

The Lankavatara Sutra (Chapter 2)  
楞伽阿跋多羅寶經(卷第二)

(Ref #16  
( P173-6 to P185-1) (tape #42)

戊二 分別緣起門  
己一 問答緣生  
庚一 問

**Discriminations and arising conditions**

**14. 分別緣起**

1-(2-152)

Then, Mahamati Bodhisattva-Mahasattva asked Buddha: Bhagavan (World Honored One), you explained all things arise from the twelve causal conditions, which means the causes and conditions, and not from the self-mind first.

1-(2-152) 爾時，大慧菩薩摩訶薩復白佛言：世尊！佛說緣起，即是說因緣，不自說道。

k1-(2-152) 爾時，大慧菩薩摩訶薩復白佛言：世尊！佛說(12)緣起(法)，即是說(諸法)因緣(生)，不(是先由)自(心妄想而生一切法)說道(甚深的道理)。

(Mrs. Kao): Self-mind produces false thoughts first, then it develops attachments to external objects. This is the profound meaning. The theory of dharma arising from causes and conditions is for beginners, which is easier to understand.

(Mrs Kao): 自心先起妄想, 再執著外塵, 是甚深的道理; 因緣法是對初入門易懂的道理。

2-(2-152)

Bhagavan (World Honored One), externalists also teach causal conditions, and say that all things arise from the superior creator, time and dusts. When Bhagavan (World Honored One) preaches that nature of all things arise from the causal

conditions, are you referring to the intermittent Siddhanta dharma or the non-intermittent Siddhanta dharma?

2-(2-152) 世尊！外道亦說因緣，謂：勝自在、時、微塵生，如是諸性生。然世尊所謂因緣生諸性言說，有間悉檀，無間悉檀。

k2-(2-152) 世尊！外道亦說(諸法從)因緣(生)，謂：勝自在、時(間)、微塵(是能)生(之因)，如是(一切法性)生(起)。

然世尊所謂因緣生諸性(一切諸法之性)(之)言說，(為是對機而說之)有間(別)悉檀(法門)，(或共通適用之)無間悉檀(法門)?

3-(2-152)

Bhagavan (World Honored One), externalists also talk about birth from existence and non-existence, while you preach that all things did not exist originally and that they arise from causes and conditions and then extinguished. Is it the same as the theory of externalists?

3-(2-152)世尊！外道亦說有無有生。世尊亦說無有生，生已滅。

K3-(2-152)世尊！外道亦說有、無有生(一切法)。世尊亦說(一切法本)無有生，生已(即)滅，(豈非與外道之無因說一致?)。

4-(2-152)

Bhagavan (World Honored One), you said that ignorance gives rise to activities, all the way to old age and death, but you have not explained the origin of these causal conditions. Hence, it is a statement of causelessness.

4-(2-152) 如世尊所說：無明緣行，乃至老死。此是世尊無因說，非有因說。

K4-(2-152) 如世尊所說：(由)無明緣行，乃至老死。此是世尊無因(緣)說，非有因(緣)說。

5-(2-152)

Bhagavan (World Honored One), since there are "this" (birth) and "that" (existence), the birth of the dharma is a simultaneous process and not a gradual one.

5-(2-152) 世尊建立作如是說：此有，故彼有，非建立漸生。

k5-(2-152) 世尊建立作如是說：此有(生), 故彼有(此實一時頓生之說), 非建立漸生(非漸次生)。

6-(2-152)

Therefore, I think the teaching of externalists (theory of causelessness) is superior to that of Bhagavan (World Honored One). Why?

6-(2-152) 觀外道說勝，非如來也。所以者何？

K6-(2-152) (世尊與外道同為無因說, 我-大慧) 觀外道說(較為優)勝，非如來也。所以者何？

7-(2-152)

Bhagavan (World Honored One), externalists say that all things are created by the creator, and not born from causes and conditions.

7-(2-152) 世尊！外道說因不從緣生，而有所生。

K7-(2-152) 世尊！外道說(一切法生)因(之勝性)不從(眾)緣生，而有(卻有諸法)所生(勝性為因, 不復為果)。

(Mrs. Kao):

- Externalists believe that the creator has superior nature.
- The so-called Samkhya School in India (which believes in the 25 Tamas theories), they are attached to the theory that before all things in the world existed, they had this superior nature as the creator. This creator always stayed the same, as the cause for the production of consciousness and body and mind.
- Through the practice of the 25 Tamas theories, the knowledge of non-self (na asmi) and non-objects of self (na me) is established. This kind of knowledge is infallible and therefore pure and absolute.
- God self (Sanskrit: purusa), also known as pums in the sutra. It is also translated as primitive man and scholar, which is the self permeating the universe. It first originated in the Vedic era and later became a concept in ancient Indian philosophy. The Samkhya School took this as its core concept.
- Buddhism is critical of this concept.

(Mrs. Kao):

-外道中有說勝妙者, 亦曰勝性。

- 印度所謂數論派(說 25 冥諦), 彼等妄計在世界萬物未有以前, 有此勝性為能造者, 此造作者常住不變, 為能生因, 能生諸識及身心。

- 通過修習(二十五)諦, 產生非我(na asmi), 非我所(na me), 因而無我(na aham)的知識。(這種知識)是無誤的, 因此是純淨的和絕對的。

- 神我(梵語: पुरुष, puruṣa), 在契經中, 又稱為 pums, 另譯為原人、士夫, 為瀰漫在宇宙中的自我。最早起源於吠陀時代, 隨後成為古印度哲學的概念, 數論派以此為核心概念。

佛教對這個概念持批判態度。

8-(2-152)

Bhagavan (World Honored One), you preach that the cause has reference to its effect and the effect, to its cause. Hence, the cycle of causes and conditions is chaotic and disorderly, and it seems to flow without an end.

8-(2-152) 世尊說: 觀因有事, 觀事有因。如是因緣雜亂, 如是展轉無窮。

K8-(2-152) 世尊說: 觀(諸法之)因(則有成事之果, 即從因有果)有事, 觀事(之果, 則)有(生果之)因(果復為因)。如是(說法)因緣(事果)雜亂, 如是(則犯因與果彼此)展轉(而成)無窮(之過)。

庚二 答

1-(2-153)

Buddha said to Mahamati: My theory of the dharma is not causeless, and the chain of causes and conditions is not chaotic or disorderly.

1-(2-153) 佛告大慧: 我非無因說、及因緣雜亂說。

K1-(2-153) 佛告大慧: 我(所說並)非無因(之)說、及因緣雜亂(之)說。

2-(2-153)

In order to explain that conditions arise from nature of emptiness, I said that there are "this" and "that" and the mind gathers and objects gathered have no nature. Practitioners should be aware that all dharmas appear from the self-mind.

2-(2-153) 此有，故彼有者，攝所攝非性，覺自心現量。

K2-(2-153) (我所說)此有，故彼有者，(為說明緣起性空，性空緣起)(能)攝(取之心)，所攝(取之諸法)，非性(均無實自性)，(要)覺(知一切法均是)自心(所)現(之)量(本無實體)。

3-(2-153)

Mahamati! When practitioners are attached to the mind that gathers and objects of gathered, they are not aware that all dharma appear from the self-mind and that the nature of all external states has no nature.

3-(2-153) 大慧！若攝所攝計著，不覺自心現量，外境界性非性。

K3-(2-153)大慧！(若)(能)攝(取之心)，所攝(取之諸法)，(妄想)計著(實有自性)，不(能)覺(知)(一切法均是)自心(所)現(之)量，外(塵)境界(之)性(皆非有實性)非性。

4-(2-153)

Therefore, the fault is committed by externalists, and there is no fault in my theory of arising conditions. I often explain that dharma arise from causes and conditions, and they are not causeless.

4-(2-153) 彼有如是過，非我說緣起。我常說言，因緣和合而生諸法，非無因生。

K4-(2-153)彼(外道人)有如是(因緣雜亂之)過，非(不是)我說緣起(法,有過錯)。我常說言，因緣和合而生諸法，(並)非無因生(諸法)

己二 問答言說

庚一 問

(2-154)

Mahamati asked Buddha: Is it true that words have nature, and the nature of all dharma? Bhagavan (World Honored One), if words have no nature, words would not arise. Therefore, I say words should have nature and the nature of all dharma.

(2-154) 大慧復白佛言：世尊！非言說有性，有一切性耶？

世尊！若無性者，言說不生，是故言說有性，有一切性。

k(2-154) 大慧復白佛言：世尊！非(難道)言說有(自)性，有一切(因緣性或法)性耶？

世尊！若(言說)無(自)性者，言說不生(不因有生起之相，而言說實有生起之相)，是故(我認為)言說有(自)性，有一切(諸法之)性。

庚二 答

辛一 長行

1-(2-155)

Buddha told Mahamati: all dharmas have no nature, and words appear from the self-mind. Worldly words are just like the hare's horns or the tortoise's hairs, etc.

1-(2-155) 佛告大慧：無性而作言說，謂兔角龜毛等，世間現言說。

k1-(2-155) 佛告大慧：

無性(眾生依妄想)而作(種種)言說，謂(譬如)兔角龜毛等(本身就無性，本無此物，空有其名)，世間(卻有妄想)現言說。

2-(2-155)

Mahamati! Words are just like the hare's horns or the tortoise's hairs, they have no nature. However, it does not mean that words have no nature of false thoughts (from the 8<sup>th</sup> consciousness).

Words do not have nature, they are just words!

If you claim that words have nature and the nature of all dharmas, then your theory is flawed.

2-(2-155) 大慧！非性非非性，但言說耳！如汝所說，言說有性，有一切性者，汝論則壞。

K2-(2-155) 大慧！(兔角龜毛)非性(非有實常性)，非非性(也不是沒有-8<sup>th</sup>識上言說妄想之性)，但言說耳(實無有性!)！如汝所說，言說有性，有一切性者，汝論則壞(不能成立)。

3-(2-155)

Mahamati! Not all Buddha lands have words. In order to save living beings in this world, I use the words according to their foundations!

3-(2-155) 大慧！非一切刹土有言說。言說者，是作耳！

k3-(2-155) 大慧！非一切刹土有言說。言說者，是作耳！

(是應眾生根基，隨因緣和合而施作耳！)

4-(2-155)

In some Buddha-lands, (the communication through ) thoughts are illustrated by gazing; in others, by gestures; in still others, by the movement of brows, by the movement of the eyes, by smiling, by yawning, by clearing the throat, by contemplation or by shaking the body.

4-(2-155) 或有佛刹瞻視顯法、或有作相、或有揚眉、或有動睛、或笑、或欠、或警歎、或念刹土、或動搖。

k4-(2-155) 或有佛刹(以)瞻視(互相看一下)顯法、或有(現表情)作相、或有揚眉(示意)、或有動睛(以眼睛動轉代表意思)、或笑、或欠(打哈欠)、或警歎(咳嗽)、或念刹土(觀阿彌陀佛淨土作佛事)、或(以身體)動搖(作事)。

5-(2-155)

Mahamati! For instance, in the worlds of gazing and fragrant smelling and in the Buddha land of Samantabhadra Tathagata, bodhisattvas attain the anutpattika-dharma-ksānti (dharma of no-production) and the supreme Samadhi through gazing. Therefore, words have no nature or nature of all dharmas.

5-(2-155) 大慧！如瞻視及香積世界，普賢如來國土。但以瞻視，令諸菩薩得無生法忍，及諸勝三昧，是故非言說有性，有一切性。

K5-(2-155) 大慧！如瞻視(世界)及香積世界，(及)普賢如來國土，但以瞻視，令諸菩薩得無生法忍(anutpattika-dharma-ksānti)，及諸勝三昧，是故非言說(中)有(法)性，(更非)有一切性。

6-(2-155)

Mahamati! Even in this world, there are living beings, such as ants and bees, which do not use words to carry out their work.

6-(2-155) 大慧！見此世界蚊蚋蟲蟻，是等眾生，無有言說，而各辦事。

k6-(2-155) 大慧！(不但他方世界如此)見此(方)世界(中)蚊蚋蟲蟻，是等眾生，無有言說，而各辦事(將事情辦好)。

辛二 重頌

(2-156)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

(2-156) 爾時，世尊欲重宣此義，而說偈言：

1-(2-156)

The space, the hare's horns and bandhyā-putra (those women who have no fertility organ) do not exist, but rather are just words. So is the nature of dharma.

1-(2-156) 如虛空兔角，及與繫大子，  
無而有言說，如是性妄想。

k1-(2-156) 如虛空兔(本無)角，及與繫大子(有女人名,而不能生育)，  
無(實物)而(只)有言說，如是(諸法之)性(皆因)妄想(而有,無事實,只有名字)。

2-(2-156)

Lay people and foolish people are attached to dharmas that arise from the combination of causes and conditions, they do not know that these dharmas have no nature, so they reincarnate in the three realms.

2-(2-156) 因緣和合法，凡愚起妄想，  
不能如實知，輪迴三有宅。

K2-(2-156) 因緣和合法(所現之法,亦如是)，(然而)凡愚(於此諸法)起妄想(分別執著有實性)，不能如實知(一切法本無自性)，輪迴三有宅(無有止息)。

戊三 常聲如幻門  
己一 問答常聲  
庚一 問

## Sounds of eternity and illusions

### 15. 常聲依幻

(2-157)

Then, Bodhisattva-Mahasattva Mahamati said to Buddha: Bhagavan (World Honored One), why dost thou pronounce sound to be eternal?

(2-157) 爾時，大慧菩薩摩訶薩復白佛言：世尊！常聲者，何事說？

K(2-157) 爾時，大慧菩薩摩訶薩復白佛言：世尊！常(法之)聲者，(依)何事說？

庚二 答

1-(2-158)

Buddha said to Mahamati: for (dharma of) confusion and chaos.

Living beings in this world are deluded and confused; sages, who are not, come to this world.

1-(2-158) 佛告大慧：為惑亂。以彼惑亂，諸聖亦現，而非顛倒。

k1-(2-158) 佛告大慧：

(依世間法，令人迷惑) 為惑亂 (confuse and chaos) 。以彼(凡夫在)惑亂(法中)，諸聖(人)亦(顯)現(惑亂相)，而非顛倒(不像凡夫惑亂顛倒執為實有)。

2-(2-158)

Mahamati! Attachment is like a mirage, a fire wheel, a hanging hair in the space, the city of the Gandharvas, an illusion, a dream, and an image on the mirror.

However, living beings do not understand such inversion of the mind. Sages are not attached to the inversion.

2-(2-158) 大慧！如春時燄、火輪、垂髮、犍闥婆城、幻、夢、鏡像、世間顛倒，非明智也。然非不現。

k2-(2-158)大慧！如春時(陽)燄、(旋)火輪、垂髮、犍闥婆城、幻(事)、夢(境)、鏡(中)像、世間(無智之人皆生)顛倒，非明智也。然非不現(諸明智人也在幻中,然而明智人不起顛倒解)。

3-(2-158)

Mahamati! Deluded and confused beings appear in different forms, but bodhisattvas do not perceive them as impermanent. Why?

They stay away from nature and no-nature. This is the middle way.

3-(2-158) 大慧！彼惑亂者有種種現，非惑亂作無常。所以者何？謂離性非性故。

k3-(2-158)大慧！彼(在)惑亂者(中的人)(雖)有種種(差別相)現，非(菩薩並沒有將)惑亂作無常。所以者何？謂(將惑亂法)離(有)性非性(無性)故(是中道之常)。

4-(2-158)

Mahamati! Why does one stay away from nature and non-nature, which is the nature of confusion and chaos?

4-(2-158) 大慧！云何離性非性惑亂？

k4-(2-158) 大慧！云何離(有)性非性(是)惑亂(之性)？

5-(2-158)

Ignorant people perceive different appearances (according to their karma) in the confused world.

Just like the water of the Ganges by itself is not deluded, but Pretas (hungry ghosts) see the water as fire up close, but cannot see it from afar.

5-(2-158) 謂：一切愚夫，種種境界故，如彼恆河，餓鬼見不見故，無惑亂性。

k5-(2-158) 謂：一切愚夫，(於惑亂法之相,妄見有)種種(差別)境界故，如彼恆河，餓鬼見(在遠處可以看到水)、不見(在近處見不到水而是火)故，(而恆河水體常)(本身)無惑亂性。

6-(2-158)

When seen by other living beings Ganges River is the water, not without water nature.

Without such inversions, sages are free of views of delusion and do not develop deluded thoughts. Therefore, deluded thing is permanent on its own.

6-(2-158) 於餘現故，非無性。  
如是惑亂，諸聖離顛倒不顛倒。

k6-(2-158) 於餘現故 (恆河之水, 其餘眾生皆見是水) , (並)非無(水)性。  
如是惑亂(法) , 諸聖離顛倒(見)(或者)不(生)顛倒(妄見)。

7-(2-158)

Therefore, practitioners turn confusion and chaos into eternal Bodhi.

Appearances of dharma and their given names are empty and permanent (when there is no attachment).

7-(2-158) 是惑亂常, 謂: 相相不壞故。

k7-(2-158) 是故(轉)惑亂(為菩提)常, 謂: (法)相(有假名), 相(離執著故, 當體即空)不壞故。

(Mrs Kao):

1. If deluded and chaotic dharmas have true entities or non-true entities, they will not manifest in various different appearances, they should have certain appearances.

1. 若惑亂法為實有或實無, 則不應有種種差別相顯現, 應有一定之相

(Sanskrit) Yaḥ pratīyasamutpādaḥ sūnyatām tāṃ pracakṣmahe, sā prajñaptir upādāya pratīpat saiva madhyamā.

Bodhisattva Nāgārjuna said : Causes and conditions give rise to dharma, which I said are empty in origin; in other words, words are just given name. This is the meaning of the middle way.

2. 龍樹菩薩: 眾因緣生法, 我說即是空, 亦為是假名, 亦是中道義

8-(2-158)

Mahamati! It is not that confusion and chaos have various kinds of appearances on their own. When one turns false thought to emptiness, then one's confusion and chaos are permanent.

8-(2-158) 大慧！非惑亂種種相，妄想相壞，是惑亂常。

k8-(2-158) 大慧！（並）非惑亂（法本身有）種種相，妄想相壞（除去，成空性），是惑亂常。

9-(2-158)

Mahamati! Why are confused and chaotic dharmas real?

9-(2-158) 大慧！云何惑亂真實？

k9-(2-158) 大慧！云何惑亂（法是）真實？

10-(2-158)

Causes and conditions give rise to confusion and chaos for lay people. However, sages do not develop inverted thoughts even though they are also surrounded by confusion and chaos. (When there is no self in one's thoughts, it is the true appearance or awakening.)

10-(2-158) 若復因緣，諸聖於此惑亂，不起顛倒覺，非不顛倒覺。

k10-(2-158) 若復（由）因緣（而生惑亂），諸聖於此惑亂，不起顛倒（想）覺，（並）非不（沒有在）顛倒（中之）覺。（想中無我，就是實相-覺）

(Mrs Kao):

Dharma and entity are one; its appearance will not change because of living beings' false thoughts and discriminations. Therefore, we should turn our false thought and discriminations will no longer arise. Then, this is eternal. 法體本一，不因眾生之妄想分別變異而改變其相貌，故要轉眾生之妄心，使不起分別，就是常。

11-(2-158)

Mahamati! Except for the above conditions if sages still have few false thoughts of existence or non-existence, they have not reached the sagely wisdom of matters and appearances.

11-(2-158)大慧！除諸聖於此惑亂，有少分想，非聖智事相。

k11-(2-158) 大慧！除(此外, 若)諸聖(有定力, 約束自己)於此惑亂，(仍)有少分(有無)想，非(不算)聖智事相。

12-(2-158)

Mahamati! Any false thoughts of existence or non-existence are the discriminated words of ignorant peoples, not the non-discriminated and wise words of sages.

12-(2-158) 大慧！凡有者，愚夫妄說，非聖言說。

k12-(2-158)大慧！凡有(少分有無想)者，(即是)愚夫(在分別上的)妄說，非(不是)聖(人, 無分別智)言說。

13-(2-158)

Those who are in confused and chaotic surroundings develop either inverted false thoughts or not, leading to two kinds of seed-natures.

They are the seed-nature of sages and the seed-nature of foolish people.

13-(2-158) 彼惑亂者，倒不倒妄想，起二種種性。謂：聖種性，及愚夫種性。

k13-(2-158) 彼惑亂者，(生顛)倒(或)不倒(不生顛倒)妄想，(能)起二種種性。謂：(不顛倒)聖種性，及愚夫種性。

14-(2-158)

There are three kinds of seed-nature of sages. They are the vehicle of Sravakas (sound hearers), the vehicle of condition realizers and the vehicle of Buddha.

14-(2-158) 聖種性者，三種分別, 謂: 聲聞乘、緣覺乘、佛乘。

k14-(2-158) 聖種性者，(有)三種分別, 謂: 聲聞乘、緣覺乘、佛乘。

(2-159)

How does the vehicle of Sravakas (sound hearers) rise from the false thoughts of foolish people?

(2-159) 云何愚夫妄想, 起聲聞乘種性?

k(2-159)云何(由)愚夫妄想(分別惑亂法中),起聲聞乘種性?

1-(2-159)

It is when practitioners understand that self-appearance and common appearance arise from the five skandhas of deluded dharma. They loath these appearances and understand that they are empty, but are still attached to the state of emptiness.

This is the vehicle of Sravakas (sound hearers) that rise from the false thoughts of foolish people.

1-(2-159) 謂：自共相計著，起聲聞乘種性，是名妄想起聲聞乘種性。

k1-(2-159)謂：(對惑亂法之五蘊)自共相(起實空)計著(妄起厭離)，起聲聞乘種性，是名妄想起聲聞乘種性。

(2-160)

Mahamati! How does the vehicle of condition realizers rise from deluded and chaotic false thoughts?

(2-160)大慧！即彼惑亂妄想，起緣覺乘種性？

k(2-160)大慧！(云何)即彼惑亂妄想，起緣覺乘種性？

1-(2-160)

It is when practitioners in confusions and chaos observe self-appearance and common appearance has no nature, because they know that dharma arises from all conditions.

They are no longer attached to external conditions, but do not understand that external conditions are originally empty, and thinking they are real.

This is how the vehicle of condition realizers arises from the attachment of conditions.

1-(2-160)謂：即彼惑亂自共相不親計著，起緣覺乘種性。

k1-(2-160)謂：即彼惑亂(觀察)自共相(為眾緣所起,無有自性)(但不了因緣本空,故)不親(六塵)(但是)計著(因緣實有)，起緣覺乘種性。

(2-161)

How does the wise man in deluded and chaotic dharma grow into the vehicle of Buddha?

(2-161) 云何智者即彼惑亂，起佛乘種性？

K(2-161) 云何智者即(於)彼惑亂(法)，起佛乘種性？

1-(2-161)

It is when the wise practitioners understand that all dharma arise from one's own limited mind capacity and that all external natures have no nature.

Therefore, they no longer develop appearances of false thoughts.

This is the vehicle of Buddha that rises from delusion.

1-(2-161) 謂：覺自心現量，外性非性，不妄想相，起佛乘種性，是名即彼惑亂起佛乘種性。

k1-(2-161) 謂：覺(知, 一切法唯)自心(所)現(之)量，(一切)外性非性(無實性)，不妄想(分別有無)相，起佛乘種性，是名即彼惑亂起佛乘種性。

(2-162)

Foolish people are those who are attached to nature of all matters, which arise from deluded dharma and false views, and develop false thoughts.

In reality, deluded dharma can be existent or non-existent.

According to people's foundations, various vehicles arise.

(2-162) 又種種事性，凡夫惑想，起愚夫種性，彼非有事非無事，是名種性義。

k(2-162) 又(於惑亂法妄見)種種事(物之)性(為實有)，凡夫(迷)惑(妄)想(起執著)，起愚夫種性，彼(惑亂法)非有(實)事(亦)非無事，是名(能起)種性(之)義。

(Mrs Kao):

When one is free of thoughts, one is free of delusion. The type of vehicle depends on what kind of worrisome thoughts one develops.

離念就無惑，看你生煩惱之念，決定你是哪一種性。

(2-163)

Mahamati! Sages no longer develops deluded or false thoughts, they have transformed erroneous habits, the mind (manifesting habits in the 8th consciousness), the mentation (the 7th consciousness), mana vijnana (the 6<sup>th</sup> consciousness), the consciousness (the 5 consciousnesses), past evil habitual seeds and self-nature into Buddha nature. This is called true suchness.

(2-163) 大慧！即彼惑亂不妄想，諸聖心意意識過習氣，自性法轉變性，是名為如。

k(2-163)大慧！即彼惑亂不妄想，諸聖(人之智能令)心(8th 識之現行習氣), 意(7<sup>th</sup> 識), 意(6<sup>th</sup> 識), 識(5 識), 過習氣(諸惡種子), (及)自性法轉變(為佛)性，是名為(真)如。

1-(2-163)

True suchness is free of the mind (the 8th consciousness), the mentation (the 7th consciousness), mana vijnana (the 6<sup>th</sup> consciousness) and the consciousness (the 5 consciousnesses). Therefore, I say the true suchness is free of thinking (skandha) and free of all thoughts.

1-(2-163)是故說如離心。我說此句顯示離想，即說離一切想。

k1-(2-163)是故說(真)如離心(意意識)。我說此(真如)句顯示離想(陰, 念)，即說離一切想(念)。

己二 問答如幻  
庚一 第一問答

(2-164)

Mahamati asked Buddha: Bhagavan (World Honored One), do deluded and chaotic dharma exist or not exist?

(2-164) 大慧白佛言：世尊！惑亂為有為無？

(2-165)

Buddha told Mahamati Bodhisattva-Mahasattva:

Dharma arise from conditions, one should not be attached to them (existence or non-existence).

If their appearances of deluded and chaotic dharma exist in reality and beings are attached to them, then their nature would be indestructible and the teaching of arising dharma (by Buddha) would be the same as the views held by externalists (eternalism and annihilationism).

(2-165) 佛告大慧：如幻，無計著相。若惑亂有計著相者，計著性不可滅，緣起應如外道說因緣生法。

k(2-165) 佛告大慧：(緣生諸法)如幻(化)，無(可)計著(有無)相。若惑亂(真)有(可)計著(之)相者，(則能)計著(之)性(應)不可(轉)滅(應是實有)，(那麼佛所說的)緣起(法)應如外道說(由作者生法一樣，為斷為常)因緣生法。

## 庚二 第二問答

(2-166)

Mahamati asked Buddha: Bhagavan (World Honored One)! If deluded and chaotic dharmas are illusory, will they be the causes for more deluded dharma?

(2-166) 大慧白佛言：世尊！若惑亂如幻者，復當與餘惑作因？

k(2-166)大慧白佛言：世尊！若惑亂如幻者，復當與(其)餘惑(亂法為生起之因)作因(而更生惑亂法)？

1-(2-167)

Buddha told Mahamati: Deluded things are not the causes, because they do not have any faults by themselves. (Dharma do not give birth to dharma, dharma arise from causes and conditions.)

1-(2-167) 佛告大慧：非幻惑因，不起過故。

k1-(2-167) (法不生法，因緣生法；並非如幻之惑亂法為其餘惑亂法生起之因，諸幻事本身不起任何過惡)

2-(2-167)

Mahamati! Illusory things have no faults because they don't have any false thoughts.

2-(2-167)大慧！幻不起過，無有妄想。

k2-(2-167) 大慧！幻不起過(惡, 其原因是)，(幻)無有妄想。

3-(2-167)

Mahamati! All deluded things result from thinking skandhas of living beings and not from their own false thoughts or habits. Therefore, they do not give rise to faults.

3-(2-167) 大慧！幻者從他明處生，非自妄想過習氣處生，是故不起過。

k3-(2-167)大慧！幻(事)者從(有想陰的有情眾生五明, 咒術)他明處(而)生(幻事)，非(不是幻事本身)自妄想過(惡)習氣(種子)處生，是故(幻(事本身)不起(妄想分別之)過。

4-(2-167)

Mahamati! Illusory things arise from discriminations and delusion of foolish people. Sages do not engage in it.

4-(2-167) 大慧！此是愚夫心惑計著，非聖賢也。

k4-(2-167)大慧！此(幻事)是愚夫(自)心(迷)惑(而生)計著，非聖賢(所行)也。

(2-168)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

(2-168) 爾時世尊欲重宣此義，而說偈言：

1-(2-168)

Sages understand those deluded dharmas are not real (because they arise from deluded minds of beings).

Truth does not lie in between delusion and no-delusion.

1-(2-168) 聖不見惑亂，中間亦無實。

k1-(2-168) 聖(者)不見惑亂(實有, 6 塵境本無惑, 眾生自迷惑)，

中間亦無實(顛倒不顛倒中間, 聖人了知無有實可取,故不執一切)。

2-(2-168)

If there is truth in between the two, then deluded dharma would be the truth.

2-(2-168) 中間若真實，惑亂即真實。

k2-(2-168) (上二例) 中間若真(如)實(相)，惑亂即真實(中道般若)。

3-(2-168)

Sages have forsaken all delusions.

However, if sages claim that they see the appearance of the truth, and then truth is delusion, just like an obscure eye see hanging hair in space.

3-(2-168) 捨離一切惑，若有相生者，是亦為惑亂，不淨猶如翳。

k3-(2-168) (聖人)捨離一切惑(亂想心, 而 入真如實相)，若(見)有(真如之)相生者，(真如)是亦為惑亂，不淨猶如翳(眼見空花)。

(End of ref#16/book page#185-1)