

The Lankavatara Sutra (Chapter 3)
楞伽阿跋多羅寶經(卷第三)

(Ref:#26)
(P295-5 to P305-7)(Tape k#70)

癸二 不應立宗
子一 長行

(3-279)

Furthermore, Mahamati , bodhisattva-mahasattvas should not establish the no-birth theory which is held by externalists. Why?

There are two reasons:

a.) Externalists claim that no-birth theory of all things comes from the nature of existence and non-existence (the view of eternality and annihilation (uccheda-drsti)

b.) Their no-birth theory is based on the creator as the cause.

They destroy their theory because it is contradictory and one will not be able to cultivate.

(3-279) 復次大慧！一切法不生者，菩薩摩訶薩不應立是宗。

所以者何？

謂：

a) 宗一切性非性故。

b) 及彼因生相故。說一切法不生宗，彼宗則壞。

k(3-279) 復次大慧！一切法不生者，菩薩摩訶薩不應立是宗。

所以者何？ 謂：

a) (外道不生論)宗(指)一切(法不生, 是從,有)性(常見)、非性(斷見生)故，

b) 及彼(外道,以神我為)因, 生相(為不生之因)故。

(因此才立)說一切法不生宗(理論)，(因此)彼(外道理論)宗則壞(矛盾,無法修證)。

(Mrs. Kao):

Buddha reprimands externalists for their no-birth theory, because it is contradictory and base on the two opposite views-eternality and annihilation. 此段佛斥(外道)邪見所立的不生宗, 非真不生, 他是以生(斷、常)為不生。

1-(3-279)

There are three reasons that externalists' no-born theory destroys their school. First, it is derived from the dualistic view that no-birth is produced from birth. Second, the theory of no-birth leads to the view of production and extinguishment. Third, indestructible appearances have no birth in origin and should not be established from existences.

Therefore, their views of no-birth destroy their theory of no-birth.

1-(3-279)

- a) 彼宗一切法不生彼宗壞者，以宗有待而生故。
- b) 又彼宗不生，入一切法故。
- c) 不壞相不生故。立一切法不生宗者，彼說則壞。

k1-(3-279) 彼宗一切法不生 (理論反令) 彼宗壞者(矛盾)(有三個原因):

- a.) 以(彼)宗(不生)有(相對)待而生(不生)故。
- b.) 又彼宗(立)不生(理論)，(反令人)入一切法(有為生滅)故。
- c.) 不壞相 (乃本)不生故。(今既因有, 必有壞滅, 有壞則非不生, 故)立一切法不生宗者，彼說則(自)壞。

2-(3-279)

Mahamati! There are other externalists who establish the theory that seed or no-seed has no birth. However, this theory leads to production, extinguishment of all things and the appearance of existence or non-existence, which is unattainable.

2-(3-279)大慧！有無不生宗，彼宗入一切性，有無相不可得。

K2-(3-279) 大慧！(又有外道立)有(種)、無(種-無性/梵 a-gotra)，(皆)不生宗(理論)，彼宗入一切(生滅)性，(其)有無相(實)不可得(又如何立宗/不生理論呢?)。

3-(3-279)

Mahamati! If their theory of no-birth is based on the view of seed and no-seed and if they claim that nature of all things has no-birth, then their view destroys their theory of no-birth.

Therefore, one should not establish the theory of no-birth based on seed, no-seed, nature and appearance. All things manifest from false thoughts of one's own self-mind.

3-(3-279)大慧！若使彼宗不生，一切性不生而立宗，如是彼宗壞。

以有無性相不生故，不應立宗。

K3-(3-279) 大慧！(退一步說)若使彼宗(本無體之有種無種)不生，(而言)一切(法)性(皆)不生而立宗(就如龜毛兔角亦可立宗)，如是(立論)彼宗壞。以有(種)、無(種)性相(皆)不生(唯是自心妄想)故，不應立宗。

4-(3-279)

The theory of pañca-avayava-vākya (the five-part syllogism) is fallacious,

1. The cause of birth from interaction creates other appearance (categories), which means birth is not from the same cause.
2. The theory falls into the conditional and is pretentious.
3. The externalists claim all dharma have no-birth; they should not establish such a theory.

Similarly, bodhisattvas should not create any theory since they realize that all dharma are empty and have no self-nature.

4-(3-279) 五分論多過故。

1. 展轉因異相故。
2. 及為作故，不應立宗分。
3. 謂：一切法不生，如是一切法空、如是一切法無自性，不應立宗。

K4-(3-279) 五分論 (pañca-avayava-vākya/(the five-part syllogism)多過(失)故。

- 1.) 展轉(而起之生)因(變)異(為他)相故(不是同類自相因)。
- 2.) 及(墮有)為(有造)作故(是無常是生滅)，不應立宗分。
- 3.) (既然外道)謂：一切法不生(就不應立宗)，(同樣,菩薩於)如是一切法空(就不應立宗,否則不空)、如是一切法無自性, (亦)不應立宗。

5-(3-279)

Mahamati! To remove fear for foolish people, bodhisattva-mahasattvas preach that all dharma are illusory and dreams as they appear or not appear according to perceptions, awareness, the fallacious views, hearings, feelings and knowledge .

5-(3-279) 大慧！然菩薩摩訶薩，說一切法如幻夢，現不現相故，及見覺過故，當說一切法如幻夢性，除為愚夫離恐怖句故。

K5-(3-279) 大慧！然菩薩摩訶薩，(亦可為執有執無者)說一切法如幻夢，(因迷悟不同,而)現不現相故，及見(聞)覺(知,之)過故，(若了唯心、無性)當說一切法如幻夢性,除為愚夫離恐怖句(不說)故(對其餘的人可依根基廣說或略說)。

6-(3-279)

Mahamati! Foolish people fall into the erroneous views of existence and non-existence. Don't let them become frightened (upon hearing the middle way which is free of existence and non-existence) and flee from Mahayana (the great vehicle dharma).

6-(3-279) 大慧！愚夫墮有無見,莫令彼恐怖，遠離摩訶衍。

K6-(3-279) 大慧！愚夫墮有無(惡)見,莫令彼(聞離有、離無入中道而生)恐怖，遠離摩訶衍(大乘法)。

子二 重頌

(3-280)

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

(3-280) 爾時，世尊欲重宣此義，而說偈言：

1-(3-280)

In origin, all things have no self-natures, words, births, deaths or continuations (of five skandhas).

1-(3-280) 無自性無說，無事無相續。

K1-(3-280) (一切法本)無自性(亦)無(言)說，(實)無(生滅之)事(亦)無(五陰)相續(相)。

2-(3-280)

With false thoughts, foolish people establish the no-birth theory, just like the false awareness of a dead body.

2-(3-280) 彼愚夫妄想，如死屍惡覺。

K2-(3-280) 彼愚夫妄想 (分別, 而立無生宗), 如(同)死屍(落於無知)惡覺。

3-(3-280)

The right theory that all things are unborn is not the theory (of the creator) held by externalists.

3-(3-280) 一切法不生, 非彼外道宗。

K3-(3-280) (正理之) 一切法不生, 非彼外道宗 (所立之神我)。

4-(3-280)

The no-birth theory of externalists claims that all things are created by by Puruṣa, external dust and the creator, etc.

The unsurpassed theory of no-birth is Buddha's theory that all things are created by conditions and will return to the vacuity nature.

4-(3-280) 至竟無所生, 性緣所成就。

K4-(3-280) 至(究)竟無所生(永恆), (非外道所說的之神我 Puruṣa)、(勝)性(大自在天)、(微塵)、緣(作者)所成就(所說的不生/ 而是佛所說之緣起性空之不生)。

5-(3-280)

Externalists said all things in the world are no-birth; wise people do not believe that (because causes and conditions give rise to things).

5-(3-280) 一切法不生, 慧者不作想。

K5-(3-280) 一切法不生, 慧者不作 (不生) 想(因為有因緣就會生法)。

6-(3-280)

No-birth theory from externalist is based on the view of birth, and wise people should stay away from such a belief.

6-(3-280) 彼宗因生故, 覺者悉除滅。

K6-(3-280) 彼(外道不生)宗因生(而建立不生)故, 覺者悉除滅(不起心)。

7-(3-280)

Just as dim-eyes living beings see hanging hairs floating up and down in space, foolish people are attached to the view of things with nature or no-nature based on their own false thoughts.

7-(3-280) 譬如翳目視，妄見垂髮相，計著性亦然，愚夫邪妄想。

K7-(3-280) 譬如(人)翳目(而)視，(則)妄見(空中有)垂髮相。

(妄想)計著(諸法之)性(實有、實無)亦然，(此乃)愚夫(依)邪(見而)妄想(分別)。

8-(3-280)

Words are created in the three realms by false thoughts of living beings; however, words have no self-natures.

8-(3-280) 施設於三有，無有事自性。

K8-(3-280) (假名)施設於三有(三界)(乃因凡夫妄想)，(假名並)無有(實)事(之)自性。

9-(3-280)

Words explain the self-natures of illusory matters; as a result, living beings develop false thoughts.

9-(3-280) 施設事自性，思惟起妄想。

K9-(3-280) (凡愚卻依假名) 施設(幻)事自性，思惟起妄想。

10-(3-280)

Words explain appearances, matters, the teaching of sages; as a result, living beings develop discrimination, mental disturbances and fearfulness.

10-(3-280) 相事設言教，意亂極震掉。

K10-(3-280) (以假名)相事(所施)設(之聖)言教，(凡愚於此)意(分別)亂(動心識)極震(恐)(悲)掉。

11-(3-280)

Only Buddhist disciples can realize the ultimate emptiness, transcend all and cast away all false thoughts.

11-(3-280) 佛子能超出，遠離諸妄想。

K11-(3-280)(唯有)佛子(當體究竟才)能超出(一切)，(而)遠離諸妄想。

12-(3-280)

A mirage is not water; however, a deer sees water as a result of thirst and desire.

12-(3-280) 非水水想受，斯從渴愛生。

K12-(3-280) (陽焰) 非水(群鹿作實)水想(與實能)受，斯從(自心之)渴愛生。

13-(3-280)

Living beings are confused with illusory external objects; sages with observation knowledge are not.

13-(3-280) 愚夫如是惑，聖見則不然。

k13-(3-280) 愚夫(見境起)如是惑，聖(智)見(照)則不然。

14-(3-280)

Sages' knowledges are pure and without attachments; thus, they can attain Samadhi and the three liberations.

14-(3-280) 聖人見清淨，三脫三昧生，

K14-(3-280) 聖人(之知)見清淨(無著)，三(解)脫(之)三昧生

15-(3-280)

They are free of the appearance of birth and death; they can travel everywhere freely in vacuity and without form.

15-(3-280) 遠離於生滅，遊行無所有。

K15-(3-280) (由於) 遠離於生滅(妄相)，遊行無所有(真空無相)。

16-(3-280)

They have reached the state of nothingness and are without (thoughts of) self-nature or non-self-nature.

16-(3-280) 修行無所有，亦無性非性。

K16-(3-280) (智者) 修行無所有 (境界)，亦無(有)性非性(之念)。

17-(3-280)

They realize thoroughly that self-nature and non-self-nature are equal, thus attain the sage fruition.

17-(3-280) 性非性平等，從是生聖果。

K17-(3-280)(徹見有)性非性(皆)平等，從是生聖(智)果(位)。

18-(3-280)

Why living beings see self-nature and non-self-nature of all things in the three realms?

18-(3-280) 云何性非性？

K18-(3-280) 云何(見三界諸法有)性非性(之別)？

19-(3-280)

How do wise men stay in equality, without false thoughts or discrimination?

19-(3-280) 云何為平等？

K19-(3-280) 云何為平等(什麼是智者無妄想分別)？

20-(3-280)

Living beings do not understand that all dharma are tranquil and equal, their physical body and the views of external objects are extremely unstable and disturbed.

20-(3-280) 謂彼心不知，內外極漂動。

k20-(3-280) 謂彼(凡愚)心不(了)知(諸法寂靜平等)，內(身根)外(器界)極漂動。

21-(3-280)

With the cessation of disturbances, one can attain equality in the mind.

21-(3-280) 若能壞彼者，心則平等見。

K21-(3-280) 若能壞彼(妄想)者，心則(生)平等見。

己八 智不得境門

庚一 正明智境

辛一 問

The unattainable state of wisdom

28. 智不得境

(3-281)

Then, Mahamati said to Buddha: Bhagavan (World Honored One), as thou said with wisdom one observes that the grasping of illusory external objects, which are established by given names, is unattainable.

(3-281) 爾時，大慧菩薩復白佛言：

世尊！如世尊說，如攀緣事智慧不得，是施設量，建立施設。

k(3-281) 世尊！如世尊說，如攀緣(外塵)事(以)智慧(觀察)不(可取)得，(唯)是(假名)施設量，(所)建立(之)施設。

1-(3-281)

There are no self-natures in grasping or objects of grasping.

With the state of no perceptions in the mind, wisdom will not create; it is only a given name. The mind, external objects, wisdom are only names established by false thoughts!

1-(3-281) 所攝受非性，攝受亦非性。以無攝故，智則不生，唯施設名耳。

K1-(3-281) (如是觀察，不但)所攝受(之境界)非性，(能)攝受(之心)亦非性。以無(能攝、所)攝故(心、境俱泯)，智(相)則不生(湛然常寂)，(心、境)唯(妄想)施設(之假)名耳。

(Mrs Kao):

The following questions are asked by Bodhisattva-Mahasattva Mahamati! with knowledge, why one can't understand external objects.

以下大慧菩薩問難(佛)云何智不得於境?

2-(3-281)

Bhagavan (World Honored One), is it because living beings are not aware that the five skandhas permeate self-appearances (the six entrances, the twelve places, and the eighteen realms) and common appearance (the five skandhas) of self-nature of all things and that they don't know whether they are the same or different from the five skandhas, therefore they can't thoroughly understand external objects?

2-(3-281) 云何世尊為不覺性自相共相，異不異故，智不得耶？

k2-(3-281) 云何世尊(是否)為不覺(陰界入，入諸法之)性(之)自相(六入，十二處，十八界)、共相(五陰)。(六入、十二處/12 Āyatana、十八界/梵語：Astādaśa dhātavah 為) 異不異(五陰)故，(因而令)智不得耶(看不透境)？

3-(3-281)

Is it because living beings do not understand self-appearance, common appearance of all things, and that the five skandhas have been covered up by self-nature and self-appearance of various things, therefore they can't thoroughly understand the external objects?

3-(3-281) 為自相共相，種種性自性相隱蔽故，智不得耶？

K3-(3-281) 為(因諸法)自相共相，(及)種種(法之)性自性相(互相)隱蔽(五陰)故，智不得耶？

4-(3-281)

Is it because of the obstruction presented by the walls, the mountains, the earth, water, fire, or wind, therefore living beings can't thoroughly understand external objects?

4-(3-281) 為山巖石壁，地水火風障故，智不得耶？

K4-(3-281) 為(因)山巖石壁，地水火風障故，(而令)智不得(能看清諸境)耶？

5-(3-281)

Is it because of a distance that's too far or too close that living beings can't thoroughly understand external objects?

5-(3-281) 為極遠極近故，智不得耶？

6-(3-281)

Is it because of too old age, too young, blindness, mental obstruction, or imperfection of sense organs that living beings can't thoroughly understand external objects?

6-(3-281) 為老小盲冥，諸根不具故，智不得耶？

k6-(3-281) 為(太)老(太)小，(目)盲(心昏)冥，諸根不具故，智不得耶？

7-(3-281)

Bhagavan (World Honored One), if living beings are not aware of the differences or the similarity of self and common appearance of all things, they are not wise. They are ignorant for not understanding external objects.

7-(3-281) 世尊！若不覺自共相異不異，智不得者，不應說智，應說無智，以有事不得故。

K7-(3-281) 世尊！若(因)不覺(諸法之)自共相(為)異(為)不異，(而令)智不得(於諸境)者，不應說(有)智，應說無智，以(實)有(境界)事(而智)不(能)得(知)故。

8-(3-281)

If the five skandhas, the six entrances, the twelve place and the eighteen realms permeate self and common appearance, natures and self-nature of all things and cover up each other, leading living beings to not thoroughly understand external objects, we should say that they are ignorant and not wise.

8-(3-281) 若復種種自共相性自性相隱蔽故，智不得者，彼亦無智，非是智。

K8-(3-281)若復(因陰界入諸法之)種種自共相(與)性自性相(互相)隱蔽故(無 6th 落下塵影)，智不得(看不透於塵境)者，彼亦無智，非是智。

9-(3-281)

Bhagavan (World Honored One), wisdom is obtained from knowledge of jñeya (the five sciences, external objects etc.), not from no-knowledge. This is wisdom.

9-(3-281) 世尊！有爾燄故智生，非無性會爾燄，故名為智。

K9-(3-281) 世尊！有爾燄(梵語 jñeya 。意譯為所知、智境。五明:聲明、工巧明、醫方明、因明、內明等五明之法，皆為能生智慧之境界，稱為爾燄。所知境存在)故(能引)智生，(並)非無性(無所知之性)會(生)爾燄，故(才)名為智。

10-(3-281)

If one can't obtain wisdom due to the obstruction presented by the mountains, the walls, the earth, water, fire, the wind, too far, too close, too old, too young, blindness, mental disorder, the imperfect physical organs, it is ignorance, not wisdom, because he has no awareness of external objects.

10-(3-281) 若山巖石壁，地水火風，極遠極近，老小盲冥，諸根不具，智不得者，此亦非智，應是無智，以有事不可得故。

K10-(3-281) 若山巖石壁，地水火風，極遠極近，老小盲冥，諸根不具(等內外障礙)，(令)智不得(知諸境)者，此亦非(有)智，應是無智，以(實)有(外塵境界)事(而彼)不可得(知)故。

辛二 答

王一 長行

(3-382)

Bhagavan (World Honored One) told Mahamati : It is not what you said .

No wisdom should be wisdom, they are not without wisdom.

(3-382) 佛告大慧：不如是，無智應是智，非非智。

k(3-382) 佛告大慧：不如是(如你所說)，無智，應是(有)智，非(不是)非(沒有)智。

1-(3-382)

I did not say that wisdom was unattainable because of obstructions of external objects. Living beings do not understand, because they grasp external objects. I said that they are attached to external objects and do not realize that all things are just given names and without real entity.

1-(3-382) 我不如是隱覆說攀緣事，智慧不得，是施設量建立。

K1-(3-382) 我不如是(由於前境)隱(蔽)覆(令凡夫不能了知,才)說(實有)攀緣事(之境)，(然我所說的)智慧不得(是不執著於境,了知一切是假)，(不了悟一切法)是(假名)施設量建立(並無實體)。

2-(3-382)

One should be aware that existence, non-existence, nature and no-nature of all things manifest from the self-mind. Understand this, one does not develop attachment.

2-(3-382) 覺自心現量，有無有，外性非性，知而事不得。

K2-(3-382) 覺(了一切諸法皆是)自心現量(所現之)，有無有，(一切)外(法之)性非性，(此是了)知而(一切境界)事不得(不執)。

3-(3-382)

Understanding that external objects are unobtainable, one with knowledge of jñeya (the five sciences) will not produce false thoughts and will attain the three liberations. However, wisdom is also unobtainable because the mind and external objects are tranquil.

3-(3-382) 不得故，智於爾燄不生。順三解脫，智亦不得。

K3-(3-382) (以了境界)不得故，(心)智於爾燄(所知境)不生(妄想)。(心、境皆寂,故能)順三解脫(門)，(然)智(心)亦不得(其量,此即聖智不得少法之境界)。

4-(3-382)

One with false thoughts cannot realize that wisdom of living beings is permeated by habits since beginningless time, they have developed views of appearance with self-nature or non-self-nature and their false thoughts never cease.

4-(3-382) 非妄想者，無始性非性，虛偽習智，作如是知。是知彼不知，故於外事處所，相性無性，妄想不斷。

K4-(3-382) 非妄想者(所及)，(由於凡夫)無始(以來,對一切諸法)性非性，(以)虛偽(薰)習(之妄分別)智，作如是知(解)。是知彼(凡夫)不(能真)知，故於外事(境)處所，(及其)相(之有)性無性，妄想(分別)不斷。

5-(3-382)

In order for living beings to realize that all things manifest from the self-mind, Buddha preaches that the object and the subject result from the perception of the self-mind, thus living beings grasp, develop and become attached to all things.

5-(3-382) 自心現量建立，說我我所相，攝受計著。

K5-(3-382) (如來為令凡愚覺了諸法皆是)自心現量建立(之分別)，(故)說(凡夫著)我我所相，(而)攝受計著(諸法)。

6-(3-382)

Because they are not aware the capacity of self-mind and with their knowledge resulting from the state of the object and the subject, living beings develop false thoughts and attachment, from which they differentiate between self-nature and non-self-nature of external objects.

They have no ability to observe ultimately, thus they establish the view of annihilation.

6-(3-382) 不覺自心現量，於智爾燄而起妄想。妄想故，外性非性，觀察不得，依於斷見。

K6-(3-382) 不覺自心現量，於(能知之)智(及所緣之境)爾燄而起(種種)妄想(計著)。

(以)妄想(計著)故，(對)外(法之)性非性(起分別)，觀察不得(究竟)，(而起)依於斷見。

王二 重頌

(3-383)

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

(3-383) 爾時，世尊欲重宣此義，而說偈言：

1-(3-383)

When there is grasping of objects, the wisdom itself can't observe.

Those with false thoughts say this is ignorance or no-wisdom.

1-(3-383) 有諸攀緣事，智慧不觀察。

此無智非智，是妄想者說。

K1-(3-383) (若言實)有諸攀緣事(外境)，智慧(本身是)不(能)觀察(而見)，(即說)此無智(或)非(有)智，是妄想(計著見)者說。

2-(3-383)

Or when the five skandhas, the six entrances, the twelve places and the eighteen realms permeate all things, one can't observe the difference or the similarity of nature of self and common appearance, and then they say this is not wisdom.

2-(3-383) 於不異相性，智慧不觀察。

K2-(3-383) (若又說)於(陰界入諸法,異)不異(之自共)相(之)性，智慧不(能)觀察(就說是無智)。

3-(3-383)

Or because of various obstructions, being too far or too close, one can't see thoroughly, and then they say this is not wisdom. This is erroneous knowledge.

3-(3-383) 障礙及遠近，是名為邪智。

K3-(3-383)(或由於種種)障礙及(太)遠(太)近(而不得,也是無智)，(如是說者)是名為邪智(非真智)。

4-(3-383)

Or because of too old, too young, imperfection of sense organs, or mental disorder, wisdom is unattainable; they say this is not wisdom. At the same time they also claim that jñeya (the five sciences) of external objects exist. This is also the erroneous knowledge.

4-(3-383) 老小諸根冥，而智慧不生。
而實有爾燄，是亦說邪智。

K4-(3-383) (太)老(太)小諸根(不具,及心昏者)冥，而(令)智慧不生(因此說無智)。
而(同時難言)實有(所知之)爾燄(境界)，是亦說(名為)邪智(非聖也;聖智不隨境生滅)。

(End of ref#26/book page#305-7)