

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

(Ref:#28)
(P314-6 to P326-3) (Tape#74)

癸二 證事

(Evidence)
(事證)

(3-393)

Mahamati! I remember in the past that when I was staying at a certain place a Brahman named Lokayatika came to my place.

Without asking if I am available, he suddenly asked me:

(3-393)大慧！我念一時，於一處住。有世論婆羅門，來詣我所，不請空閒，便問我言：

k(3-393) 大慧！我念(過去,某)一時，於一處住。有(一習)世論婆羅門，來詣我所，不(先)請(問我)空閒(否)，(驟)便問我言：

1.	Gautama! Are all things in this world created by the Heaven of Brahma? 瞿曇！一切所作耶？ (k) 瞿曇！一切(法是梵天/梵文：Brahmā) 所作耶？
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I said to him: Brahman! If one believes that all things are created by the Heaven of Brahma, it is the initial worldly theory.

我時答言：婆羅門！一切所作，是初世論。

(k)我(當)時答言：婆羅門！(若)一切(法是)(梵天)所作，(則)是初(第一種)世論。

He asked again:

彼復問言：

2.	All things are not created by the Heaven of Brahma? 一切非所作耶？ (k) 一切非 (梵天)所作耶？
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I said to him again: the theory that all things are not created by the Heaven of Brahma is the second worldly theory.

我復報言：一切非所作，是第二世論。

(k) 我復報言：一切非(梵天)所作，是第二世論。

Then, he asked again:

彼復問言：

3.	Are all things eternal? 一切常耶？ (k) 一切(法,是)常耶？	4. Are all things non-eternal? 一切無常耶？
5.	Are all things born? 一切生耶？	6. Are all things unborn? 一切不生耶？

I said to him: These are the six worldly theories.

我時報言：是六世論。

(k) 我時報言：(這些)是六(種)世論。

Mahamati! He asked me again:

大慧！彼復問我言：

7. Are all things one? 一切一耶？ (k) 一切 (法,是)一(同)耶	8. Are all things different? 一切異耶？ (k) 一切異(不同)耶？
9. Do all things occur at the same time? 一切俱耶？	10. Do all things occur at different times? 一切不俱耶？

(k) 一切俱 (同時)耶？	
11. Are all things born of various causes? 一切因種種受生現耶？	
(k) 一切(法皆由)因(緣而有)種種受生現耶？	

I replied: these are the eleven worldly theories.

我時報言：是十一世論。

(k) 我(當)時報言：(此)是十一世(種)論。

Mahamati! He asked again:

大慧！彼復問言：

12. Do all things have no karmic effect (avyākṛta)? 一切無記耶？	13. Do all things have karmic effect? 一切記耶？
(k) 一切(法)無記耶(梵語 avyākṛta)？	(k) 一切 (法,有)記耶？
14. Is there self? 有我耶？	15. Is there no self? 無我耶？
16. Is there a present life? 有此世耶？	17. Is there no present life? 無此世耶？
(k) 有此(今)世耶？	
18. Is there a future life? 有他世耶？	19. Is there no future life? 無他世耶？
(k) 有他(未來)世耶？	
20. Is there liberation? 有解脫耶？	21. Is there no liberation? 無解脫耶？

<p>22. Do all things rise and fall in ksana (momentary)? 一切剎那耶？</p> <p>(k) 一切(法是)剎那(梵語 kṣaṇa)(生滅)耶？</p>	<p>23. Do all things not rise and fall in ksana (momentary)? 一切不剎那耶？</p>
<p>24. Is ākāśa asaṃskṛta? (Is space unconditional?) 虛空耶？</p> <p>(k) 虛空(無為)耶？</p>	<p>25. Is asaṃskṛta a-pratisaṃkhyā-nirodha? (Is unconditional unselected?) 非數滅耶？</p> <p>(k) 非數滅(非擇滅無為 a-pratisaṃkhyā-nirodha-asaṃskṛta)耶？</p>
<p>26. Is nirvana unconditional? 涅槃耶？</p> <p>(k) 涅槃(無為)耶？(即三無為)</p>	<p>27. Gautama, are all things created? 瞿曇！作耶？</p> <p>(k) 瞿曇！(一切法是)作(成的)耶？</p>
<p>28. Are all things not created? 非作耶？</p> <p>(k) 非作(而有的)耶？</p>	<p>29. Is there an intermediate skandha body? 有中陰耶？</p> <p>(k) 有中陰(身)耶？</p>
<p>30. Is there no intermediate skandha body? 無中陰耶？</p> <p>(k) 無中陰(身)耶？</p>	

(3-394)

Mahamati! I said to him: Brahman! All these are world theories which belong to yours, not mine.

(3-394)大慧！我時報言：婆羅門！如是說者，悉是世論，非我所說，是汝世論。

1-(3-394)

I only said that

1.) the causes of three realms are false thoughts and habits since beginningless time, creating various bad karmas and suffering the retributions.

1-(3-394) 我唯說:

無始虛偽妄想習氣，種種諸惡，三有之因。

K1-(3-394) 我唯說:

(由於)無始虛偽(戲論)妄想(計著)習氣，(而妄造)種種諸惡，(形成)三有(三界)之因(而感三界之果)。

2-(3-394)

2.) Living beings do not recognize that all things manifest from the self-mind, thus they develop false thoughts and cling to external natures thinking that they are real.

2-(3-394) 不能覺知自心現量，而生妄想，攀緣外性。

K2-(3-394)不能覺知(一切諸法皆是)自心現量(所生,本無實體)，而生妄想，攀緣外(法之)性(執為實有)。

3-(3-394)

3.) Externalists said that consciousness arises from the combination of the creator, sense organs and external objects. I (Buddha) do not say that!

3-(3-394) 如外道法，我諸根義，三合知生。我不如是!

K3-(3-394) 如外道法(所說)，(由神)我、諸根(四大)、義(外境)，三合(令覺)知生。我不如是(說)!

5-(3-394)

Brahman, I do not say that the creator is the cause for all things or that there is no cause for all things.

5-(3-394) 婆羅門！我不說因，不說無因。

K5-(3-394) 婆羅門！我不說(神我、作者,能生諸法之)因，(亦)不說(自然)無因(能生諸法)。

6-(3-394)

I only say that false thought and discrimination give rise to the grasping mind and objects of grasped, leading to attachment to natures of external objects, which then give rise to dharma (things).

6-(3-394) 惟說妄想攝所攝性，施設緣起。

K6- (3-394) 惟說(由於自心)妄想(而有,能)攝(取之心)、所攝(取之境,執其)性(實有)，(繼而假名)施設(造作,故有)緣起(諸法)。

7-(3-394)

These profound teachings cannot be understood by you (Brahma) or those who have fallen to the continuation of self-appearance.

7-(3-394) 非汝及餘墮受我相續者，所能覺知。

K7-(3-394) (此甚深法)非汝 (婆羅門)及餘墮(攝)受(取著)我相(相)續者，所能覺知。

8-(3-394)

Mahamati the essence of the three unconditional - asajskṛta-dharma (nirvana), ākāśa-asamskṛta (space unconditional) and pratisamkhyā-nirodha-asamskṛta (selected unconditional dharma) are not three numbers, instead they are three different names!

8-(3-394)大慧！涅槃、虛空、滅，非有三種，但數有三耳！

k8-(3-394)大慧！(所謂三無為之)涅槃(無為)、虛空(無為)、滅(擇滅無為)，(無為體)非有三種，但(名)數有三耳！

(Mrs. Kao):

Names and numbers have no real entity.

(名、數本無實體,一切名相皆如是)

(3-395)

Furthermore, Mahamati! the worldly Brahman, asked me:

(3-395) 復次大慧！爾時，世論婆羅門，復問我言：

31. Are the three realms caused by	32. Or are they causeless?
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<p>ignorance, desire-love and karma? 癡愛業因故，有三有耶？</p> <p>(k) (是否無明)癡愛業(之)因故， (而)有(各別解釋之)三有耶？</p>	<p>為無因耶？ (k) 為無因(而有三有)耶？</p>
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(3-396)

I said to him: Theories of the cause and the causeless are all worldly theories.

(3-396) 我時報言：此二者，亦是世論耳!

k(3-396) 我時報言：此(有因無因)二者，亦是世論耳!

(3-397)

He asked me again:

33.) Does all dharma nature encompass both self-appearance (individual karma) and common-appearance (similar karma) of living beings?

(3-397) 彼復問言：一切性皆入自共相耶？

k(3-397) 一切(法)性皆(歸)入(眾生法之)自(相-別業)共相(共份類別)耶？

(3-398)

I said to him: This statement is also a worldly theory.

Brahman! Even the belief of the attachment of any subtle mental activity to external objects (in the 6th consciousness) is a worldly theory.

(3-398) 我復報言：此亦世論。婆羅門！乃至意流妄計外塵，皆是世論。

k(3-398) 我復報言：此亦世論。

婆羅門！乃至(只要微有 6th 意)(識)流(動,虛)妄計(計)外塵(之性)，皆是(墮於)世論(邪見妄想)。

(3-399)

Furthermore, Mahamati! The worldly philosopher-Brahman, asked: is there anything not belong to worldly theory?

I am the leader of externalist teaching and I am good at teaching with various words, sentences, causes, conditions and examples, in order to enhance my theory.

(3-399) 復次大慧！爾時，世論婆羅門，復問我言：頗有非世論者不？我是一切外道之宗，說種種句味、因緣、譬喻莊嚴。

k(3-399) 復次大慧！爾時，世論婆羅門，復問我言：頗有(法)非世論者不？

我是一切(世論)外道(修習者)之宗(主/領導者)，(我善)說種種(文)句(趣)味、(以種種)因緣、譬喻莊嚴(一切所說,何以不契你意而斥為世論?)。

(Mrs. Kao):

Because the Brahman considers himself to be the best among them, he refuses to accept Buddha's criticism.

(因為外道自認是他們當中的佼佼者,所以不服佛的批評)

(3-400)

I said to him: Yes, Brahman! But they don't belong to your teaching.

Because they are unconditional, non-established and not language related.

They are in accordance to the primary truth, using expediency of various words, wonderful sentences, causes, conditions and examples to teach living beings depending on their foundations.

(3-400) 我復報言：婆羅門！有，非汝有者。非為，非宗，非說，非不說種種句味，非不因譬莊嚴。

k(3-400)我復報言：婆羅門！有(的確有法非是世論)，非汝有者。非(有)為，非宗(非建立論)，非說(非關言說)，非不說(非不依第一義而方便說)種種(法)句(妙)味，(亦)非不(隨順眾生而說種種)因譬莊嚴。

(3-401)

Brahman asked: What kind of dharma is not worldly theory, not like improper teachings of philosophers and not improper languages?

(3-401) 婆羅門言：何等為非世論，非非宗、非非說？

k(3-401) 婆羅門言：何等(法)為非世論，非(不是) (如外道之)非(不正)宗、非(也不是)非說(不正說)？

(3-402)

I said to him: Brahman! There is the non-worldly theory, and it is not understood by externalists, due to attachment to the self-nature of external objects as a result of false thoughts and discriminations.

(3-402) 我時報言：婆羅門！有非世論，汝諸外道所不能知。以於外性，不實妄想虛偽計著故。

k(3-402) 我時報言：婆羅門！有非世論，汝諸外道所不能知。以(汝)於外(法諸)性，不實妄想虛偽計著故(不能知非世論)。

1-(3-402)

Non-worldly theory is

- 1.) when one recognized that all things manifest from one's self-mind, false thoughts will not arise,
 - 2.) when false thoughts no longer arise, one has no desire of the external objects,
 - 3.) one's false thoughts have completely ceased, it is the non-worldly theory.
- The above theory is my (Buddha) teaching, not yours!

1-(3-402)謂:

- 1.妄想不生，覺了有無自心現量。
 - 2.妄想不生，不受外塵。
 - 3.妄想永息，是名非世論。
- 此是我法，非汝有也!

K1-(3-402) (非世論是) 謂:

- 1.)妄想不生，覺了有無(皆是)自心(所)現(之)量。
 - 2.) 妄想(實)不生，(因此)不受外塵(境界)。
 - 3.) 妄想永息，是名非世論。
- 此是我法，非汝有也。

2-(3-402)

Brahman, to sum up your theory of consciousness:

It is the attachment to coming and going, birth and death, sufferings and happiness, dualistic and erroneousness views, touch and desire, combination and continuity, love (and give up), erroneousness causes and discriminations.

Brahman! All these teachings are your worldly theories, and not mine!

2-(3-402) 婆羅門！略說彼識：若來若去，若死若生，若樂若苦，若溺若見，若觸若著，種種相。若和合相續，若愛，若因計著。
婆羅門！如是比者，是汝等世論，非是我有！

K2-(3-402) 婆羅門！(我今)略說彼(你們外道所計之妄)識：
(例如計著)若來若去，若死若生，若樂若苦，若(沉)溺(於戲論)，若見(計著種種邪見)，若(接)觸若著(愛慾)，種種相。(乃至)若和合(及)相續，(以至)若愛(不捨)，若(妄立眾邪)因(而)計著。
婆羅門！如是比(類)者，是汝等世論，非是我(正法)有！

3-(3-402)

Mahamati! I answered these questions asked by Brahman Lokayatika.

He kept silent and left without bidding farewell.

3-(3-402) 大慧！世論婆羅門，作如是問，我如是答。彼即默然，不辭而退。

K3-(3-402) 大慧！世論婆羅門，作如是問，我如是答。彼即默然，不辭而退(顯我慢故)。

4-(3-402)

He reflected upon himself: The teaching of the Shramana monk is beyond my understanding. He teaches non-birth, non-appearances, non-causes (here, he deliberately misinterprets Buddha's teaching, unwilling to admit his own mistake), the awareness of one's own false thoughts and appearances, leading to cessation of false thoughts.

4-(3-402) 思自通處，作是念言：沙門釋子，出於通外，說無生無相無因，覺自妄想現相，妄想不生。

K4-(3-402)(自)思(其)自(所)通處，作是念言：沙門釋子，出於通外(通達正邪出入自如)，說(一切法)無生、無相、無因(斷滅之法)-(註:此故意曲解佛義,不願認錯)，覺自妄想現相，妄想不生。

癸三 結意

5-(3-402)

Mahamati! This is what you asked: why one study and be close to worldly theories, accept greed and desires, and not proper dharma.

5-(3-402)大慧！此即是汝向所問我：何故說習近世論種種辯說，攝受貪欲，不攝受法。

辛三 三問答

壬一 問

(3-405)

Mahamati asked Buddha: Bhagavan (World Honored One), what is the difference between accepting things of greed and desire and accepting the right dharma?

(3-405)大慧白佛言：世尊！攝受貪欲及(攝受正)法，有何句義？

k(3-405)大慧白佛言：世尊！攝受貪欲及法，有何句義(差別)？

(3-406)

Buddha told Mahamati : Very good indeed! Very good indeed! You are asking these questions for living beings in the future.

Listen well! Listen well and reflect well, for I will explain to you.

Mahamati said to Buddha: I will uphold the teaching.

(3-406)佛告大慧：善哉！善哉！汝乃能為未來眾生，思惟諮問如是句義。

諦聽！諦聽！善思念之！當為汝說。

大慧白佛言：唯然受教。

壬二 答

1-(3-406)

Buddha said to Mahamati: Things of greed refers to grasping, removal, touch and taste, being attached to external objects and degenerating into the two-fold views.

1-(3-406)佛告大慧：所謂貪者，若取、若捨、若觸、若味，繫著外塵，墮二邊見。

K1-(3-406) 佛告大慧：所謂(攝受)貪(欲)者，(於諸境界因愛而取)若取、(因憎)若捨、若(接)觸、若味(著)，(心)繫著外塵，墮二邊(邪)見。

2-(3-406)

This causes the rising of sufferings from (five) skandhas, which includes birth, old age, sickness, death, sorrow, sadness and annoyance. All these result from desire love.

2-(3-406) 復生苦陰，生老病死，憂悲苦惱。如是諸患，皆從愛起。

k2-(3-406)復(因此)生(眾)苦陰(集)，生老病死，憂悲苦惱。如是諸(苦)患，皆從(貪)愛起。

3-(3-406)

All those occur due to the studying of worldly theories and being close to philosophers.

I and other Buddha all said that studying and being close to worldly philosophies is greed, it is called grasping of greed and desire. It is not proper dharma.

3-(3-406) 斯由習近世論，及世論者，我及諸佛說名為貪，是名攝受貪欲，不攝受法。

K3-(3-406)(此等貪愛)斯由習近世論，及(親近倡)世論者，我及諸佛(皆)說(習近世論)名為貪，是名攝受貪欲，不攝受(正)法。

(3-407)

Mahamati! What is meant by accepting and upholding the right dharma?

(3-407) 大慧！云何攝受法？

1-(3-407)

It is when

- 1.) one is well aware that all things manifest from the self-mind,
- 2.) one attains the knowledge of the emptiness of people and the emptiness of things, and then no false thoughts arise,
- 3.) quickly understanding each level of Bodhisattva's practicing contents and methods, then able to cast away citta (the mind, the 8th consciousness), mano

(mental activity, the 6th consciousness), manas (the self, the 7th consciousness), and vijñāna (the five consciousness),

4.) one is anointed with wisdom by all Buddhas,

5.) one has fully accepted the ten inexhaustible vows,

6.) one has attained an-ābhoga (the effortless self-mastery) in all dharma.

All of the above are the meaning of accepting and upholding the right dharma.

7.) To summarize: It is when one

a. does not degenerate into erroneous views of worldly people and externalists,

b. leaves hypocritical thinking,

c. leaves all false thoughts and discriminations,

d. leaves discriminations of nature - same, different, both, not-both, externalism and annihilationism,

e. stays away from the two-fold views.

1-(3-407)謂：

1.) 善覺知自心現量。

2.) 見人無我及法無我相，妄想不生。

3.) 善知上上地，離心意意識。

4.) 一切諸佛智慧灌頂。

5.) 具足攝受十無盡句。

6.) 於一切法，無開發自在，是名為法。

7.) 所謂：

a. 不墮一切見。

b.) 一切虛偽。

c.) 一切妄想。

d.) 一切性。

e.) 一切二邊。

k(3-407) 大慧！云何(為)攝受(正)法？

K1-(3-407)謂：

1.) (能)善覺知(一切諸法皆唯)自心(所)現量。

2.) (若如實)見人無我及法無我相，(則)妄想不生。

3.) (速能)善知(菩薩)上上地(行相)，(爾時即能)離心意意識。

4.) (而獲)一切諸佛(以)智慧(之水)灌(其)頂(授佛職位)。

5.) 具足攝受(菩薩摩訶薩)十無盡句(大願)。

6.) 於一切法，(得)無開發(之功用)自在(無功用自在/梵語 an-ābhoga。不加造作)，是名為(攝受)法。

(7.) 所謂:

- a. 不墮(外道, 世間)一切(諸)見。
- b. 一切虛偽。
- c. 一切妄想(分別)。
- d. 一切(一異有無斷 uccheda-drsti, 常等)性。
- e. (及)一切二邊(邪見)。

2-(3-407)

Mahamati! Externalists hold the two-fold views of eternity and annihilation, and not wise.

One who holds the no-cause theory of phenomenon develops the view of eternity.

One who sees the destruction of causes and conditions develops the view of annihilation.

2-(3-407)大慧！多有外道癡人，墮於二邊，若常若斷，非黠慧者。

受無因論，則起常見。

外因壞因緣非性，則起斷見。

K2-(3-407)大慧！多有外道癡人，墮於二邊，若常若斷，非黠慧者。

(攝)受無因論，則起常見。

(見)外(境眾)因(緣)壞(滅離散)因緣非性，則起斷見。

3-(3-407)

Mahamati , I did not see that things have production, dwelling, changing or extinguishment, this is the right dharma.

3-(3-407)大慧！我不見生住滅故，說名為法。

K3-(3-407) 大慧！我不見(法有)生住滅(來去)故，說名為(正)法。

4-(3-407)

Mahamati! This is the difference between accepting greed and desire and accepting the right dharma.

You and other bodhisattva-mahasattvas should study them.

4-(3-407)大慧！是名貪欲及法，汝及餘菩薩摩訶薩，應當修學。

K4-(3-407)大慧！是名(攝受)貪欲及(攝受正)法(之別),汝及餘菩薩摩訶薩，應當修學。

庚二 重頌

(3-410)

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

(3-410)爾時，世尊欲重宣此義，而說偈言：

1-(3-410)

All the worldly theories are false teaching upheld by externalists.

1-(3-410) 一切世間論，外道虛妄說，

K1-(3-410) 一切世間(之)論，(皆是)外道虛妄(不實言)說，

2-(3-410)

They believe in objects of creation and the creator; they have no right theory.

2-(3-410) 妄見作所作，彼則無自宗。

K2-(3-410) (以其)妄(想而)見(有能)作所作，彼(世論者)則無自宗(通法/無法看透一切法)。

3-(3-410)

Only I (Buddha) have attained the unsurpassed profound dharma of self-realization, and am free of Asraya (subject) and Alambana (object).

3-(3-410) 惟我一自宗，離於作所作，

K3-(3-410) 惟我(獨)一(證得)自宗(通無上法)，離於(能)作(之心)所作(諸法之妄想)，

4-(3-410)

I teach my disciples to stay away from the various schools of worldly theories.

4-(3-410) 為諸弟子說，遠離諸世論。

k 4-(3-410)為諸弟子說(此無上法)，遠離諸世(間邪)論。

5-(3-410)

Mind-capacity is intangible and cannot be seen by ordinary eyes; externalists are not aware the dualistic views manifest from the self-mind.

One cannot see one's own mind-capacity, thus is not aware of one's own dualistic views.

5-(3-410) 心量不可見，不觀察二心，

K5-(3-410) 心量(無相)不可(以俗眼得)見，(外道人)不(能)觀察(有無)二(見,皆自)心(所現)，

6-(3-410)

Only Buddha and bodhisattva-mahasattvas can observe the grasping mind and objects of grasped have no self-nature and can cast away the views of annihilation and eternity.

6-(3-410) 攝所攝非性，斷常二俱離。

K6-(3-410) (唯佛菩薩觀察了知)攝所攝非性，(因此於)斷常二俱離。

7-(3-410)

Even with the slight activity in the 6th consciousness, one has fallen into the false thoughts of worldly theories.

7-(3-410) 乃至心流轉，是則為世論，

K7-(3-410)乃至(照見有些微 6th 意識)心流轉(生起)，是則為世論(之妄想)，

8-(3-410)

If one is aware of the slight activity in the 6th consciousness and keep the mind tranquil, he has reached the essence (original entity) of the self-mind.

8-(3-410) 妄想不轉者，是人見自心。

K8-(3-410) (若能覺此)妄想(當體)不轉(動)者，是人(明)見自心(本體)。

9-(3-410)

"Coming" means the rising of the matters, and "going" means the leaving of the matters.

9-(3-410)來者謂事生，去者事不現，

k9-(3-410) (所謂)來者謂(見)事(境)生(起)，去者(謂,見)事(境)不現，

10-(3-410)

One thoroughly understands the production and extinguishment, one's false thoughts cease.

10-(3-410) 明瞭知去來，妄想不復生。

K10-(3-410)明瞭知(一切法)去來(生滅)，妄想(分別)不復生。

11-(3-410)

Views of eternity and annihilation, the creator and objects of creation, the current life and the future life; all these are worldly theories.

11-(3-410) 有常及無常，所作無所作，
此世他世等，斯皆世論通。

K11-(3-410) (若見法) 有常及無常, (見有)所作(法), 無所作，
(及見有)此世, (及)他世等，斯皆(是)世論(者之所)通(而非真實自性宗通)。

(End of ref#28/book page#326-3)