩萨，声闻缘觉，一切圣贤，都呵责食肉之行。食肉者大多毫无惭愧，不觉杀害，他们以此因缘，将感多生愚痴、暗冥之报。	All Buddhas and bodhisattvas, śrāvakas and pratyekabuddhas—all sages and worthies—rebuke the practice of eating meat. Most meat eaters feel no shame or remorse and do not recognize the killing involved. Because of these causes and conditions, they bring about the karmic retribution of being foolish and benighted through many lives.
【先说见闻疑，已断一切肉；妄想不觉知，故生食肉处。	[I previously spoke of meat not seen, heard, or suspected, yet this already rejects all meat. Because of deluded thoughts and lack of awareness, places where meat is eaten arise.
如彼贪欲过，障碍圣解脱；酒肉葱韭蒜，悉为圣道障。】	Just as the faults of craving obstruct the holy liberation, wine, meat, onions, chives, and garlic all obstruct the noble path.]
佛先前说不见、不闻、不疑之三净肉。若利智者，就应知这就等于说：应断食一切肉。凡愚为妄想所盖覆，糊涂不觉，食肉不止，所以死后也感生至食肉之处，相残相害，互为缠缚。	The Buddha previously spoke of the threefold pure meat—meat not seen, heard, or suspected. Those of keen faculties should understand that this amounts to saying that all meat should be abandoned. Ordinary, foolish people are covered by deluded thoughts; confused and unaware, they persist in eating meat. Therefore, after death, they also are born in places where meat is eaten, harming and devouring one another and binding one another in turn.

所以，食肉与贪欲一样，障碍解脱。还有五辛及放逸喝酒，也皆为证圣之障。	Therefore, eating meat, like craving, obstructs liberation. The five pungent plants and heedless drinking likewise all obstruct the realization of sagehood.
【未来世众生，于肉愚痴说，言此净无罪，佛听我等食。食如服药想，亦如食子肉，知足生厌离，修行行乞食。】	[Sentient beings in future ages will foolishly speak of meat, saying, “This is pure and blameless; the Buddha permits us to eat it.” Regard food as medicine, and also as the flesh of one’s own child. Be content, give rise to revulsion and dispassion, and practice by going on alms rounds.]
末法众生妄想食肉，说此为三净肉，食之无罪，是诸佛许我吃肉的。这是愚痴之说。原先小乘戒中不禁比丘食几种净肉，但是《楞伽经》、《楞严经》、《梵网经》和《涅　经》等诸大乘经，均说不应食肉。如涅　经四曰：“善男子！夫食肉者断大悲种。迦叶又言：如来何故先听比丘食三种净肉？迦叶！是三种净肉随事渐制”。	Sentient beings in the Dharma-ending age, deluded into eating meat, say that it is threefold pure meat and that eating it is blameless, claiming that the Buddhas permit them to eat meat. This is foolish talk. Originally, the precepts of the Hīnayāna did not prohibit bhikṣus from eating certain kinds of pure meat; however, Mahāyāna sūtras such as the Laṅkāvatāra Sūtra, Śūraṅgama Sūtra, Brahmā Net Sūtra, and Nirvāṇa Sūtra all say that meat should not be eaten. As the fourth fascicle of the Nirvāṇa Sūtra says: “Good man, those who eat meat cut off the seed of great compassion.” Kāśyapa further asked, “Why did the Tathāgata formerly permit bhikṣus to eat the three kinds of pure meat?” The Tathāgata replied, “Kāśyapa, these three kinds of pure meat were gradually prohibited according to circumstances.”
佛教导弟子于一切饮食，当观如服药想，亦当作如食亲子之肉想；净食尚且如此，又怎么可能听许食肉呢？	The Buddha teaches his disciples that, with regard to all food and drink, they should contemplate it as medicine and also regard it as the flesh of their own children. If even pure food is to be regarded in this way, how could eating meat possibly be permitted?
一切众生，本来圆满，更有何缺？故诸修行沙门，应以法乐为食，不求世荣，不慕世好。一切生活起居，简单朴素，随缘随份。诸出家比丘，所食之物，皆行乞而得即可。	All sentient beings are originally complete; what could they lack? Therefore, practitioners and śramaṇas should take the joy of the Dharma as their food, neither seeking worldly honor nor longing for worldly pleasures. Their daily lives should be simple and plain, adapting to conditions and abiding within their means. Monastic bhikṣus need only eat what they receive through alms.

【安住慈心者，我说常厌离，虎狼诸恶兽，恒可同游止。】	[Those who abide in loving-kindness, I say, always renounce such things. Even tigers, wolves, and other fierce beasts may always roam and dwell with them.]
我常说，不食肉的人，安住慈心，厌离杀生食肉种种恶行。所以，虎狼恶兽，亦可恒同其游行栖止，而不害怕。	I have always said that those who do not eat meat abide in loving-kindness and renounce all kinds of evil conduct, such as killing and eating meat. Thus even tigers, wolves, and fierce beasts may roam and dwell with them without fear.
古时曾有华林善觉禅师，当时的观察使裴休来访而问：“还有侍者否？”师曰：“有一两个，　是不可见客。”裴曰：“在甚么处？”师乃唤大空、小空，时两只老虎自庵后而出。裴睹之惊悸。师语二虎曰：“有客，且去。	In ancient times there was Chan Master Hualin Shanjue. When Pei Xiu, the regional inspector, came to visit, he asked, “Do you have any attendants?” The master replied, “I have one or two, but they cannot receive guests.” Pei asked, “Where are they?” The master then called out, “Great Emptiness! Little Emptiness!” At that moment, two old tigers emerged from behind the hermitage. Pei was startled and frightened when he saw them. The master said to the two tigers, “We have a guest; go away for now.”
”二虎哮吼而去。裴问曰：“师作何行业，感得如斯？”师乃良久曰：“会么？”曰：“不会。”师曰：“山僧常念观音。”	The two tigers roared and departed. Pei asked, “What practice has the master performed to bring about such a result?” After a long silence, the master said, “Do you understand?” Pei replied, “I do not.” The master said, “This mountain monk constantly keeps Avalokiteśvara in mind.”
【若食诸血肉，众生悉恐怖，是故修行者，慈心不食肉。	[If one eats flesh and blood, all sentient beings are terrified. Therefore, practitioners should not eat meat, but abide in loving-kindness.
食肉无慈悲，永背正解脱，及违圣表相，是故不应食。】	Those who eat meat lack compassion and forever turn away from true liberation; they also violate the dignified forms of the sages. Therefore, they should not eat it.]
若食诸血肉，一切众生见之，悉生恐怖。由是缘由，修行者都应该慈心不食肉。	If one eats flesh and blood, all sentient beings who see it become terrified. For this reason, practitioners should all refrain from eating meat out of compassion.
食肉的人若无慈悲，则将永背解脱正道，也违逆了诸圣之威仪表法相，所以不应食肉。	If meat eaters lack compassion, they will forever turn away from the true path of liberation and violate the dignified forms that exemplify the

	Dharma of the sages. Therefore, meat should not be eaten.
【得生梵志种，及诸修行处，智慧富贵家，斯由不食肉。】	[One may be born among pure brahmins, in places of practice, or in wealthy and wise families: this comes from not eating meat.]
若不食肉，则会感生得清净梵志之种，以及感生到修行之处，或者智慧富贵之家。	If one does not eat meat, one may be born among pure brahmins, in places conducive to practice, or in wealthy and wise families.
这都是不食肉的功德所致。	All of this results from the merit and virtue of not eating meat.
（全文终）	(End of the complete text)

楞伽精要摘抄

Selected Essentials from the Laṅkāvatāra Sūtra

前言	Preface
楞伽经词古、言细、义深。为了方便学习，几位师兄对经文做了简要摘录，以期无暇通读者，借此简要摘抄，能略窥楞伽之深广。亦期正在研习此经者，善会义旨，直掣把鼻，早日开发自心之楞伽宝藏。	The Lankāvatāra Sūtra employs archaic language, subtle wording, and profound meaning. To facilitate study, several fellow practitioners have made a brief selection of excerpts from the sūtra, hoping that those without time to read it in full may, through these extracts, gain some glimpse of the profundity and breadth of the Laṅkāvatāra. It is also hoped that those studying this sūtra will grasp its meaning well, seize its essential point directly, and soon uncover the Laṅkāvatāra treasury within their own minds.
值得说明的是，因是择要摘录，难免断章取义。故具体文句仍以原经文为本，此摘仅供参考。则正是“明镜水净眼，摩尼妙宝珠，于中现众色，而实无所有”。	It should be noted that, because these are selected excerpts, taking passages out of context is unavoidable. Therefore, the original sūtra should remain the basis for interpreting particular sentences; these extracts are for reference only. As it is said: “A bright mirror, water, and clear eyes; a wondrous maṇi jewel. Within them all colors appear, yet in truth nothing is there.”
印心宗学人 莲明 合十通序分	Lianming, a student of the Mind-Seal school, respectfully joins palms and offers this general preface
六种证信成就	The Six Accomplishments That Establish Faith

世间离生灭，犹如虚空华。智不得有无，而兴大悲心。	The world is free from arising and ceasing, like flowers in empty space. Wisdom finds neither existence nor nonexistence, yet gives rise to great compassion.
一切法如幻，远离于心识。智不得有无，而兴大悲心。	All dharmas are like illusions, far removed from mind and consciousness. Wisdom finds neither existence nor nonexistence, yet gives rise to great compassion.
远离于断常，世间恒如梦。智不得有无，而兴大悲心。	Free from annihilationism and eternalism, the world is ever like a dream. Wisdom finds neither existence nor nonexistence, yet gives rise to great compassion.
知人法无我，烦恼及尔焰，常清净无相，而兴大悲心。	Knowing that persons and dharmas are without self, and that afflictions and their fuel are ever pure and without marks, one gives rise to great compassion.
一切无涅　，无有涅　佛，无有佛涅　。远离觉所觉，若有若无有，是二悉俱离。正宗分	There is no nirvāṇa, no Buddha who attains nirvāṇa, and no nirvāṇa of a Buddha. Free from awakening and what is awakened to, from existence and nonexistence—these two are both abandoned. Main Doctrinal Section
别解四十门	Forty Distinct Explanations
○一、诸识生灭	1. The Arising and Ceasing of the Consciousnesses
佛地无生，到自觉圣趣；自心自在，到无开发行。	The Buddha-ground is unborn and reaches the sacred realm of self-awakening; the self-mind is at ease and reaches the practice beyond deliberate cultivation.
○二、藏识境界	2. The Realm of the Storehouse Consciousness
青赤诸杂色，　　波浪悉无有。	Blue, red, and all mixed colors— No waves exist at all.
采集业说心，　　开悟诸凡夫。	The mind that gathers karmic seeds Enables ordinary beings to awaken.
若说真实者，　　彼心无真实。	If one speaks of what is real, That mind has no reality.
譬如海波浪，　　镜中像及梦。	It is like ocean waves, Images in a mirror, and dreams.

譬如工画师，　　及与画弟子。	It is like a master painter And the painter’s apprentices.
布彩图众形，　　我说亦如是。	They spread colors and paint manifold forms; What I teach is likewise.
彩色本无文，　　非笔亦非素。	Colors themselves have no patterns; They are neither brush nor canvas.
为悦众生故，　　绮错缋众像。	To delight sentient beings, They adorn images in variegated colors.
言说别施行，　　真实离名字。	Words are differently employed, But reality is free from names.
分别应初业，　修行示真实。	Discrimination accords with beginners; Practice reveals reality.
真实自悟处，　　觉想所觉离。	At the place of self-awakened reality, Awakening, thought, and the object of awakening fall away.
自觉圣智究竟相者，一切法相无所计着，得如幻三昧身，诸佛地处进趣行生。大慧，是名圣智三相。	The ultimate characteristics of the sacred wisdom of self-awakening are these: one does not conceptually cling to the marks of any dharma; one attains the illusory samādhi-body; and one gives rise to progressive practice toward the stages of the Buddhas. Mahāmati, these are called the three characteristics of sacred wisdom.
〇三、有无妄计	3. Deluded Conceptions of Existence and Nonexistence
毕定舍离五法自性，诸佛如来法身智慧善自庄严。	They decisively relinquish the five dharmas and the three natures, and the dharmakāya and wisdom of all Tathāgatas are well adorned by themselves.
〇四、顿渐净流	4. Sudden and Gradual Purification of the Stream
种种不实，如幻；种种计著，不可得。	All kinds of unreality are like illusions; all kinds of conceptual attachment are unobtainable.
法佛者，离心自性相。	The Dharma Buddha is free from the characteristics of mind and intrinsic nature.
又法佛者，离攀缘。攀缘离，一切所作根量相灭。	Moreover, the Dharma Buddha is free from grasping at conditions. When such grasping ceases, all marks of faculties, measures, and activities cease.
〇五、常不思议	5. Eternally Inconceivable

复次大慧，一切法不生，是过去未来现在诸如来所说。	Furthermore, Mahāmati, all dharmas are unborn. This is what the Tathāgatas of the past, future, and present have taught.
大慧，此是初治地者。谓种性建立，为超入无所有地故，作是建立。	Mahāmati, this is for those at the initial stage of cultivation. It is provisionally established through the distinction of spiritual capacities in order to lead them beyond into the stage of nothing whatsoever.
三乘与一乘，　非乘我所说。　愚夫少智慧，　诸圣远离寂。	The three vehicles and the one vehicle— I do not teach them as vehicles. Foolish people have little wisdom; The sages are far removed from quiescence.
第一义法门，　远离于二教。　住于无所有，　何建立三乘？	The gate of Dharma of the highest truth Is far removed from the two teachings. Abiding in nothing whatsoever, Why establish three vehicles?
菩萨一阐提者，知一切善法本来般涅　已，毕竟不般涅　。	As for the icchantika bodhisattva: having known that all wholesome dharmas are originally parinirvāṇa, such a one ultimately does not enter parinirvāṇa.
云何成自性？谓离名相事相妄想，圣智所得及自觉圣智趣所行境界。	How is intrinsic nature realized? It is the realm attained by sacred wisdom and traversed by the sacred wisdom of self-awakening, free from deluded thoughts of names, marks, things, and characteristics.
〇六、建立诽谤	6. Establishment and Slander
建立及诽谤，愚夫妄想。	Establishment and slander are the deluded thoughts of ordinary people.
所谓一切法，如幻如梦，光影水月。	That is to say, all dharmas are like illusions and dreams, like light and shadow, like the moon in water.
于一切法，离生灭断常，及离声闻缘觉之法，得百千三昧，乃至百千亿那由他三昧。	With regard to all dharmas, one is free from arising and ceasing, annihilationism and eternalism, and from the dharmas of śrāvakas and pratyekabuddhas; one attains hundreds of thousands of samādhis, even hundreds of thousands of millions of nayutas of samādhis.
〇七、空无生性	7. Emptiness, Unarisen Nature, and Intrinsic Nature

我常说空法，　远离于断常。愚夫作妄想，　诸圣离有无。	I always teach the Dharma of emptiness, Free from annihilationism and eternalism. Foolish people give rise to deluded thoughts; The sages are free from existence and nonexistence.
大慧，空、无生、无二、离自性相，普入诸佛一切修多罗。凡所有经，悉说此义。诸修多罗，悉随众生　望心故，为分别说显示其义，而非真实在于言说。	Mahāmati, emptiness, non-arising, nonduality, and freedom from the marks of intrinsic nature pervade all the sūtras of the Buddhas. Every sūtra teaches this meaning. Yet the sūtras distinguish and reveal their meanings in accordance with the hopes and aspirations of sentient beings; reality does not reside in words.
一切修多罗所说诸法，为令愚夫发欢喜故，非实圣智在于言说，是故当依于义，莫着言说。	The dharmas taught in all sūtras are taught to delight foolish people. Sacred wisdom does not truly reside in words. Therefore, rely on the meaning and do not cling to words.
〇八、如来藏性	8. The Nature of the Tathāgatagarbha
大慧。有时说空、无相、无愿、如实际法性、法身涅　、离自性、不生不灭、本来寂静、自性涅　，如是等句，说如来藏已，如来应供等正觉，为断愚夫畏无我句故，说离妄想无所有境界如来藏门。大慧，未来现在菩萨摩诃萨，不应作我见计着。	Mahāmati, at times I speak of emptiness, signlessness, wishlessness, suchness, dharma-nature, dharmakāya, nirvāṇa, freedom from intrinsic nature, neither arising nor ceasing, original quiescence, and intrinsic-nature nirvāṇa. Having spoken such expressions of the tathāgatagarbha, the Tathāgata, Worthy One, Perfectly Awakened One speaks of the gate of the tathāgatagarbha—the realm free from deluded thought and without anything whatsoever—in order to remove the fear that foolish people have of the teaching of no-self. Mahāmati, bodhisattva mahāsattvas of the future and present should not conceive of it with attachment to a self.
如来亦复如是，于法无我，离一切妄想相，以种种智慧善巧方便，或说如来藏，或说无我，以是因缘故，说如来藏，不同外道所说之我，是名说如来藏。开引计我诸外道故，说如来藏，令离不实我见妄想，入三解脱门境界，　望疾得阿耨多罗三藐三菩提。是故如来应供等正觉，作如是说，如来之藏。若不如是，则同外道所说之我。	The Tathāgata is likewise free from the self of dharmas and from all marks of deluded thought. By various wisdoms, skillful means, he may speak of the tathāgatagarbha or of no-self. For this reason, his teaching of the tathāgatagarbha differs from the self taught by non-Buddhist paths; this is called teaching the tathāgatagarbha. To guide non-Buddhists who conceive of a self, he teaches the tathāgatagarbha so that they may leave behind deluded thoughts arising from the unreal view of self, enter the realm of the three gates of liberation,

	and swiftly attain unsurpassed, complete, perfect awakening. Therefore, the Tathāgata, Worthy One, Perfectly Awakened One teaches in this way: the treasury of the Tathāgata. If he did not teach in this way, it would be the same as the self taught by non-Buddhist paths.
〇九、四大修行	9. The Practice of the Four Great Elements
住第八菩萨地，得离心意意识、五法、自性、二无我相，得意生身。	Abiding on the eighth bhūmi of the bodhisattva, one attains freedom from mind, mentation, consciousness, the five dharmas, the three natures, and the two kinds of no-self, and attains the mind-born body.
一〇、诸法因缘	10. Causes and Conditions of All Dharmas
大慧，渐次、俱不生。除自心现不觉妄想，故相生。是故因缘作事，方便相，当离渐次、俱见。	Mahāmati, things do not arise either gradually or simultaneously. Except for deluded thought that fails to recognize manifestations of one's own mind, appearances arise. Therefore, with respect to causal conditions, activity, and the marks of expedient means, one should abandon views of gradual and simultaneous arising.
真实无生缘，　　亦复无有灭。	The conditions for true non-arising Likewise contain no cessation.
观一切有为，　　犹如虚空华。	Contemplate all conditioned things As like flowers in empty space.
摄受及所摄，　　舍离惑乱见。	What apprehends and what is apprehended— Abandon confused and deluded views of them.
非已生当生，　亦复无因缘。	There is neither what has arisen nor what will arise, Nor are there causes and conditions.
一切无所有，　　斯皆是言说。	Nothing whatsoever exists; All this is merely speech.
一一、言说分别	11. Discrimination Through Speech
言说所入是第一义，非言说是第一义。第一义者，圣智自觉所得，非言说妄想觉境界。是故言说妄想，不显示第一义。	What speech enters into is the highest truth; speech itself is not the highest truth. The highest truth is attained through the self-awakening of sacred wisdom; it is not a realm apprehended by deluded thought through speech. Therefore, deluded thoughts based on speech do not reveal the highest truth.

是故大慧。当离言说诸妄想相。	Therefore, Mahāmati, one should leave behind all deluded marks associated with speech.
诸性无自性，　亦复无言说。	The various natures have no intrinsic nature, And neither is there speech.
甚深空空义，　愚夫不能了。	The profound meaning of emptiness within emptiness Cannot be understood by foolish people.
一切性自性，　言说法如影。	The intrinsic nature of all natures, And the dharmas of speech, are like shadows.
自觉圣智子，　实际我所说。	The children of sacred wisdom of self-awakening— This is what I call ultimate reality.
一二、远离四句	12. Freedom from the Four Propositions
离妄想自相共相，入于第一真实之义。	Free from deluded thoughts of individual and shared marks, one enters the first and true meaning.
随入如来地相，无开发本愿。	Entering in accord with the characteristics of the Tathāgata-ground, one is beyond deliberate cultivation and original vows.
大慧，若说彼性自性共相，一切皆是化佛所说，非法佛说。	Mahāmati, if one speaks of the individual and shared marks of those natures and intrinsic natures, all such teachings are spoken by transformation Buddhas, not by the Dharma Buddha.
大慧，心意意识身心转变，自心现摄所摄诸妄想断，如来地自觉圣智。	Mahāmati, the transformations of mind, mentation, consciousness, and body cease; the deluded thoughts of what apprehends and what is apprehended, manifested by one’s own mind, are cut off. This is the sacred wisdom of self-awakening at the Tathāgata-ground.
大慧，是故欲得自觉圣智事，当离生住灭、一异、俱不俱、有无、非有非无、常无常等恶见妄想。	Mahāmati, therefore, those who wish to attain the reality of sacred wisdom of self-awakening should leave behind the deluded thoughts of wrong views concerning arising, abiding, and ceasing; sameness and difference; simultaneous and non-simultaneous; existence and nonexistence; neither existence nor nonexistence; permanence and impermanence; and so forth.
明镜水净眼，　摩尼妙宝珠。	A bright mirror, water, and clear eyes; A wondrous maṇi jewel.

于中现众色， 而实无所有。	Within them all colors appear, Yet in truth nothing is there.
一切性显现， 如画热时炎。	All natures appear Like painted images or shimmering heat-haze.
种种众色现， 如梦无所有。	Manifold colors appear, Yet, like a dream, nothing is there.
一三、大般涅	13. Mahāparinirvāṇa
诸佛及我涅 ，自性空事境界。	The nirvāṇa of all Buddhas and my nirvāṇa are realms in which intrinsic nature and things are empty.
大慧，涅 不坏不死。	Mahāmati, nirvāṇa neither decays nor dies.
复次大慧，涅 非舍非得，非断非常，非一义非种种义，是名涅 。	Furthermore, Mahāmati, nirvāṇa is neither abandonment nor attainment, neither annihilation nor permanence, neither of one meaning nor of manifold meanings. This is called nirvāṇa.
一四、分别缘起	14. Discerning Dependent Arising
如虚空兔角， 及与 大子。	Like the horns of a rabbit in empty space, and the son of a barren woman.
无而有言说， 如是性妄想。	Though nonexistent, they are spoken of; Such are deluded conceptions of natures.
因缘和合法， 凡愚起妄想。	Regarding dharmas arising from the union of causes and conditions, Ordinary, foolish people give rise to deluded thoughts.
不能如实知， 轮回三有宅。	Unable to know things as they truly are, They wander in the house of the three realms.
一五、常声依幻	15. Permanence, Sound, and Dependence on Illusion
大慧，凡有者，愚夫妄说，非圣言说。	Mahāmati, whatever is asserted to exist is falsely spoken by foolish people; it is not the speech of the sages.
非幻无有譬，说法性如幻。不实速如电，是故说如幻。	Without illusion, there would be no analogy. The dharma-nature is said to be like an illusion because it is unreal and fleeting as lightning.
正觉所分别，自性不可得。以离于言说，故说离自性。	The distinctions made by perfect awakening have no attainable intrinsic nature. Because they are

	free from speech, they are said to be free from intrinsic nature.
一六、四果差别	16. Distinctions Among the Four Fruits
复次大慧，欲超禅无量无色界者，当离自心现量相。	Furthermore, Mahāmati, those who wish to transcend the dhyānas, the immeasurables, and the formless realms should leave behind the marks perceived as manifestations of their own minds.
大慧，圣者如幻种种色像，离异不异施设。	Mahāmati, the sages' various illusory forms and images are free from designations of difference and non-difference.
藏识因攀缘自心现境界，计著心聚生，展转相因。譬如海浪，自心现境界风吹，若生若灭，亦如是。是故，意识灭，七识亦灭。	The storehouse consciousness, through grasping at conditions, manifests the realms of one's own mind. Attachment to the arising of the aggregate of mind becomes mutually causal in succession. It is like ocean waves: stirred by the wind of realms manifested by one's own mind, they arise and cease. So it is here as well. Therefore, when consciousness ceases, the seven consciousnesses also cease.
汝及余菩萨摩诃萨，如幻，缘起，妄想自性，异不异，有无，莫计著。	You and the other great bodhisattvas should not become attached to such notions as illusion, dependent arising, the self-nature of deluded thought, difference and non-difference, existence and nonexistence.
心缚于境界，　觉想智随转。　无所有及胜，　平等智慧生。	When the mind is bound to objects, awareness, ideation, and wisdom follow its turning. From nonexistence and excellence, the wisdom of equality arises.
觉慧善观察，　无缘无妄想。　成已无有性，　云何妄想觉。	Awakened wisdom observes well: without conditions, there is no deluded thought. Once it is accomplished, it has no nature; how then could deluded thought awaken?
一七、圣智一乘	17. The One Vehicle of Noble Wisdom
诸天及梵乘，　声闻缘觉乘。	The vehicles of the devas and Brahmā, the vehicles of śrāvakas and pratyekabuddhas.
诸佛如来乘，　我说此诸乘。	the vehicle of all Buddhas, the Tathāgata vehicle—I speak of all these vehicles.
乃至有心转，　诸乘非究竟。	So long as the mind continues to turn, these vehicles are not ultimate.

若彼心灭尽，　　无乘及乘者。	When that mind is completely extinguished, there is no vehicle and no rider of a vehicle.
无有乘建立，　　我说为一乘。	Where no vehicle is established, I call it the One Vehicle.
一八、意生身相	18. Characteristics of the Mind-Made Body
知自心现境界性非性，是名三昧乐正受意生身。	Knowing that the objects manifested by one’s own mind are neither existent nor nonexistent is called the mind-made body that enjoys the right experience of samādhi.
通达自性法故，是名觉法自性性意生身。	Because one thoroughly understands the dharma of self-nature, this is called the mind-made body awakened to the nature of dharmas.
觉一切佛法缘自得乐相，是名种类俱生无行作意生身。	Awakening to the characteristics of the joy personally attained through the conditions of all Buddha-dharmas is called the mind-made body, innate in its various kinds and free from deliberate activity.
非我乘大乘，　　非说亦非字。	It is not the vehicle of self, not the Great Vehicle; it is neither teaching nor words.
非谛非解脱，　　非无有境界。	It is neither truth nor liberation, yet it is not without an object-realm.
然乘摩诃衍，　　三摩提自在。	Yet it is the Mahāyāna vehicle, sovereign in samādhi.
一九、五无间业	19. The Five Uninterrupted Karmas
若男子女人行五无间业，不入无择地狱。	If men or women commit the five uninterrupted karmas, they do not enter the Avīci hell.
断二根本名害父母。	To cut off the two roots is called killing one’s father and mother.
诸法究竟断彼，名害罗汉。	To cut off all dharmas utterly is called killing an arhat.
谓异相诸阴和合积聚，究竟断彼，名为破僧。	To utterly cut off the aggregation and accumulation of the variously characterized aggregates is called causing schism in the saṅgha.
究竟断彼七种识佛，名为恶心出佛身血。	To utterly cut off the Buddha of the seven kinds of consciousness is called maliciously drawing blood from the Buddha’s body.

若男子女人行此无间者，名五无间事，亦名无间业。	If men or women commit these uninterrupted acts, they are called the five uninterrupted deeds, also called uninterrupted karma.
二〇、诸佛体性	20. The Essential Nature of All Buddhas
觉人法无我，了知二障，离二种死，断二烦恼，是名佛之知觉。声闻缘觉得此法者，亦名为佛。	To awaken to the selflessness of persons and dharmas, fully understand the two obscurations, transcend the two kinds of birth and death, and cut off the two afflictions—this is called the Buddha's knowledge and awakening. If śrāvakas and pratyekabuddhas attain this dharma, they too are called Buddhas.
二一、四等密意	21. The Four Equalities of Hidden Intent
佛告大慧，以四等故，如来应供等正觉于大众中唱如是言：我尔时作拘留孙、拘那含牟尼、迦叶佛。云何四等？谓字等、语等、法等、身等。是名四等。以四种等故，如来应供等正觉。	The Buddha said to Mahāmati: "Because of the four equalities, the Tathāgata, Arhat, Perfectly Awakened One proclaims before a great assembly: 'At that time I was the Buddha Krakucchanda, Kanakamuni, and Kāśyapa.' What are the four equalities? They are equality of letters, equality of speech, equality of dharmas, and equality of bodies. These are called the four equalities. Because of these four equalities, one is a Tathāgata, Arhat, Perfectly Awakened One."
云何字等？若字称我为佛，彼字亦称一切诸佛。彼字自性无有差别，是名字等。	What is equality of letters? If a letter names me "Buddha," that same letter also names all Buddhas. The self-nature of that letter has no distinction; this is called equality of letters.
云何语等？谓我六十四种梵音言语相生，彼诸如来应供等正觉，亦如是六十四种梵音言语相生，无增无减，无有差别，迦陵频伽梵音声性。	What is equality of speech? It means that the marks of my speech arise in the sixty-four kinds of Brahmā voice; likewise, the speech of those Tathāgatas, Arhats, Perfectly Awakened Ones arises in the sixty-four kinds of Brahmā voice, neither increased nor diminished, without distinction—the nature of the Brahmā voice of the kalaviṅka bird.
云何身等？谓我与诸佛法身及色身相好无有差别。除为调伏彼彼诸趣差别众生故，示现种种差别色身。是名身等。	What is equality of bodies? There is no difference between my Dharma body and form body, with their marks and excellent characteristics, and those of all Buddhas. Only in order to tame sentient beings of the various destinies do they manifest various differentiated form bodies. This is called equality of bodies.

云何法等？谓我及彼佛得三十七菩提分法，略说佛法无障碍智，是名四等。	What is equality of dharmas? It means that both I and those Buddhas attain the thirty-seven factors of awakening. In brief, the Buddha-dharma is unobstructed wisdom. These are called the four equalities.
二二、依二密法	22. Relying on the Two Hidden Teachings
我从某夜得最正觉，乃至某夜入般涅　，于其中间乃至不说一字，亦不已说、当说。不说是佛说。	From the night when I attained the most perfect awakening until the night when I entered parinirvāṇa, during all that interval I did not speak a single word; nor had I spoken, nor would I speak. Not speaking—this is the Buddha’s teaching.
二三、法离有无	23. Dharma Is Beyond Existence and Nonexistence
有无是二边，　　乃至心境界。	Existence and nonexistence are the two extremes, extending even to the realm of mind.
净除彼境界，　　平等心寂灭。	When that realm is purified away, the equal mind is quiescent.
无取境界性，　　灭非无所有。	Without grasping the nature of object-realms, cessation is not nonexistence.
有事悉如如，　　如贤圣境界。	All phenomena are suchness, like the realm of noble ones.
因缘有非有，　　不住我教法。	Conditioned existence and nonexistence do not abide in my teaching.
非外道非佛，　　非我亦非余。	It is neither non-Buddhist nor Buddha, neither self nor other.
若知无所生，　　亦复无所灭，	If one knows that nothing arises, then nothing ceases.
观此悉空寂，　　有无二俱离。	Contemplate all this as empty and quiescent, free from both existence and nonexistence.
二四、宗趣言说	24. Direct Realization and Verbal Teaching
宗通者，谓缘自得胜进相，远离言说文字妄想，趣无漏界自觉地自相，远离一切虚妄觉想，降伏一切外道众魔，缘自觉趣光明晖发，是名宗通相。	Direct realization means that practitioners, through the superior and progressive characteristics personally attained, are free from the deluded thoughts of speech and letters; they enter the realm of the undefiled, the characteristics of the ground of self-awakened realization; they are free from all false awareness and ideation, subdue all non-Buddhists and māras, and, through the course

	of self-awakening, radiate luminosity. This is the characteristic of direct realization.
一是为真谛，　　无罪为涅　。	The one is ultimate truth; freedom from fault is nirvāṇa.
观察世妄想，　　如幻梦芭蕉。	Observe worldly deluded thoughts: they are like illusion, dreams, and banana trees.
虽有贪恚痴，　　而实无有人，	Though greed, anger, and ignorance appear, in truth there is no person.
从爱生诸阴，　　有皆如幻梦。	From craving arise all the aggregates; whatever exists is like illusion and dreams.
二五、虚妄分别	25. False Discrimination
观诸有为法，　　离攀缘所缘。	Contemplate all conditioned dharmas, free from grasping and from objects grasped.
无心之心量，　　我说为心量。	The measure of a mind without mind—I call this mind-measure.
如如与空际，　　涅　及法界。	Suchness and the realm of space, nirvāṇa and the dharma realm.
种种意生身，　　我说为心量。	the various mind-made bodies—I call these mind-measure.
二六、善于语义	26. Skill in Words and Meanings
一切法无性，　　净秽悉无有。	All dharmas are without self-nature; purity and defilement are both absent.
不实如彼见，　　亦非无所有。	They are not real as they are seen, nor are they nonexistent.
计著于自性，　　从诸声闻生。	Attachment to self-nature arises from the various śrāvakas.
超度诸心量，　　如来智清净。	Transcending all mind-measures, the Tathāgata’s wisdom is pure.
二七、迷执解脱	27. Liberation from Deluded Attachment
大慧，但我住自得如实空法，离惑乱相见，离自心现性非性见，得三解脱，如实印所印，于性自性得缘自觉观察住，离有无事见相。	Mahāmati, I abide in the emptiness of suchness personally attained. Free from the confused appearances of views, free from views of existence and nonexistence as manifested by one’s own mind, I attain the three liberations, sealed by the seal of suchness. Abiding in observation through self-awakened realization of the nature of self-

	nature, I am free from views and appearances of the affairs of existence and nonexistence.
圣人见清净，三脱三昧生，远离于生灭，游行无所有。修行无所有，亦无性非性，性非性平等，从是生圣果。	The noble ones' vision is pure; the samādhi of the three liberations arises. Free from arising and ceasing, they roam in nonexistence. Cultivating nonexistence, they are also free from nature and no-nature. The equality of nature and no-nature gives rise to the noble fruition.
二八、智不得境	28. Wisdom Does Not Obtain an Object
自宗通者，谓修行者离自心现种种妄想，谓不堕一异俱不俱品。超度一切心意识，自觉圣境界，离因成见相。	Direct realization means that practitioners are free from the various deluded thoughts manifested by their own minds; that is, they do not fall into the categories of one, different, both, or neither. They transcend all mind, intellect, and consciousness, enter the realm of noble self-awakening, and are free from views and appearances of causal production.
我谓二种通，宗通及言说，说者授童蒙，宗为修行者。	I speak of two kinds of realization: direct realization and verbal teaching. Verbal teaching is given to beginners; direct realization is for practitioners.
二九、勿习世论	29. Do Not Study Worldly Treatises
唯我一自宗，离于作所作。 为诸弟子说，远离诸世论。	Only my one direct realization is free from action and what is done. For the sake of my disciples, I teach freedom from all worldly treatises.
三〇、涅　差别	30. Distinctions of Nirvāṇa
大慧，如我所说涅　者，谓善觉知自心现量，不著外性，离于四句，见如实处。	Mahāmati, the nirvāṇa of which I speak is skillfully awakening to what is manifested by one's own mind, not clinging to external natures, being free from the four propositions, and seeing the place of suchness.
不堕自心现妄想二边，摄所摄不可得。	It does not fall into the two extremes of deluded thought manifested by one's own mind; neither the grasping nor the grasped can be obtained.
上上地，如来地，如影幻等诸深三昧，离心意意识，说名涅　。	The higher and higher grounds, the Tathāgata ground, and profound samādhis such as shadow and illusion, free from mind, intellect, and consciousness, are called nirvāṇa.
经经说妄想，终不出于名。	Sūtra after sūtra speaks of deluded thought, yet it never goes beyond names.

若离于言说，亦无有所说。	If speech is abandoned, there is also nothing to be spoken.
三一、如来觉性	31. The Awakened Nature of the Tathāgata
如是一切法空，无生，无自性，当如是知。	All dharmas are thus empty, unborn, and without self-nature. Know them in this way.
非一非异，非俱非不俱故，悉离一切量。离一切量，则无言说。无言说则无生，无生则无灭，无灭则寂灭，寂灭则自性涅　。自性涅　则无事无因，无事无因则无攀缘，无攀缘则出过一切虚伪。出过一切虚伪，则是如来。如来则是三藐三佛陀。	Because they are neither one nor different, neither both nor not both, they are wholly beyond all measures. Being beyond all measures, there is no speech. Where there is no speech, there is no arising; where there is no arising, there is no ceasing; where there is no ceasing, there is quiescence; quiescence is self-nature nirvāṇa. Self-nature nirvāṇa has neither affairs nor causes; where there are neither affairs nor causes, there is no grasping; where there is no grasping, one transcends all falsity. To transcend all falsity is to be the Tathāgata. The Tathāgata is the Samyaksaṃbuddha.
三藐三佛陀佛陀者，离一切根量。	A Samyaksaṃbuddha is a Buddha who is free from all measures of the faculties.
三二、不生不灭	32. Neither Arising nor Ceasing
此及余世界，皆悉知我如水中月，不出不入。	In this and other worlds, all know me to be like the moon in water, neither emerging nor entering.
我等诸佛及诸菩萨，不说一字，不答一字。所以者何？法离文字故。	We Buddhas and all bodhisattvas do not utter a single word and do not answer a single word. Why? Because dharma is beyond letters.
大慧，于一切法无所有，觉自心现量，离二妄想。	Mahāmati, in all dharmas there is nothing whatsoever; awaken to what is manifested by your own mind and be free from the two deluded thoughts.
如实者不异，如实者，不来不去相。一切虚伪息，是名如实。	Suchness is without difference. Suchness bears the mark of neither coming nor going. When all falsity ceases, this is called suchness.
一切性无性、非无性，但觉自心现量，妄想不生，安隐快乐，世事永息。	All natures are without self-nature, yet not without self-nature. Simply awaken to what is manifested by your own mind; when deluded thought does not arise, there is peace and happiness, and worldly affairs cease forever.

大慧，涅　者，如真实义见，离先妄想心心数法，逮得如来自觉圣智，我说是涅　。	Mahāmati, nirvāṇa is seeing the true meaning as it is, free from the former deluded dharmas of mind and mental factors, and attaining the noble wisdom of the Tathāgata’s self-awakening. This I call nirvāṇa.
有无性不生，　　非有亦非无，	The nature of existence and nonexistence does not arise; it is neither existent nor nonexistent.
除其数转变，　　是悉不可得。	Apart from their numerical transformations, all these are unobtainable.
三三、拣别无常	33. Distinguishing Impermanence
一切外道有七种无常，非我法也。	All non-Buddhist paths maintain seven kinds of impermanence; these are not my teaching.
大慧，我法起，非常，非无常。所以者何？谓外性不决定故，唯说三有微心，不说种种相有生有灭。四大合会，差别四大及造色故，妄想二种事，摄、所摄。知二种妄想，离外性无性二种见，觉自心现量。	Mahāmati, the arising of my teaching is neither permanent nor impermanent. Why? Because external natures are indeterminate. I speak only of the subtle mind of the three realms of existence; I do not teach that the various appearances have arising and ceasing. Because the four great elements combine, there are differentiated four great elements and derived forms; these are the two affairs of deluded thought, grasping and the grasped. Knowing the two kinds of deluded thought, one is free from the two views of external nature and no nature, and awakens to what is manifested by one’s own mind.
离心性无性妄想，世间、出世间、出世间上上一切法，非常非无常。	Free from deluded thoughts concerning the nature and no-nature of mind, all worldly, supramundane, and supremely supramundane dharmas are neither permanent nor impermanent.
三四、入灭现证	34. Direct Realization upon Entering Extinction
菩萨者，三昧觉所持，是故三昧门乐不般涅　。	Bodhisattvas are sustained by the awakening of samādhi; therefore, delighting in the gate of samādhi, they do not enter parinirvāṇa.
大慧，彼实无有若生若灭，除自心现量。所谓地次第相续，及三界种种行，愚夫所不觉。愚夫所不觉者，谓我及诸佛说地次第相续，及说三界种种行。	Mahāmati, in truth there is neither arising nor ceasing, apart from what is manifested by one’s own mind. This refers to the successive stages of the grounds and the various practices of the three realms, which ordinary beings do not perceive. What ordinary beings do not perceive is that I and all Buddhas teach the successive stages of the

	grounds and the various practices of the three realms.
声闻、缘觉，第八菩萨地灭三昧乐门，乐所醉，不善自心现量，自共相习气所障，堕人法无我法摄受见，妄想涅　想，非寂灭智慧觉。	Śrāvakas and pratyekabuddhas, at the eighth bodhisattva bhūmi, become intoxicated by the bliss of the samādhi of cessation. They are not adept at the measure of what is manifested by their own minds; obstructed by habitual tendencies concerning self and common characteristics, they fall into the view of the selflessness of persons and dharmas as something apprehended through doctrine. They mistakenly conceive of nirvāṇa; this is not the awakening of wisdom in quiescent extinction.
大慧，于第一义，无次第相续说，无所有妄想寂灭法。	Mahāmati, with regard to ultimate truth, there is no teaching of successive stages, nor is there any dharma of the cessation of deluded thoughts as something existent.
心量无所有，此住及佛地，去来及现在，三世诸佛说。	The measure of mind contains nothing at all; this abiding, the Buddha-ground, and past, future, and present are taught by the Buddhas of the three times.
化现在三有，或有先时化，于彼演说乘，皆是如来地。	Whether transforming the present three existences or transformations from an earlier time, and expounding the vehicles to them, all are the ground of the Tathāgata.
三五、常无常义	35. The Meaning of Permanence and Impermanence
如来所得智，是般若所熏，非心意意识、彼诸阴界入处所熏。大慧，一切三有，皆是不实妄想所生。如来不从不实虚妄想生。	The wisdom attained by the Tathāgata is imbued with prajñā; it is not imbued with mind, intellect, consciousness, or the aggregates, elements, sense bases, and fields belonging to them. Mahāmati, all the three existences arise from unreal deluded thoughts. The Tathāgata does not arise from unreal and false deluded thoughts.
不二者，寂静，一切法无二生相故。是故如来应供等正觉，非常非无常。	Nonduality is quiescence, because all dharmas have no dual characteristic of arising. Therefore, the Tathāgata, Worthy One, Perfectly Awakened One is neither permanent nor impermanent.
众具无义者，生常无常过。	If the assembled constituents were meaningless, the error of arising as permanent or impermanent would follow.

若无分别觉，永离常无常。	If there is nondiscriminating awakening, one is forever free from permanence and impermanence.
从其所立宗，则有众杂义。	From the tenets one establishes arise many confused meanings.
等观自心量，言说不可得。	Contemplate equally the measure of your own mind: verbal expression cannot be obtained.
三六、蕴处生灭	36. The Arising and Ceasing of the Aggregates and Sense Bases
如来之藏，是善不善因，能遍兴造一切趣生，譬如伎儿，变现诸趣，离我我所。	The treasury of the Tathāgata is the cause of good and evil, capable of bringing forth births in all destinies, like a performer who manifests the various destinies, free from self and what belongs to self.
（如来之藏）离无常过，离于我论，自性无垢，毕竟清净。	(The treasury of the Tathāgata) is free from the error of impermanence, free from theories of self; its intrinsic nature is undefiled and ultimately pure.
欲求胜进者，当净如来藏，及藏识名。	Those who seek further progress should purify the treasury of the Tathāgata and the designation “storehouse consciousness.”
甚深如来藏，　而与七识俱，　二种摄受生，　智者则远离。	The profound treasury of the Tathāgata is together with the seven consciousnesses; from twofold appropriation arises. The wise keep far from it.
如镜像现心，　无始习所薰。　如实观察者，　诸事悉无事。	Like images appearing in a mirror, mind is imbued with beginningless habitual tendencies. For those who observe reality as it is, all phenomena are entirely without reality.
三七、四法差别	37. The Distinctions Among the Four Dharmas
大慧，正智者，彼名相不可得，犹如过客，诸识不生不断不常，不堕一切外道声闻缘觉之地。复次大慧，菩萨摩诃萨，以此正智不立名相，非不立名相。	Mahāmati, in right wisdom, names and characteristics cannot be obtained, like a passing traveler. The consciousnesses neither arise nor cease, nor are they permanent; one does not fall into the ground of any non-Buddhist path, śrāvaka, or pratyekabuddha. Moreover, Mahāmati, bodhisattva mahāsattvas, by means of this right wisdom, do not establish names and characteristics—yet this is not merely not establishing names and characteristics.
舍离二见建立及诽谤,知名相不生,是名如如。	To abandon the establishment and denial of the two views, and to know that names and

	characteristics do not arise, is called suchness.
大慧，正智、如如者，不可坏故，名成自性。	Mahāmati, right wisdom and suchness cannot be destroyed; therefore, they are called the perfected nature.
彼名彼相毕竟不可得，始终无觉，于诸法无展转，离不实妄想，是名如如。	Those names and those characteristics ultimately cannot be obtained. From beginning to end there is no awakening; among dharmas there is no mutual succession. Free from unreal deluded thoughts, this is called suchness.
真实决定究竟自性不可得，彼是如相，我及诸佛随顺入处，普为众生如实演说，施设显示于彼，随入正觉，不断不常，妄想不起，随顺自觉圣趣，一切外道声闻缘觉所不得相，是名正智。	The true, certain, ultimate intrinsic nature cannot be obtained; this is the characteristic of suchness. It is the domain entered in accordance with by me and all Buddhas. For the sake of sentient beings, we expound it truthfully, establish and reveal it to them, and lead them into perfect awakening. It neither ceases nor is permanent; deluded thoughts do not arise. It accords with the sacred domain of self-awakening and is a characteristic unattainable by all non-Buddhists, śrāvakas, and pratyekabuddhas. This is called right wisdom.
三八、佛如恒沙	38. Buddhas Are Like the Sands of the Ganges
自觉圣智境界，无以为譬。真实如来，过心意意识所见之相，不可为譬。大慧，然我说譬佛如恒沙，无有过咎。	The realm of sacred wisdom realized by oneself admits of no comparison. The true Tathāgata transcends the characteristics perceived by mind, intellect, and consciousness and cannot be compared to anything. Mahāmati, yet when I compare Buddhas to the sands of the Ganges, there is no fault in doing so.
如来不随诸去流转。去，是坏义故。大慧，生死本际不可知；不知故，云何说去？	The Tathāgata does not follow the currents of transmigration. Going signifies destruction. Mahāmati, the beginning of birth and death is unknowable; since it is unknowable, how can one speak of going?
不识自心现妄想，故妄想生。若识，则灭。	Because one does not recognize the deluded thoughts manifested by one’s own mind, deluded thoughts arise. If one recognizes them, they cease.
三九、诸法刹那	39. All Dharmas Are Momentary
无漏习气非刹那，非凡愚所觉。	Undefiled habitual tendencies are not momentary and are not perceived by ordinary foolish beings.

出世间上上波罗蜜者，觉自心现妄想量摄受，及自心二故，不生妄想，于诸趣摄受非分，自心色相不计著。为安乐一切众生故，生檀波罗蜜，起上上方便；	The supreme supramundane pāramitās consist in awakening to the appropriating measure of deluded thoughts manifested by one’s own mind and to the duality of one’s own mind. Thus, deluded thoughts do not arise; one does not partake in the appropriations of the various destinies, nor become attached to the forms and appearances of one’s own mind. For the peace and happiness of all sentient beings, the pāramitā of giving arises, along with supreme skillful means.
即于彼缘妄想不生戒，是尸波罗蜜；	Not giving rise to deluded thoughts with respect to those conditions is the pāramitā of śīla.
即彼妄想不生忍，知摄所摄，是羼提波罗蜜；	That nonarising of deluded thoughts is the pāramitā of kṣānti; knowing the grasper and the grasped is the pāramitā of kṣānti.
初中后夜，精勤方便，随顺修行方便，妄想不生，是毗梨耶波罗蜜；	Diligently applying skillful means through the first, middle, and last watches of the night, practicing in accordance with skillful means so that deluded thoughts do not arise, is the pāramitā of vīrya.
妄想悉灭，不堕声闻涅　摄受，是禅波罗蜜；	When deluded thoughts are entirely extinguished and one does not fall into the appropriation of śrāvaka nirvāṇa, this is the pāramitā of dhyāna.
自心妄想非性，智慧观察，不堕二边，先身转胜，而不可坏，得自觉圣趣，是般若波罗蜜。	Observing with wisdom that the deluded thoughts of one’s own mind have no intrinsic nature, one does not fall into either extreme. One’s former body is transformed into something superior and indestructible, and one attains the sacred domain of self-awakening. This is the pāramitā of prajñā.
四〇、如来变化	40. The Transformations of the Tathāgata
真如来者，离一切根量，一切凡夫、声闻缘觉及外道根量悉灭，得现法乐住。无间法智忍故，非金刚力士所护。	The true Tathāgata is free from all measures of the faculties. The measures of the faculties of all ordinary beings, śrāvakas, pratyekabuddhas, and non-Buddhists are entirely extinguished, and he attains the blissful abiding in the present dharma. Because of the forbearance arising from immediate dharma-wisdom, he is not protected by vajra guardians.
三乘亦非乘， 如来不磨灭。	The three vehicles are also not a vehicle; the Tathāgata is not destroyed.

一切佛所说， 说离诸过恶。 流通分	All that the Buddhas teach is taught in order to leave behind all faults and evils. Dissemination Section
禁绝酒肉荤腥	Prohibition of Alcohol, Meat, and Pungent Foods
大慧，如来应供等正觉，尚无所食，况食鱼肉？亦不教人！以大悲前行故，视一切众生犹如一子，是故不听令食子肉。	Mahāmati, the Tathāgata, Worthy One, Perfectly Awakened One has nothing to eat; how much less would he eat fish or meat? Nor does he teach others to do so. Because great compassion comes first, he regards all sentient beings as if they were his only child. Therefore, he does not permit them to eat the flesh of his children.

再版后记

Postscript to the Revised Edition

《入楞伽心探玄》前半部分由 齐老师主笔，从十六门后半部，由宏学等众位印心宗师兄分门撰写，具体为：十六门后半部：宏学；十七门：莲子；十八门：飞雪；十九-二十六门：莲子；二十七-三十门：飞雪；三十一-三十五：莲子；三十六-三十七：冬；三十八-三十九：中；四十-流通分：晨。	The first half of Probing the Mysteries of the Mind's Entry into the Laṅkāvatāra was written principally by Teacher Qi. Beginning with the latter half of Section Sixteen, the work was written section by section by several Dharma brothers of the Mind-Seal school, as follows: latter half of Section Sixteen: Hongxue; Section Seventeen: Lianzi; Section Eighteen: Feixue; Sections Nineteen–Twenty-Six: Lianzi; Sections Twenty-Seven–Thirty: Feixue; Sections Thirty-One–Thirty-Five: Lianzi; Sections Thirty-Six–Thirty-Seven: Dong; Sections Thirty-Eight–Thirty-Nine: Zhong; Section Forty through the Dissemination Section: Chen.
最终由莲子统稿完成。编写期间，亦得到竟人、楚昀、学兵、岳、俊波、隆敏、凯捷、旭峰、清平、维新、苏、芹等，及其他诸多师兄帮助，不胜枚举，在此特致感谢！	The work was finally edited and completed by Lianzi. During its compilation, we also received assistance from Jingren, Chuyun, Xuebing, Yue, Junbo, Longmin, Kaijie, Xufeng, Qingping, Weixin, Su, Qin, and many other Dharma brothers—too numerous to list. We extend our special thanks to them all.
此次再版修正，语言力求通俗，义理力求准确，争取阅读更加简明易懂。望广大同仁不吝赐教，以期进一步完善。联系邮箱：450319023@qq.com。	This revised edition strives for accessible language and precise principles, so that it may be clearer and easier to understand. We hope that fellow practitioners will generously offer their guidance, so that it may be further improved. Contact email: 450319023@qq.com.

印心宗学人 心密之家资料小组	A student of the Mind-Seal school, Home of the Mind-Seal Materials Group
二　二二年五月二十二日 敬记	Respectfully recorded on May 22, 2022