

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

(Ref:#27)
(P306-1 to P314-5)(Tape k#72)

庚二 寄辨宗說
辛一 誠聽

(Mrs. Kao):

In this paragraph, Buddha further explains the previous paragraph his answer to externalist's claim that no wisdom is wisdom. Foolish people and laity do not understand the sagely wisdom, thinking that sages have no wisdom.

下段是佛答上段無智是有智,凡愚不知聖智之知,而謬以為無智。

(3-384)

Furthermore, Mahamati!

- 1.) With hypocritical, evil, erroneous, and false thoughts since beginningless time, foolish and ordinary people turn their inner pure knowledge into attachment to external objects.
- 2.) As they turn their original knowledge and right speech to delusion and illusion, they can't thoroughly understand themselves and the outside world.
- 3.) Thus they are attached to nature and appearance of external objects in existence or non-existence, expedient name and sentences, and catuskoti (the four extremes). They should stay away from these and stay in the state of no-appearance; however, they can't distinguish them.

(3-384) 復次大慧！

- a) 愚癡凡夫，無始虛偽惡邪妄想之所迴轉。
- b) 迴轉時，自宗通及說通，不善了知。
- c) 著自心現外性相故，著方便說，於自宗四句，清淨通相，不善分別。

k(3-384) 復次大慧！

- a) 愚癡凡夫，無始虛偽、惡、邪、妄想之所迴(內清淨智)轉(向外塵染識)。
- b.) 迴轉時，(將其)自(心,本有之)宗通及說通，(變成)不善了知。

c.) (以不善了知自宗通及說通)著自心現外(法)性相(為實有或實無)故，著方便(言)說(之名字,章句)，於自(心)宗(本應離)四句(法 catuskoti/ Four Extremes)，清淨(無相之)通相，不善分別(明了)。

(3-385)

Mahamati said to Buddha: I only hope that Bhagavan (World Honored One) can explain to us the meaning of the dharma and the teaching of the dharma, so that bodhisattva-mahasattvas, ordinary people, Sravakas (sound hearers) and conditions realizers in the future and I can understand, and we will not deviate to one side.

(3-385) 大慧白佛言：誠如尊教，惟願世尊為我分別說通及宗通。我及餘菩薩摩訶薩，善於二通，來世凡夫聲聞緣覺，不得其短。

k(3-385) 大慧白佛言：誠如尊教，惟願世尊為我分別(開示)說通及宗通。我及餘菩薩摩訶薩，善於(通達)二通，來世凡夫聲聞緣覺，不得(偏廢)其短。

(3-386)

Buddha told Mahamati: Listen well! Listen well and reflect well, for I will explain to you.

Mahamati replied: I will uphold the teaching.

(3-386) 佛告大慧：善哉！善哉！諦聽！諦聽！善思念之，當為汝說。大慧白佛言：唯然，受教。

辛二 正告

1-(3-386)

Buddha told Mahamati: There are two forms of dharma teaching attained by the Tathagata of the past, present and future.

They are the teaching of the dharma and the meaning of the dharma.

1-(3-386) 佛告大慧：三世如來，有二種法通。謂：說通及自宗通。

2-(3-386)

The teaching of the dharma refers to the preaching of the true meaning of the sutra and to the use of expediency according to the foundations of living beings.

2-(3-386) 說通者，謂：隨眾生心之所應，為說種種眾具契經。是名說通。

K2-(3-386) 說通者，謂：隨眾生(語言習慣)心之所應，為說種種眾(善)具(足)契經。是名說通。

3-(3-386)

The meaning of the dharma refers to departing from various false thoughts, which appear from the self-mind.

Therefore, cultivators will not degenerate into views of the same, different, both or single, and they will transcend citta (the mind, the alāya or 8th consciousness), manas (self; the 7th consciousness), mano (mental activity; the 6th consciousness), and vijnana (the five consciousnesses) and enter self-realization.

3-(3-386) 自宗通者，謂：修行者，離自心現種種妄想。

謂：不墮一異俱不俱品，超度一切心意意識。

K3-(3-386) 自宗通者，謂：修行者，離自心現種種妄想。

謂：不墮一異俱不俱(四句)品，超度(過)一切心(8th 識 ālāya-vijñāna)、意(7th 識-思量 mano-vijñāna)、意(6th 識 Manas-vijñāna) (5 識)、識(入於內證)。

4-(3-386)

The Self-realized One is free of Darsanabhaga (the activity of consciousness) and nimitta-bhaga (the object of consciousness), which are formed by causes and conditions.

All externalists, Sravakas (sound hearers) and condition realizers have degenerated to the dualistic views, and they do not understand what I meant by the meaning of the dharma.

4-(3-386) 自覺聖境界，離因成見相。

一切外道，聲聞緣覺墮二邊者，所不能知，我說是名自宗通法。

K4-(3-386) 自覺聖(智所行)境界，離因(緣所)成(妄)見(分 darsana-bhaga)、相(分 nimitta-bhaga)。

一切外道，聲聞緣覺墮二邊者，所不能知，我說是名(諸佛之)自宗通法。

5-(3-386)

Mahamati! These are the meaning of the dharma and the teaching of the dharma. You and other bodhisattva-mahasattvas should study them.

4-(3-386)大慧！是名自宗通及說通相，汝及餘菩薩摩訶薩，應當修學。

辛三 重頌

(3-387)

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

(3-387) 爾時，世尊欲重宣此義，而說偈言：

1-(3-387)

The two forms of dharma which I preach are the teaching of the dharma and the meaning of the dharma.

The teaching of the dharma is used for children (beginner Buddhists) to eliminate their attachment gradually, and the meaning of the dharma is for cultivators to be enlightened suddenly.

1-(3-387) 我謂二種通，宗通及言說。

說者授童蒙，宗為修行者。

K1-(3-387) 我(正法中有)謂二種通(法)，宗通及言說(通)。

說(通)者(為)授童蒙(初入佛門弟子，令漸去執)，宗(通)為修行者(令頓證悟)。

己九 勿習世論門

庚一 長行

辛一 初問答

壬一 初問

Don't practice worldly theories

29. 勿習世論

(3-388)

Then, Bodhisattva Mahamati said to Buddha: Bhagavan (World Honored One)! You once said that Buddha's disciples should not study or be close to worldly words and arguments. If one does, one will grasp worldly greed and desire and will be unable to accept proper dharma. Bhagavan (World Honored One), why did you say that?

(3-388)爾時，大慧菩薩白佛言：世尊！如世尊一時說言：世間諸論種種辯說，慎勿習近。若習近者，攝受貪欲，不攝受法。世尊何故作如是說？

k(3-388) 爾時，大慧菩薩白佛言：世尊！如世尊(曾)一時說言：世間諸(言)論(及)種種辯說，(佛弟子)慎勿(學)習(親)近。若習近者，攝受(世間)貪欲，不攝受(正)法。世尊何故作如是說？

壬二 初答
癸一 顯理

(3-389)

Buddha told Mahamati: The worldly words are rhetorical with various sentences, causes, conditions and examples, which beguile and confuse foolish and ordinary people. So, they will not enter the true self-mind, not be aware that all things manifest from the self-mind, and they will also invert their views and degenerate into the dualistic views.

(3-389) 佛告大慧：世間言論，種種句味，因緣譬喻，採集莊嚴，誘引誑惑愚癡凡夫。不入真實自通，不覺一切法，妄想顛倒，墮於二邊。

k(3-389) 佛告大慧：世間(種種)言論，種種句(趣)味，因緣譬喻，採集莊嚴，誘引誑惑愚癡凡夫。(而令)不入真(如)實(相)自(性,宗)通(之法)，不覺一切法(唯心現量)，(而落於)妄想顛倒，墮於(有無/斷常)二邊。

1-(3-389)

Foolish and ordinary people destroy their proper views (condition required to reach Buddhahood), reincarnate in the six realms and are never liberated. They are not aware that all dharma appear from the self-mind and are attached to the self-nature of external objects, which leads to development of false thoughts and attachment.

1-(3-389) 凡愚癡惑而自破壞，諸趣相續不得解脫。

不能覺知自心現量，不離外性自性，妄想計著。

K1-(3-389) (此是)凡愚癡惑而自破壞(正見-成佛條件)，諸趣相續(受生, 永)不得解脫。
(因為)不能覺知(一切法皆是)自心(所)現量，不(能)離外(法)性(之)自性，
(而)妄想計著。

2-(3-389)

Therefore, being attached to the worldly eloquence, they cannot be free of birth, age, sickness, death, depression, sadness, sufferings, afflictions, confusion and madness.

2-(3-389) 是故世間言論種種辯說，不脫生老病死憂悲苦惱，誑惑迷亂。

K2- (3-389) 是故世間言論種種辯(言)說，不脫(三界)生老病死憂悲苦惱，
(唯令自他)誑惑迷亂。

癸二 證事

(3-390)

Mahamati! The Sakro-devanam-indrah (the thirty three deity) is knowledgeable of the worldly theories and write many his own sabdavidya-vyakarana (knowledge of languages and philosophy).

(3-390)大慧！釋提桓因廣解眾論，自造聲論。

K(3-390) 大慧！釋提桓因(因陀羅/梵語：Indra)，又名帝釋天(akra)廣解(世間)眾論，自造聲(明記)論。

1-(3-390)

He had a disciple who transforms his body as a dragon went up to the heavenly palace and established his own sabdavidya-vyakarana (knowledge of languages and philosophy).

1-(3-390) 彼世論者有一弟子，持龍形像，詣釋天宮，建立論宗。

K1-(3-390) 彼世論者有一弟子，(變化其身而)持龍形像，詣(帝)釋天宮，建立(其所造之聲)論宗。

2-(3-390)

He swore to destroy Indra's one thousand-spoked wheel.

And if Indra did not obey, he would behead him and everyone under him in return for his mortification.

2-(3-390) 要壞帝釋千輻之輪。隨我不如，斷一一頭，以謝所屈。

K2-(3-390) (發誓) 要壞帝釋千輻之輪。(且言)隨我(立之論)(若)不如(此)，斷一一(你們的)頭，以謝所(受之)屈(辱)。

3-(3-390)

He used dharma of the Indra to destroy him. Being defeated and his one thousand-spoked wheel destroyed, the Indra returned to the world.

3-(3-390) 作是要已，即以釋法，摧伏帝釋。釋墮負處，即壞其車，還來人間。

K3-(3-390) 作是要已(約定後)，即以(帝)釋(所造論之)法，(問難,要)摧伏帝釋。(帝)釋墮負處(敗了)，即壞其(千輻輪)車，還來(逃到)人間。

4-(3-390)

Therefore, Mahamati! even animals can use rhetorical worldly words to beguile the heavenly beings and asuras, thereby causing them to develop views of birth and death, let alone the human beings.

4-(3-390) 如是大慧！世間言論，因譬莊嚴。乃至畜生，亦能以種種句味，惑彼諸天，及阿修羅，著生滅見，而況於人。

K4-(3-390) 如是大慧！世間言論，(以偽)因(緣)(偽)譬莊嚴(虛偽不實)。乃至畜生，亦能以(彼)種種(不實)句(趣)味，(來誑)惑彼諸天(眾)，及阿修羅，(令其執)著生滅見，而況於(凡)人。

5-(3-390)

Thus, Mahamati! to be devoid of retributions and sufferings, one should not study or be close to worldly eloquence.

5-(3-390) 是故大慧！世間言論，應當遠離，以能招致苦生因故，慎勿習近。

K5-(3-390) 是故大慧！世間言論，應當遠離，以能招致(眾)苦生(起)因故，慎勿(學)習(親)近。

癸三 結勸

6-(3-390)

Mahamati! Worldly eloquence one only speaks of the body, the view, the hearing, the feeling and the awareness of the present mind.

6-(3-390) 大慧！世論者，惟說身覺境界而已。

K6-(3-390) 大慧！世論者，惟說(現前)身(心,見聞)覺(知,生滅)境界而已。

7-(3-390)

Mahamati! Two thousand and five hundred years later, there will be hundreds of thousands worldly eloquent persons who will destroy the proper dharma constructed by my disciples.

At that time, evil awareness, evil cause and evil views of common people will be prevalent.

And there will be some Buddhist disciples who will learn, study, practice and accept them.

7-(3-390) 大慧！彼世論者，乃有百千，但於後時後五百年，當破壞結集。

惡覺因見盛故，惡弟子受。

K7-(3-390) 大慧！彼世論者，乃有百千(種之)多，但於(未來)後時後五百年(世/五個五百年=2500年後)，(世論)當破壞(已)結集(之正法)。

(因當世人之)惡覺、(惡)因、(惡)見盛(行)故，(言行不拘之)惡弟子(攝)受。

8-(3-390)

Therefore, Mahamati! Worldly eloquent persons will uphold externalists' views and erroneous causes and conditions with various rhetorical words, sentences, causes and examples, in order to destroy right dharma constructed by my disciples. With these theories, they will not be able to attain the proper self-realization.

8-(3-390) 如是大慧！世論破壞結集。種種句味，因譬莊嚴，說外道事，著自因緣，無有自通。

K8-(3-390) 如是大慧！世論(之所以能)破壞(已)結集(之正法)。(乃因用)種種(巧)句(趣)味，因譬莊嚴(文飾)，(而)說外道(虛妄邪見之)事，(堅)著自(所創之邪)因緣，無有自(性宗)通(之理)。

9-(3-390)

Mahamati! These externalists do not have the self-realization of the truth.

They spoke of infinite number of worldly matters without realizing the truth or that their theories are foolish worldly views.

9-(3-390)大慧！彼諸外道，無自通論。於餘世論，廣說無量百千事門，無有自通，亦不自知愚癡世論。

K9-(3-390) 大慧！彼諸外道，無自通論。於餘世論，廣說無量百千(邪見之)事門(互相攻伐)，無有(一言)自(性宗)通(之理)，亦不自(覺)知(自宗乃為)愚癡世論。

辛二 重問答

壬一 重問

(3-391)

Then, Mahamati asked Buddha: Bhagavan (World Honored One), externalists with worldly rhetorical eloquence consist of various attractive words, sentences, causes and conditions do not have the self-realization and they develop their own theories and attachment.

(3-391) 爾時，大慧白佛言：世尊！若外道世論，種種句味，因譬莊嚴，無有自通，自事計著者；

1-(3-391)

However, Bhagavan (World Honored One), you also preach an infinite number of worldly words and sentences to those from various directions, including the heavenly beings, humans, and the asuras.

Didn't you also not preached the truth that was self-realized by Buddha?

And didn't you also enter the path of externalists' erroneous wisdom and words?

1-(3-391) 世尊亦說世論，為種種異方諸來會眾，天人阿修羅，廣說無量種種句味，亦非自通耶？亦入一切外道智慧言說數耶？

K1-(3-391) (但是)世尊亦說世(間言)論，為種種異方(他方)諸來會眾，天人阿修羅，廣說無量種種句味，亦非(難道不是開演如來自證之)自(性宗)通耶？亦入一切外道(邪妄)智慧(世間)言說(之行列)數耶？

壬二 重答
癸一 顯理

(3-392)

Buddha told Mahamati: I do not preach the worldly eloquence or ayavyaya (the theory of coming-and-going). I only preach the meaning of not coming-and-going.

(3-392) 佛告大慧：我不說世論，亦無來去，唯說不來不去。

k(3-392) 佛告大慧：我不(演)說世論，(身心)亦無來去，唯說不來不去。

1-(3-392)

Mahamati! Coming means production and accumulation. Going means destruction.

Not coming and going is neither production nor extinguishment. My preaching does not fall into false thoughts or the worldly eloquent theories.

1-(3-392) 大慧！來者，趣聚會生。去者，散壞。不來不去者，是不生不滅。我所說義，不墮世論妄想數中。

K1-(3-392) 大慧！來者，趣聚會生。去者，散壞。不來不去者，是不生不滅。我(自宗通)所說義，不墮世論妄想數(行列)中。

Why?

所以者何？

2-(3-392)

My preaching possesses the following characteristics:

- 1.) My teachings of self-realization is not attached to natures or non-natures of external objects,
- 2.) Understanding that all things are from the self-mind and are free of existence and non-existence in origin,
- 3.) The mind is unmoved by the dualistic views,
- 4.) The awareness that all external appearances and objects have no self-nature,
- 5.) The awareness that all dharma appear from the self-mind,
- 6.) Thorough understanding that all dharma appear from the self-mind; then, false thoughts will not rise.
- 7.) False thoughts do not rise when one attains the three liberation doors, which are emptiness, formlessness and non-pretentiousness (no-expectation). This is liberation.

2-(3-392)謂：

1. 不計著外性非性。
2. 自心現處。
3. 二邊妄想所不能轉。
4. 相境非性。
5. 覺自心現。
6. 則自心現妄想不生。
7. 妄想不生者，空無相無作，入三脫門，名為解脫。

k2-(3-392) 所以者何？謂：

- 1.(以我所說者)不計著外(法有)性非性。
- 2.(了達)自心現處(本離有無)。
- 3.二邊妄想所不能轉(動)。
- 4.(覺知一切,外)相(外)境非(有自)性。
- 5.覺(了此唯)自心(所)現。
- 6.(如是)則(撤見)自心(所)現(之)妄想不生。
- 7.妄想(心)不生者，(則證)空無相無作，入三脫門，名為解脫。

(End of ref#27/book page #314-5)