

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

(Ref:#17)
(P185-2 to P197-2) (tape #44)

(2-169)

Furthermore, Mahamati! Illusion is the best word to describe things unreal. All worldly things are illusory; sages are not attached to them.

(2-169) 復次大慧！非幻無有相似，見一切法如幻。

k(2-169)復次大慧！非(必須要以)幻(來說明，因為世間)無有相似(的字能讓眾生了解)，(聖人)見一切法如幻(故不執著)。

(Mrs Kao):

Worldly dharmas are born from causes and conditions and are unreal. Illusion must be used as a metaphor. There are no similar words that can be understood by living beings, because they have not realized the true wisdom and cannot see the true appearance of all dharma. Only illusion can be used to metaphor the unreal nature of all dharma.

世間法緣生無實，必須以幻為比喻，否則沒有相近似的字可以讓眾生了解，因為眾生未証真智，不見諸法實相，只有以幻比喻諸法無實性。

庚三 第三問答

(2-170)

Mahamati asked Buddha: Bhagavan (World Honored One), does the illusionary dharma arise from attachments to all appearances or attachment to variations of appearances?

If it is attachments to all appearances that give rise to the illusory nature of dharmas, then the nature of some dharmas is not illusory. Why?

Appearances of forms are not the causes for illusion.

(2-170) 大慧白佛言：世尊！

a) 為種種幻相計著，言一切法如幻？

b) 為異相計著？

c) 若種種幻相計著，言一切性如幻者，世尊！有性不如幻者。

d) 所以者何？

謂：色種種相非因。

k(2-170)大慧白佛言：世尊！

a. 為種種幻相(起)計著，(才)言一切法如幻？

b.(或者)為(有差別)異相計著(才說諸法如幻)？

c.若(對)種種幻相計著，(而)言一切(法)性如幻者，世尊！有性不如幻者(如是則非一切法如幻)(指眾生是法,是體,是相,是如來藏)。

d.所以者何？

謂：色種種相非因(不是無常之因)。

1-(2-170)

Bhagavan (World Honored One), there are no external causes for non-illusory appearances to manifest as illusions.

1-(2-170)世尊！無有因色種種相現如幻。

k1-(2-170)世尊！(法)無有(外)因(可令)色(之)種種(不幻之)相(顯)現如幻。

(Mrs. Kao):

1: The form itself is not illusory, no one can turn it into an illusion. It means that the dharma body is not illusory, because it is Tathagata, dharma nature is Buddha nature, and dharma appearance is true appearance.

色本身無幻,誰也不能令它如幻,指法體不如幻,因為是如來藏,法性是佛性,法相是實相.

2: Forms appear through the combination of various causes and conditions.

色之顯現是眾緣和合.

2-(2-170)

Therefore, Bhagavan (World Honored One), attachments to appearances of forms should not be causes for illusory dharmas, which are similar; therefore, their unreal natures are illusory.

2-(2-170) 世尊！是故無種種幻相計著相似，性如幻。

k2-(2-170)世尊！是故無(並沒有如佛所說,對色)種種幻相(起)計著(而令一切法顯現)相似，(使假有之)性(因而)如幻。

(Mrs. Kao 3)

Mahamati's question is in regard to that forms are not illusory, even if one is attached to them, they are not illusory.

大慧之義是指,色不是幻法,假使計著,也不是幻。

1-(2-171)

Buddha told Mahamati! it is not attachments to appearances of illusory forms that give rise to similar illusory dharma, which one then say that all dharma are unreal.

1-(2-171) 佛告大慧：非種種幻相計著相似，一切法如幻。

k1-(2-171)佛告大慧：非(不是對)種種幻相(起)計著(而生)相似(之幻覺)，(才說)一切法如幻。

2-(2-171)

Mahamati! All unreal dharma disappear like lightning, therefore they are illusory.

2-(2-171)大慧！然不實一切法，速滅如電，是則如幻。

k2-(2-171)大慧！然不實一切法，速滅如電，(才說)是則如幻。

(Mrs Kao 4):

All dharma arise and extinguish instantly, which induce the mind to change quickly.

(是因緣剎那生滅,心剎那轉變)

3-(2-171)

Mahamati! Illusory things are like lightnings that appear and disappear in quick succession; therefore, they are not easily detected by foolish people.

3-(2-171) 大慧！譬如電光，剎那頃現，現已即滅，非愚夫現。

k3-(2-171) 大慧！譬如電光，剎那頃現，現已即滅，非愚夫(發)現(覺知)。

4-(2-171)

It is the same that natures of all things, which arise and extinguish instantly, have no births in origin; instead, it is false thoughts that develop self-appearances and common appearances.

One should observe that all dharma have no real nature; therefore, I said they are illusory. I did not say they are illusory because of attachments to appearances.

4-(2-171) 如是一切性，自妄想自共相，觀察無性，非現色相計著。

k4-(2-171)如是(剎那生滅之)一切(法)性(其體本無生)，(唯)自(心)妄想(分別而有)自共相，(要)觀察(一切法)無性(實無自性，故言諸法如幻)，(並)非(對幻)現(之)色相(起)計著(才說諸法如幻)。

(2-172)

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

(2-172) 爾時，世尊欲重宣此義而說偈言：

1-(2-172)

The illusion is only the word to describe natures of all worldly things. All phenomena are unreal like lightning quickly disappear, so they are illusory.

1-(2-172) 非幻無有譬，說法性如幻。

不實速如電，是故說如幻。

k1-(2-172) (一切法緣生不實,)非(必須用)幻(為喻)(否則)無有(其他方法比)譬(能讓眾生了悟法性)，(我)說(一切法的)法性如幻。

(一切法)不實(生滅之)速如電，是故說(諸法)如幻。

(2-173)

Mahamati asked Buddha: according to Bhagavan (World Honored One), natures of all dharmas are unborn, and all dharmas are an illusion. Is there contradiction between the two statements? Are you stating that the unborn nature of the dharma is an illusion?

(2-173) 大慧復白佛言：如世尊所說，一切法性無生及如幻，將無世尊前後所說自相違耶？說無生性如幻。

k(2-173)大慧復白佛言：如世尊所說，一切法(之)性無生(起)及(又說一切法)如幻，將無世尊前後所說自相違耶？(豈不是)說無生(之)性(為)如幻(了嗎?)。

(2-174)

Buddha told Mahamati: There is no contradiction when I say natures of all things are unborn and all dharma are illusions. Why?

(2-174) 佛告大慧：非我說無生性如幻前後相違過。所以者何？

k(2-174) 佛告大慧：(並)非我說(一切法)無生性(及諸法)如幻(二者)前後相違過。所以者何？

1-(2-174)

Because both birth and no-birth the nature of dharma appear from the self-mind. Existence, nonexistence, and external objects all have no nature. Although all dharma are unborn, they manifest with illusory appearances when causes and conditions interact with each other.

1-(2-174) 謂：生無生，覺自心現量。有非有，外性非性，無生現。

k1-(2-174) 謂：生(即是)無生，(即是)覺(知)自心(所)現(之)量。有非有，(如實了之一切法之)外性(皆)非性(無自性)，(一切法雖)無生(有因緣仍能)現(相,實體並沒有起滅)。

2-(2-174)

Mahamati! There is no contradiction between my statements. In order to eradicate externalists' view that dharmas are created by the creator, I say all dharmas are unborn.

2-(2-174)大慧！非我前後說相違過。然壞外道因生，故我說一切性無生。

k2-(2-174)大慧！非我前後說相違過(有矛盾)。然壞(摧毀)外道(所執神我為生一切法之因)因生，故我說一切(法)性無(自)生。

3-(2-174)

Mahamati! Ignorant externalists insist that existence and nonexistence produce all dharma, and they fail to recognize that these all appear from false thoughts from attachment to conditions.

3-(2-174)大慧！外道癡聚，欲令有無有生，非自妄想種種計著緣。

k3-(2-174)大慧！外道癡聚(心)，欲令有、無有(二法 為能)生(諸法)，非(不承認)自(心)妄想種種計著緣(生一切諸法)。

4-(2-174)

Mahamati! I do not teach that existence and non-existence give rise to all dharmas as claimed by externalists, but teach that dharma absolutely do not give birth to dharma by using the unborn theory.

4-(2-174)大慧！我非有無有生，是故我以無生說而說。

k4-(2-174)大慧！我非(如外道所說)有無有(二法為能)生(一切諸法)，是故我以無生(實無有生)說而說(一切法畢竟無生)。

5-(2-174)

Mahamati! There are three reasons that I say all dharma have nature: to eliminate the suffering of the cycle of birth and death which results from taking in external dust, to remove eternalism and annihilationism and to ensure my disciples uphold the pure karmas so they can be born in the pure Buddha land.

Therefore, I preach how to leave birth and death using the acoustic approach.

5-(2-174)大慧！說性者，為攝受生死故，壞無見斷見故，為我弟子攝受種種業，受生處故。以聲性說攝受生死。

k5-(2-174)大慧！(我)說(諸法有)性者(有三個原因)，

(1.)為攝受(流轉)生死(的眾生離苦)故，

(2.)(為)壞(外道)無見(常見)斷見(入正見)故，

(3.)為(令)我弟子攝受種種(正)業，(而)受生處(淨佛國土)故，(是故我)以聲性(如名句文身)說(種種)攝受(出離)生死(法)。

6-(2-174)

Mahamati! The reason I said that self-nature and self-appearance of all dharma are illusory is to urge foolish people to stay away from the evil views that all dharma have true nature and true appearances. Otherwise, they will fall into the expectation of good fruits and will not be aware of bad retributions from the self-false mind.

6-(2-174) 大慧！說幻性自性相，為離性自性相故，墮愚夫惡見相希望，不知自心現量。

k6-(2-174)大慧！說(我說)(諸法之性如)幻性(之)自性相(者)，為(令愚夫)離(執一切法有實)性自性相故，(否則就會)墮愚夫惡見相希望，不(覺)知(一切法唯是)自心現量。

7-(2-174)

To prevent living beings from falling into erroneous desires and views that all dharma rise from causes, external objects and the creator, and in order for them to eradicate attachment to self-appearance, self-nature and self-condition (pañca skandha-five skandhas), I said that all dharma have no-nature, just like illusory dreams. So they do not see production and extinguishment in true suchness and true appearance (which have no production or extinguishment) and develop the evil theory.

7-(2-174) 壞因所作生，緣自性相計著。

說幻夢自性相一切法，不令愚夫惡見希望，計著自及他一切法，如實處見，作不正論。

k7-(2-174) 壞(墮入)因(心王)、(心)所、作生(神我所作)，(及除去)緣(五陰)自性(自)相計著(倒裝句, 除去 計著相, 除去計著性, 除去計著自緣-五陰)。

(是故我)說幻夢自性相一切法(無實性,速起速滅)，不令愚夫惡見希望，計著自(身心)及他一切法(有實自性)，如實處(不生滅中妄)見(生滅)，(而)作不正(邪)論。

8-(2-174)

Mahamati! When one can observe all dharma in the state of suchness and appearance, one has suddenly transcended one's own self-mind (self-consciousness).

8-(2-174)大慧！如實處見一切法者，謂超自心現量。

k8-(2-174)大慧！如實處見一切法(不生滅)者，謂(頓)超自心現量。

(2-175)

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

(2-175) 爾時，世尊，欲重宣此義而說偈言：

1-(2-175)

My theory of no-birth can destroy externalist's theory of the creator.
The creator has no nature, only self-false thought.
To make foolish people stay away from birth and death, I said all dharma have nature.

1-(2-175) 無生作非性，有性攝生死。

k1-(2-175) (我說)無生(是破外道執)作(作者)(而外道作者)非性(實無有性，唯自心妄想)，(我說諸法)有性(是讓愚夫出離)攝生死。

2-(2-175)

When one observes that all dharma are illusions, then one will not develop false thoughts from appearances.

2-(2-175) 觀察如幻等，於相不妄想。

k2-(2-175)(若能)觀察(諸法)如幻等，於(諸)相不妄想(分別)。

己三 辨名句文

(2-176)

Furthermore, Mahamati! I will explain the characteristics of vocabulary-body, the sentence-body and the stylistics-body.
If Bodhisattva –Mahasattvas can understand thoroughly the meanings of the vocabulary-body, the sentence-body and the stylistics-body, they can quickly attain Anuttara Samyak Sambodhi.
When they are enlightened, they can awaken all living beings.

(2-176)復次大慧！當說名句形身相。善觀名句形身菩薩摩訶薩，隨入義句形身，疾得阿耨多羅三藐三菩提。
如是覺已，覺一切眾生。

k(2-176) 復次大慧！當說名(身-單字 或 名詞 vocabulary), 句(身 sentence), 形身相(文體 stylistics)。(若) 善觀名句形身(能了其義的)菩薩摩訶薩，隨(順而)入(第一之)義句形身，疾得阿耨多羅三藐三菩提。
如是(進入字且明白了義; 自)覺已，(進而)覺一切眾生。

1-(2-176)

Mahamati! The vocabulary-body refers to the name obtained from the characteristic of the matters and objects. This is called the vocabulary-body.

1-(2-176) 大慧！名身者，謂若依事立名，是名名身。

k1-(2-176) 大慧！名身者(例如桌子 vocabulary)，謂若依事(物之性/或功用)立名，是名名身。

2-(2-176)

The sentence-body refers to the sentence that characterizes the meaning of the self-nature, definition and clear distinction (of matters and objects). This is called the sentence-body.

2-(2-176) 句身者，謂：句有義身，自性決定究竟，是名句身。

k2-(2-176)句身者(sentence-body)，謂：句(含)有(意)義身，(有種種差別之)自性，(其義)決定究竟(是肯定的)，是名句身。

(Mrs Kao :)

Not to muddle with each other, such as desks, dining tables and desks.
不互相混擾, 如書桌, 飯桌, 辦公桌。

3-(2-176)

The stylistic-body refers to the article that expresses a combination of vocabulary-body and sentences-body. This is called the stylistic-body.

3-(2-176) 形身者，謂：顯示名句，是名形身。

k3-(2-176) 形身者(文體 stylistics)，謂：(能以色聲之形來)顯示名句(名身、句身二者之性質及作用)，是名形身(之義)。

4-(2-176)

The stylistic-body also expresses sentences that are long or short and tones that are high or low.

4-(2-176) 又形身者，謂長短高下。

k4-(2-176) 又形身者，謂(以形顯示)長短高下(聲調音韻)。

5-(2-176)

The sentence-body also refers to the foot-prints left on the road by elephants, horses, people and other animals. This is called the sentence-body.

5-(2-176) 又句身者，謂徑跡。如象馬人獸等所行徑跡，得句身名。

k5-(2-176) 又句身者，謂徑跡(足跡)。如象馬人獸等所行(走過留下之足跡)、徑跡(句跡可得義趣)，得句身名。

6-(2-176)

Mahamati! The difference between vocabulary-body and stylistic-body is that vocabulary-body can express the four formless and intangible skandhas (feeling, thinking, action and consciousness.) This is called vocabulary-body.

6-(2-176) 大慧！名及形者，謂以名說無色四陰，故說名。

k6-(2-176) 大慧！名(身)及形(身)者(二者對照看,其差別)，謂以名說無色四陰(如五蘊以抽象之名身說非物質之受想行識)四陰，(以其無形色但有名)故說名。

7-(2-176)

Among the five skandhas, form is tangible and visible; therefore, we name it shape.

7-(2-176) 自相現，故說形。

k7-(2-176) 自相現(五蘊中之色陰是有形體之物質)，故說(色陰是)形(狀)。

8-(2-176)

This is why Buddha used the tangible voice of vocabulary-body, sentence-body and stylistics-body to preach intangible vocabulary-body, sentence-body and stylistics-body. All bodhisattvas should practice this.

(The listener should not discriminate with their minds of birth and death, otherwise Buddha's unborn vocabulary-dharma, sentence-dharma and stylistics-dharma will also become dharma of birth and death.)

8-(2-176) 是名名句形身。說名句形身相分齊，應當修學。

k8-(2-176) 是名(佛以聲之)名句形身。(來解)說(無生的)名句形身相(的)分齊(差別)，應當修學(聽者不應以生滅心隨聲分別,否則佛無生的名句形法,也成生滅法)。

(2-177)

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

(2-177) 爾時，世尊欲重宣此義而說偈言：

1-(2-177)

There are no differences among the vocabulary-body, the sentence-body and the stylistic-body as they all have no production; however, like the elephant in deep mud, lay people and foolish people discriminate among them.

1-(2-177) 名身與句身，及形身差別。

凡夫愚計著，如象溺深泥。

k1-(2-177) 名身與句身，及形身(之)差別(本無有生)。

(而) 凡夫愚計著(無說之說)，如象溺深泥(不能自拔)。

己四 辨止記論

庚一 長行

Explanation for not answering

辨止記論

(2-178)

Furthermore, Mahamati! In the future only wise men who have stayed away from the four evil views of externalists, the same, not the same, bothness and not bothness, can thoroughly realize the primary meaning preached by Buddha. In their states, they ask the unwise men, and unwise men reply that these are not proper questions.

(2-178) 復次大慧！未來世智者，以離一異俱不俱見相，我所通義，問無智者。彼即答言，此非正問。

K(2-178)復次大慧！(於)未來世(有)智者，以離一異俱不俱(四句惡)見(之)相，(才能通達佛所說的)我所通義(第一義)，(來)問無智者。彼(無智者)即答言，此非正問。

1-(2-178)

The unwise men said that what you are asking is permanence, impermanence, oneness and not-oneness of forms.

1-(2-178) 謂色等常無常，為異不異。

K1-(2-178)(他們說你所問的就是)謂色等常無常，為異不異(同與不同)。

2-(2-178)

They ask if nirvana and various conduct, Alambana (external objects) and Asraya (the mind), the creator and things created, the four element body and the four external objects, the six sense organs and the six external dusts, dusts and fine dusts, dharmas and cultivators, are permanent or non-permanent, oneness or non-oneness?

Such things develop into forms without an end.

2-(2-178) 如是涅槃諸行、相所相、求那所求那、造所造、見所見、塵及微塵、修與修者。如是比展轉相。

k2-(2-178)如是(無為)涅槃、(有為)諸行(為常無常，為異不異)、相(能見)所(見之)相、求那(能作者)所求那(作者)、(能)造(四大)所造(四塵)、(能)見(之六根)所見(六塵)、塵(土)及微塵、(所)修(之法)與(能)修者(之人)。如是比(對成雙)展轉(無量)相。

(Mrs. Kao):

The four tenets, permanent, non-permanent, oneness and non-oneness, must be added to each.

每個都要加上為常無常，為異不異 四句論。

3-(2-178)

The unwise men also said that Buddha replies by saying all these questions are avyākata (indeterminate).

Bodhisattva should stop them. Buddha tells bodhisattvas to stay away from the four erroneous views, which unwise men cannot understand, because they lack the hearing wisdom.

3-(2-178) 如是等問，而言佛說無記止論。非彼癡人之所能知。謂聞慧不具故。

k3-(2-178) 如是等問(難)，而言佛說(此等問題是)無記(avyākata / Indeterminate 法)，(要制)止(對方之妄)論。(因為離四句之言)非彼癡人之所能(了)知，謂聞慧不具故。

4-(2-178)

To cause externalists to forsake the fear-inspiring views, Tathagata, Arhat, and Fully-Enlightened One preach to them avyākata, dharma of indeterminate.

To prevent externalist from developing evil views, Buddha has not begun preaching dharma of determinate.

4-(2-178) 如來應供等正覺，令彼離恐怖句故，說言無記，不為記說。
又止外道見論故，而不為說。

k4-(2-178) 如來應供等正覺，(為)令彼(無智人)離(四句而生)恐怖句故，(對他們)說言無記，不為記說(沒有紀錄)。

又止外道(惡)見論故，而不為說(記)。

1-(2-179)

Mahamati! The externalists who believe in the creator make such statements that life is the body and that karmas have no record (avyākata, dharma of indeterminate.)

1-(2-179) 大慧！外道作如是說，謂：命即是身，如是等無記論。

K1-(2-179) 大慧！外道(計有作者)作如是說，謂：命即是身,如是等無記論(無可記答)。

(Mrs Kao):

Answer their questions.

也就是要答覆他。

2-(2-179)

Mahamati! Externalists are foolish and do not understand causes of dharma, condition and retribution; thus, they hold the avyākata view (dharma of indeterminate.) This is not what I preach.

2-(2-179)大慧！彼諸外道愚癡，於因作無記論，非我所說。

k2-(2-179)大慧！彼諸外道愚癡，於(不明白)因(果法)作(妄計)無記論 (avyākata / indeterminate 無可計論之論)，非我所說 (不是我說的)。

(2-180)

Mahamati! In my preaching, one does not develop false thoughts when one stays away from Asraya (the mind) and Alambana (external objects).

(2-180)大慧！我所說者，離攝所攝，妄想不生。

k(2-180)大慧！我所說者，離(能)攝(取之心)、所攝(取之境)，妄想不生。

1-(2-180)

Why does Buddha use the word, avyākata (dharma of indeterminate), to end externalists' views (and not speak directly)?

1-(2-180) 云何止彼？

k1-(2-180)云何(為什麼佛要以無記論)止彼(外道,而不直接說呢)？

2-(2-180)

Mahamati! You need not provide answers to those who are attached to Asraya (mind) and Alambana (objects) (have self-natures) and do not understand that all

things appear from the self-mind. This is how you can use avyākata, dharma of indeterminate, to cause them to cease their views.

2-(2-180)大慧！若攝所攝計著者，不知自心現量，故止彼。

k2-(2-180)大慧！若攝所攝計著(實有自性)者，不知(一切法唯)自心(所)現(之)量，(若不信解而生誹謗即墮惡道)故(以無記論)止彼(而不作答,令其自省)。

3-(2-180)

Mahamati! Tathagata, Arhat, and Fully-Enlightened One teach dharma to living beings using the catvari vyakarani (the four forms of questioning and answering).

3-(2-180) 大慧！如來應供等正覺，以四種記論，為眾生說法。

k3-(2-180)大慧！如來應供等正覺，以四種記論(之法)為眾生說法。

4-(2-180)

Mahamati! I often not provide the answer to externalists; I also do not preach to the immature-root Buddhists. For those with mature roots, I preach to them.

4-(2-180) 大慧！止記論者，我時時說，為根未熟，不為熟者。

k4-(2-180) 大慧！止記論者(不答)，我時時說(不但為止外道)，(也對佛弟子中)為根未熟(暫止而不答)，不為熟者。

1-(2-181)

Furthermore, Mahamati! Causes and conditions of all things do not arise by themselves when one is free of Asraya (the mind) and Alambana (external objects).

1-(2-181) 復次大慧！一切法，離所作因緣不生。

k1-(2-181) 復次大慧！一切法，離(能作)所作(則)因緣不(自)生。

2-(2-181)

Dharma is not created by other things, because there is no creator. Therefore, all dharma are unborn.

2-(2-181) 無作者故，一切法不生。

k2-(2-181) (不他生, 因為)無作者故，(所以)一切法不生。

1-(2-182)

Mahamati! Why do all dharma have no self-nature?

1-(2-182) 大慧！何故一切性, 離自性？

K1-(2-182) 大慧！何故一切(法之)性離(沒有)自性？

2-(2-182)

One observes through one's own self-realized wisdom that all self-appearances, common-appearances, self-natures and common-natures are unobtainable; therefore, all dharma are unborn.

2-(2-182) 以自覺觀時，自共性相不可得，故說一切法不生。

k2-(2-182) 以(內證之)自覺(聖智)觀(察)時，自共性相不可得，故(我)說一切法不生。

1-(2-183)

Why is there no coming or going of all dharma based on other dharma?

1-(2-183) 何故一切法不可持來，不可持去？

k1-(2-183) 何故一切法不可(為他法)持來，不可(為他法)持去？

(Mrs Kao:)

Different types of dharma cannot be compared. For example, clothes cannot be compared with cakes.

不同類型的法, 無法做比較, 例如: 衣服不能與蛋糕做比較.

2-(2-183)

There is no coming or going of things because they arise from self-appearance and common-appearance. Therefore there is no coming or going of all dharma based on other dharma.

2-(2-183) 以自共相，欲持來，無所來。
欲持去，無所去，是故一切法離持來去。

k2-(2-183) 以 (諸法之) 自共相，欲(為生因)持來，(實)無所來。
欲(諸法之自共相)持去(為滅因)，(則見)無所去，是故一切法離持來去。

(Mrs. Kao):

All dharma arise from causes and conditions. All beings cannot create the cause, nor can they destroy it.

諸法因緣生，眾生不能創造因，也不能滅絕它。

(2-184)

Mahamati! Why are there no extinctions of all dharmas?

(2-184) 大慧！何故一切諸法不滅？

1-(2-184)

Because there is no productions of all dharmas as self-appearances, and self-natures of all dharmas are empty. Therefore, there are no extinctions of all dharmas.

1-(2-184)謂：性自性相無故，一切法不可得，故一切法不滅。

k1-(2-184)謂：性自性相無(沒有自性)故，一切法不可得(就不生法)，故一切法不滅(也不滅)。

(2-185)

Mahamati! Why are all things impermanent?

(2-185)大慧！何故一切法無常？

1-(2-185)

Because when causes and condition interact, forms rise; their nature are impermanent. Therefore, Buddha said all things are impermanent.

1-(2-185)謂：相起無常性，是故說一切法無常。

k1-(2-185)謂：相(生)起(時,就是)無常(生滅)性，是故說一切法無常。

(2-186)

Mahamati! Why are all dharmas permanent?

(2-186)大慧！何故一切法常？

1-(2-186)

Because the rising of appearance has no production in nature, and the essence of impermanency is permanent (without production and extinction). Therefore, all dharmas are permanent.

1-(2-186)謂相起無生性，無常常，故說一切法常。

k1-(2-186)謂相起(時,當體就是)無生性(因為因緣幻化,本無所有)，無常(其體,實為真)常(因離生滅相)，故說一切法常。

庚二 重頌

(2-187)

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

(2-187)爾時，世尊欲重宣此義，而說偈言：

1-(2-187)

There are four ways to answer a question:

Direct statement, questioning, discernment and not answering; these can be used to subdue externalists.

1-(2-187)記論有四種：一向反詰問，分別及止論，以制諸外道。

k1-(2-187) (如來教菩薩所用的) 記論有四種：

- 1.一向(隨問而答-直答)。
- 2.反詰問(其義而答)。
- 3.(詳細)分別(而後說)。及
- 4.止論(不答)。以制(止)諸外道。

2-(2-187)

When questions are asked by Sāṅkhya and Vaiśeṣika who are attached to the theory that existence and non-existence give rise to all dharma, then one can use the theory of avyākata (dharma of indeterminate), which is not answering.

2-(2-187) 有及非有生，僧佉毗舍師。

k2-(2-187)(外道計)有及非有(能)生(一切諸法)，僧佉(數論師 Sāṅkhya)、毗舍師(勝論師 Vaiśeṣika)(來問難,就以無記論/不答)。

3-(2-187)

Externalists teach their followers that all dharma rise from existence and non-existence and that all karmas are indeterminate.

3-(2-187) 一切悉無記，彼如是顯示。

k3-(2-187) 一切悉無記，彼(外道)(以有無而)如是顯示(其理論)。

4-(2-187)

With proper observation, one can understand that self-nature of all dharma are unobtainable.

4-(2-187) 正覺所分別，自性不可得。

k4-(2-187) (若以) 正覺所分別 (觀察)，(一切諸法之) 自性不可得。

5-(2-187)

All dharma are free of appearances of words; therefore, Buddha said all dharma have no self-nature.

5-(2-187) 以離於言說，故說離自性。

K5-(2-187)(一切諸法) 以離於言說 (相)，故(如來)說(一切法)離(無)自性。

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