

The Lankavatara Sutra (Chapter 4)
楞伽阿跋多羅寶經(卷第四)

(Ref:#32)
(P359-4 to P368-3) (Tape #82)

庚三 轉難

(4-432)

Then, empowered by Buddha, Bodhisattva Mahamati said: Bhagavan (World Honored One), your teaching of no-production and no-extinguishment is no special from that of externalists. Why?

(4-432) 爾時，大慧菩薩復承佛威神而白佛言：世尊！世尊顯示不生不滅，無有奇特。所以者何？

1-(4-432)

1.) All externalists claim that causes (creators, dust) are no-production and no-extinguishment.

Buddha also teaches ākāśāsajskṛta (tranquility of unconditional space), apratisajkhyā-nirodhāsajskṛta (tranquility of the unconditional and unelected), and pratisajkhyā-nirodha (tranquility of the unconditional and selected) are no-production and no-extinguishment.

1-(4-432) 一切外道因，亦不生不滅。

世尊亦說虛空，非數緣滅及涅槃界不生不滅。（第 1 個）

K1-(4-432) 一切外道因 (所說之作者，微塵等)，亦(信是)不生不滅。

世尊亦說虛空(無為，梵語 ākāśāsajskṛta)，

非數緣滅(or 非擇滅無為/梵語 apratisajkhyā-nirodhāsajskṛta)。舊作非數滅無為，略稱非擇滅。乃說一切有部三無為或法相宗六無為之一。又作非數滅、非智滅)。及涅槃界 (擇滅無為,梵語 pratisajkhyā-nirodha)。

佛光大辭典:

凡不由簡擇力，因缺有為法之自生緣而顯示寂滅不生之無為法，即稱非擇滅無為。要言之，擇滅者，聖道所得；非擇滅者，緣缺所得。

(此三無為) 不生不滅。（第 1 個）

2-(4-432)

2.) Bhagavan (World Honored One), externalists said that causes give rise to all things in the world.

Bhagavan (World Honored One) thou also preach that all things in the world are created under the conditions of ignorance, desires and false thoughts.

2-(4-432)世尊！外道說因，生諸世間。

世尊亦說：無明愛業妄想為緣，生諸世間。（第2個）

K2-(4-432) 世尊！外道說因，生諸世間（一切法）。

世尊亦說：無明、愛、業、妄想為緣，生諸世間。（第2個）

2a-(4-432)

Externalists talk about causes and thou talk about pratītya-samutpāda-aṅga (twelve conditions). It seems that the difference is only in the use of terms.

2a-(4-432) 彼因此緣，名差別耳！

K2a-(4-432)彼(外道說之)因, 此緣(與佛所說十二緣起支/梵文：pratītya-samutpāda-aṅga)，名(字上)差別耳！

3-(4-432)

Both thou and externalist claim that all dharma are created from external objects.

3-(4-432) 外物因緣亦如是。（第3個）

K3-(4-432)(且佛與外道皆說)外物因緣(而生諸法)亦如是(沒有差別)。

（第3個）

4-(4-432)

Therefore, the theories of Bhagavan (World Honored One) and externalists are not different.

4-(4-432) 世尊與外道論，無有差別。

5-(4-432)

3.) Externalists said that nine substances are no-production and no-extinguishment, these are dust, pradhana (the supreme heaven), Maheśvara (the self-mastery heaven), the creator, etc.

Bhagavan (World Honored One), thou also said that the natures of all things have no production or extinguishment as their existence and non-existence are not obtainable.

5-(4-432) 微塵、勝妙、自在、眾生主等，如是九物不生不滅。
世尊亦說一切性不生不滅，有無不可得。（第4個）

K5-(4-432)(諸外道又說) 微塵、勝妙、自在、眾生主(神我)等，如是九物不生不滅。

世尊亦說一切(諸法之)性不生不滅，有無不可得。（第4個）

(Mrs Kao):

Externalists said that the nine things are immortal:

1. Time,
2. Direction,
3. Space,
4. Dust,
5. Four elements,
6. Mahā-brahmā (deva),
7. Pradhana,
8. Independent heavens in the Rupadhatu. The leader of externalists.
Sanskrit: Maheśvara. He lives at the top of the form realm and is the king of the three thousand realms.
9. Creator or souls

外道說九物不生不滅:

- 1.時 (time) 、
- 2.方(direction) 、
- 3.虛空(space) 、
- 4.微塵(dust) 、
- 5.四大種 (four elements) 、
- 6.大梵天(Mahā-brahmā(-deva) 、
- 7.勝妙天(pradhana) 、
- 8.大自在天(天名) 外道之主神也。梵語 Maheśvara 摩醯首羅，正的是為摩醯濕伐涅,在色界之頂，為三千界之主)、
- 9.眾生主 (creator, souls 神我)

6-(4-432)

4.) Externalists said that the four elements are indestructible and that their self-nature is permanent and have no production or extinguishment even as they go through transmigration.

Bhagavan (World Honored One), thou also said the same. Therefore, I say Buddha dharma is not special.

6-(4-432) 外道亦說四大不壞，自性不生不滅，四大常。是四大，乃至周流諸趣不捨自性。世尊所說亦復如是。是故我言無有奇特。（第5個）

K6-(4-432)外道亦說四大(種)不壞，(因為)自性不生不滅，(故)四大常。(外道計)是四大，乃至周流諸趣(道)不捨自性。世尊所說亦復如是。是故我言(佛法)無有奇特。（第5個）

7-(4-432)

I hope only that Bhagavan (World Honored One) will explain to us the difference between the two teachings and that your teaching is beyond that of externalists.

7-(4-432)惟願世尊，為說差別，所以奇特勝諸外道。

K7-(4-432) 惟願世尊，為說(其中之)差別，(及佛法)所以奇特勝諸外道。

8-(4-432)

If there are no differences, then all externalists would be Buddhas, for both of you and externalist have said that all dharma are no-production and no-extinguishment.

8-(4-432) 若無差別者，一切外道皆亦是佛，以不生不滅故。

K8-(4-432)若(佛法與外道所說)無差別者，一切外道皆亦(應)是佛，以(其法亦)不生不滅故。

9-(4-432)

However, Bhagavan often says that it is not right to say that for many Buddhas come to the world at the same time.

9-(4-432) 而世尊說，一世界中多佛出世者，無有是處!

K9-(4-432) 而世尊 (常)說，一世界中(若有)多佛(同時)出世者，無有是處!

10-(4-432)

If my previous statement is correct, then many Buddhas do come to the world at the same time, for the two theories are not different from each other.

10-(4-432) 如向所說，一世界中應有多佛，無差別故。

K10-(4-432)如向(剛才我)所說(是真實的話)，(則)一世界中(同時)應有多佛(出現,因為外道都是佛)，(外道與佛)無差別故。

庚四 解釋

辛一 長行

(4-433)

Buddha said to Mahamati: My teaching of no-production and no-extinguishment is different from that of externalists. Why?

(4-433)佛告大慧：我說不生不滅，不同外道不生不滅。所以者何？

1-(4-433)

Externalists claim that true self-nature of all things do not change, therefore appearances of all things do not change. However, I do not degenerate to this dualistic view of existence and non-existence.

1-(4-433) 彼諸外道, 有性自性，得不生不變相, 我不如是墮有無品。

k1-(4-433) 彼諸外道, (計諸法皆各)有(實在之)性自性，得(不可改變, 有一定之相, 叫做)不生不變相, 我不如是墮有無品。

2-(4-433)

Mahamati! Dharmas that I preach are free of the dualistic views of existence and non-existence, production and extinguishment, self-nature and non-self-nature, for all things are illusory, like images in a dream; therefore, they are not without self-nature.

2-(4-433)大慧！我者，離有無品，離生滅，非性非無性。如種種幻夢現，故非無性。

K2-(4-433) 大慧！我(所說之法)者，離有無品(二見)，離生滅(心)，(離)非性非無性。(一切諸法) 如種種幻(化)、夢(中所)現，(相有)故非無性。

(4-434)

What is meant by no-self-nature?

(4-434) 云何無性？

k(4-434) 云何(說)無(自)性？

1-(4-434)

Appearances are deceptive, like images in a dream without real self-appearance and real self-nature for us to grasp. The manifestation and non-manifestation and grasping and no-grasping of things are dependent on false thought of living beings.

1-(4-434)謂：色無自性相攝受，現不現故，攝不攝故。

K1-(4-434)謂：(如幻化 如夢中)色無自性相(可)攝受(故非有性,因眾生妄想而) 現(或)不現故，攝(取,或)不攝故。

2-(4-434)

Therefore, (I said) all things have no self-nature or non-self-nature.

When one recognizes one's own self-mind, one's false thoughts will not arise, and one will dwell in peace and joy as worldly matters (birth and death) no longer arise.

2-(4-434) 以是故，一切性，無性非無性, 但覺自心現量，妄想不生，安隱快樂，世事永息。

K2-(4-434)以是故，(我說)一切性，(皆)無(自)性、非無性(有因緣就會顯性), (一切法乃至有、無)但覺自心現量，(則)妄想不生，(即得出世)安隱快樂，世(間生死)事永息。

3-(4-434)

Foolish people and lay people create worldly matters from false thoughts, sages and worthies do not.

3-(4-434) 愚癡凡夫妄想作事，非諸聖賢。

K3-(4-434) 愚癡凡夫妄想(分別而見有種種所)作事，非諸聖賢(所為)。

4-(4-434)

False thoughts are not real, just like the city of Gandharvas or magically-created people.

4-(4-434) 不實妄想，如犍闍婆城，及幻化人。

K4-(4-434) (凡夫依) 不實妄想，如犍闍婆城，及幻(術所)化(之機器人)。

5-(4-434)

Mahamati! In the city of Gandharvas one sees merchants, officials and many others going in and coming out, while in reality there are no such people going in and coming out. It is owing to false thoughts that such scenes take place.

5-(4-434) 大慧！如犍闍婆城及幻化人種種眾生商賈出入，愚夫妄想謂真出入，而實無有出者入者，但彼妄想故。

K5-(4-434) 大慧！如(彼所見)犍闍婆城及幻化人(以及)種種眾生、商賈(於城中)出入，愚夫(起)妄想謂(彼幻化人)真(有)出入，而(城與幻化人)實無有出者入者，但彼(愚夫)妄想故。

6-(4-434)

Mahamati! Foolish and lay people have a confused understanding of no-production and no-extinguishment, conditional and unconditional.

6-(4-434) 如是大慧！愚癡凡夫，起不生不滅惑，彼亦無有有為無為。

K6-(4-434) 如是大慧！愚癡凡夫，(於相續生滅中)起不生不滅惑，彼亦無有有為(生滅,或)無為(不生滅)。

7-(4-434)

Life is an illusion, therefore it is without production or extinguishment, self-nature or non-self-nature, for it has no true entity. All things are the same; they are free of production and extinguishment.

7-(4-434) 如幻人生，其實無有若生若滅，性無性無所有故。一切法亦如是，離於生滅。

K7-(4-434) 如幻(化機器)人生(出現)，其實無有若生若滅，(幻人亦無有)性(或)無性(可得,以幻體)無所有故。一切法亦如是(本無自性)，離於生滅。

8-(4-434)

Foolish and lay people degenerate to false views, and their false thoughts rise and fall. This is not the state of sages and worthies.

8-(4-434) 愚癡凡夫，墮不如實，起生滅妄想，非諸聖賢。

k8-(4-434) 愚癡凡夫，墮不如實(見)，起生滅妄想，非諸聖賢。

9-(4-434)

Those who are in the illusory phenomenal, they cannot attain the truth.

9-(4-434) 不如實者，不爾。

K9-(4-434)(墮)不如實者，不爾(不真)。

10-(4-434)

The fundamentals of self-nature and false thoughts are not different. If they are different, then one will cling to the natures of all dharma and there is no tranquility. (They cannot see that true entity of all dharma is tranquility.)

Without tranquility, one would not be able to cast away false thoughts.

10-(4-434) 如性自性妄想，亦不異。

若異妄想者，計著一切性自性，不見寂靜。

不見寂靜者，終不離妄想。

K10-(4-434) 如(實)性(之)自性(與)妄想(二者)，(本)亦不異。

若(見真如)異(於)妄想者，(則必)計著一切(法)性(之)自性(於四句)，不見(一切法本)寂靜(之真體)。

不見(法本)寂靜者，終不(能)離妄想。

11-(4-434)

Therefore, Mahamati! Tranquility is formless and unsurpassed, and can be understood without form.

Forms are the causes of births; therefore states of forms are not unsurpassed (inferior).

11-(4-434) 是故大慧！無相見勝，非相見。相見者，受生因，故不勝。

K11-(4-434) 是故大慧！(寂靜者以)無相見勝，非(著諸)相見(勝)。(取著諸)相見者，(是三界)受生因，故(是劣)不勝。

12-(4-434)

Mahamati! The tranquil state of formlessness is a state in which there are no false thoughts, production or extinguishment, I say this is nirvana.

12-(4-434) 大慧！無相者，妄想不生，不起不滅，我說涅槃。

K12-(4-434) 大慧！(寂靜)無相者，(當下)妄想不生，不起不滅，我說(此為)涅槃。

13-(4-434)

Mahamati! Nirvana does not have an entity, but one is aware the true essence is the state of tranquility, without birth, is away from previous false thoughts which were derived from the king of the mind and objects of the mind. With such cultivation, one attains the sagely self-realized wisdom of Tathagata which I say is nirvana.

13-(4-434) 大慧！涅槃者，如真實義見，離先妄想心心數法，逮得如來自覺聖智，我說是涅槃。

K13-(4-434) 大慧！(所言)涅槃者(並非別有體)，(但於諸法中)如真實義(了了知)見，(寂靜無生之真體)離先妄想心(王)心(所)數法，(如是修行乃至証得)逮得如來(所證之)自覺聖智，我說是涅槃。

辛二 重頌

(4-435)

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

(4-435)爾時，世尊欲重宣此義，而說偈言：

1-(4-435)

To remove externalists' views of production and extinguishment and establish the meaning of non-production, I teach the dharma of ultimate truth; this is not understood by foolish people.

1-(4-435) 滅除彼生論，建立不生義，我說如是法，愚夫不能知。

K1-(4-435) (如來為)滅除彼(外道所執諸法實有)生(之邪)論，(而)建立(諸法根本)不生(之)義，我說如是(究竟)法，愚夫不能知。

2-(4-435)

All things have no self-causes and were not born by themselves, although without self-nature, they do not arise without causes and conditions, just like the city of the Gandharvas, magic and dream, they manifest with nature-of-things but have no own causes on their own.

2-(4-435) 一切法不生，無性無所有。犍闍婆幻夢，有性者無因。

K2-(4-435) 一切法(本)不(自)生，(法雖)無(自)性(然非)無所有(因緣生法)。犍闍婆(城)、幻(術)、夢(境)，有(姻緣法)性(現起)者(並)無(自性能生之)因。

3-(4-435)

All things are unborn which means they don't have self-nature. However, why do I preach that all things are empty, for which I will explain.

Without interaction of causes and conditions, one's awareness and the objects of awareness will not arise.

3-(4-435) 不生無自性，何因空當說，以離於和合，覺知性不現。

K3-(4-435) (一切法)不生(乃指諸法)無自性，(然又以)何因(緣,我又說,一切法)空當說，(若)以離於(因緣)和合，(一切見聞)覺知(及能所之)性(皆)不現。

4-(4-435)

Therefore I said all things are unborn, empty and have no self-nature. Although all things manifest, they result from interactions of causes and conditions and have no true existence.

4-(4-435) 是故空不生，我說無自性。謂一一和合，性現而非有。

K4-(4-435) 是故空(就是)不生，我說(一切法)無自(體之)性。
謂一一(一切法皆內因外緣)和合(而有)，(雖有)性現而非(實)有。

5- (4-435)

When one analyzes all things down to the unseen dust, one will understand that forms obtained from interactions of causes and conditions have no true forms, and this is not the erroneous views of externalists. All things are illusory just like one having dreams, sick eyes seeing the hanging hairs in the space and thirsty wild horses mistake the city of Gandharvas for water in the spring season.

5- (4-435) 分析無和合，非如外道見。夢幻及垂髮，野馬犍闍婆，

K5-(4-435) (若)分析(諸法至於微塵)(實)無(一)和合(之相可得)，非如外道(妄)見。(一切法如)夢幻及(眼病所見空中)垂髮，(亦如春之)野馬犍闍婆(城,其體虛幻)，

6-(4-435)

All worldly things in the world are the same.

To subdue the erroneous theories of externalists that all things raise without causes, I pronounce the true meaning of no-production.

6-(4-435) 世間種種事，無因而相現。折伏有因論，申暢無生義。

K6-(4-435) 世間種種事 (亦如是)，(為折伏外道之)無因而相現。
(及)折伏有(生)因(邪)論，(佛)申暢無生(實)義。

7-(4-435)

With pronouncement of no-production, the flows of proper dharma will not cease. When the meaning of no-production is pronounced, externalists are terrified (and will cease their evil view of eternity and annihilation.)

7-(4-435) 申暢無生者，法流永不斷。熾然無因論，恐怖諸外道。

K7-(4-435) (如來瑄說) 申暢(諸法)無生(因)者，(正)法流永不斷。(如來如是) 熾然(說諸法)無(生)因論，恐怖諸外道(恐怖而息止斷常邪論)。

庚五 偈問

(4-436)

Then, Mahamati asked in verses:

1. Why,
2. where,
3. for what reason,
4. and how does the theory of no-production arise?
5. Where do interactions of all things manifest?
6. Why can beings see all things, since Buddha pronouns all things are unborn?

(4-436)爾時，大慧以偈問曰：

1. 云何? 2. 何所? 3. 因?
4. 彼以何故生?
5. 於何處和合?
6. 而作無因論?

k(4-436) 爾時，大慧以偈問曰：

(世尊)

1. 云何?
- 2.) (於)何所?
- 3.) (以何)因(緣而說無因 or 無生論)?
- 4.) 彼(既然說無生)以何故生(而現有)?
5. (一切諸法)於何處(而現)和合? (
6. (既然有諸法生, 為何世尊)而作無因論(無生論)?

庚六 偈答

(4-437)

Then, Bhagavan answered also in verse style:

(4-437)爾時，世尊復以偈答：

1-(4-437)

With right knowledge, one observes that the conditional things become empty instantaneously. They are not what externalists claim to be that all things arise without causes, Mother Nature or the creator, these are the dualistic views of eternity and annihilation.

1-(4-437)觀察有為法，非無因有因。

彼生滅論者，所見從是滅。

K1-(4-437) 爾時，世尊復以偈答：

(正智)觀察(一切)有為法(當體即空)，非(如外道所計之)無因(生)有、(自然有、或作者能生之)因。彼(外道執有無二邊)生滅論者，(其)所(妄)見從是(而)滅。

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