

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

(Ref:#33)
(P368-4 to P386-2)
(Tape k#83 32:50)

庚七 躡問

Selections and Impermanence

33. 揀別無常

(4-438)

Then, Mahamati asked in verse style:

- 1.) What is meant by unborn?
- 2.) Does it mean no-self-nature?
- 3.) Does it wait for causes and conditions to create things?
- 4.) Is there another thing that we call unborn?
- 5.) Should there be a meaning attached to it, since it is named unborn?

Please explain this to us.

(4-438)爾時，大慧說偈問曰：

- 1.) 云何為無生？ 2.) 為是無性耶？
- 3.) 為顧視諸緣？ 4.) 有法名無生？
- 5.) 名不應無義，惟為分別說。

k(4-438) 爾時，大慧說偈問曰：

- 1.) 云何為無生？ 2.) (是否) 為是無性耶？
- 3.) (是否)為(要)顧視(觀,或是等待)諸(因)緣(起)？
- 4.) (或)有法(別有一法)名無生？
- (5.) (既有無生之)名不應無(其)義，惟為分別說(解說)。

庚八 追頌

(4-439)

Then, Bhagavan (World Honored One) answered in verse style:

(1&2) It does not mean no-self-nature, and it does not wait for causes and conditions to create things.

3) Unborn does not mean it has no self-nature.

4) Unborn does not mean it has no meaning.

(4-439) 爾時，世尊復以偈答：

1.) 非無性無生。

2.) 亦非顧諸緣。

3.) 非有性而名。

4.) 名亦非無義。

k(4-439) 爾時，世尊復以偈答：

1.) (並)非無性(名)無生。

2.) 亦非顧(盼-期待能生之)諸緣,(而稱無生)。

3.) (亦)非有(無生)性而名(無生)。

4.) (無生之)名亦非無(其)義。

1-(4-439)

Cultivators of externalists, Sravakas (sound hearers), conditions realizers, and seventh-dwelling bodhisattva are all not in the state of no-production. (1)

1-(4-439) 一切諸外道，聲聞及緣覺，

七住非境界，是名無生相。(第1個)

K1-(4-439) 一切諸外道，聲聞及緣覺，

七住(菩薩,皆)非境界(它們都不懂)，是名無生(之)相。(第1個)

2-(4-439)

Staying away from all causes, conditions, effects, thinking and objects of thinking, one's incredible mind dwells in tranquility, and the body turns with the intention to purity, I say this is unborn. (2)

2-(4-439) 遠離諸因緣，亦離一切事，唯有微心住，想所想俱離，

其身隨轉變，我說是無生。(第2個)

K2-(4-439) 遠離諸因緣，亦離一切事(果)，

唯有微(妙寂靜之)心(如是而)住，(能)想所想(妄心)俱離，

其身隨(心而)轉變(殊勝)，我說是無生。(第2個)

3-(4-439)

External objects have no self-nature or non-self-nature, and there is no mind to grasp all things. Extinguishing all views, I say this is unborn. (3)

3-(4-439) 無外性無性，亦無心攝受，斷除一切見，我說是無生。
(第3個)

K3-(4-439) 無(一)外(法,有)性無性(可得)，亦無心(能)攝受(一切外法之性)，(因而)斷除一切見，(如是之境)我說是無生。(第3個)

4-(4-439)

All things have no-self-nature or emptiness etc., one should understand well. Emptiness does not mean all things do not exist.

Instead, their entities are empty before things manifest. (4)

4-(4-439) 如是無自性、空等應分別，非空故說空，無生故說空。(第4個)

K4-(4-439) 如是(一切法)無自性，(及一切法)空等應(善)分別，(並)非空(是斷滅,是無)故說(諸法)空，(乃是一切法當體)無生故說(一切法)空。(第4個)

5-(4-439)

The interaction of causes and conditions gives rise to production and extinguishment of things. Away from causes and conditions, there is no production and extinguishment. (5)

5-(4-439) 因緣數和合，則有生有滅，離諸因緣數，無別有生滅。
(第5個)

K5-(4-439) (眾) 因緣數(造作)和合，則有生有滅(相起)，
(若) 離諸因緣數，無別有生滅(可得)。(第5個)

5a-(4-439)

When staying away from causes and conditions, there are no natures of same or not-same. If there are, it is the views of externalists.

5a-(4-439) 捨離因緣數，更無有異性，若言一異者，是外道妄想。

K5a-(4-439) (若)捨離因緣(之)數，(諸法)更無有(一)異性，
若言(法離餘緣而有實)一異者，是外道妄想(計著)。

5b-(4-439)

Nature or non-nature of all things was not born, but causes and conditions
give rise to all things.

Causes and conditions can turn, but existence or non-existence is not
obtainable.

5b-(4-439)有無性不生，非有亦非無，除其數轉變，是悉不可得。

K5b-(4-439) 有無性(皆實)不(曾)生，(諸法本空性)非有亦非無(緣起)，
除其(因緣之)數(本身在)轉變(外)，(有、無二法)是悉不可得。

5c-(4-439)

Twelve causes and conditions (Pratītya-samutpāda-aṅga) turns into the chain
of the three periods. Away from the chain of the twelve causal circumstances,
there is no production of things.

5c-(4-439) 但有諸俗數，展轉為鉤鎖，離彼因緣鎖，生義不可得。

K5c-(4-439) 但有諸俗數(俗諦生死 12 因緣, 也称十二缘起支, 梵文：
pratītya-samutpāda-aṅga)，展轉為(三世)鉤鎖，(若)離彼因緣鎖，生(滅
之)義(實)不可得。

5d-(4-439)

Without interaction of the nature of causes and conditions, no things will rise.
This right theory is preached for beings to stay away from the erroneous
views of externalists. If I only preach the profound pratītya-samutpāda-aṅga
(twelve causes and conditions), lay and foolish people would not understand.

5d-(4-439) 生無性不起，離諸外道過，但說緣鉤鎖，凡愚不能了。

K5d-(4-439) (一切緣)生(之法)(若)無(眾緣和合之)性(則法)不起，(此理
令眾生)離諸外道(妄計作者等為能生之)過，(我)但說緣鉤鎖(深義)，凡
愚不能了。

5e-(4-439)

If apart from the chain of the twelve causal conditions, there are other causes for production, then one has degenerated to the view of annihilation and has destroyed the meaning of the chain (the twelve worldly causes and conditions).

5e-(4-439) 若離緣鉤鎖，別有生性者，是則無因論，破壞鉤鎖義。

K5e-(4-439) 若離緣鉤鎖，別有生(法之)性者，
是則(墮於)無因(惡)論，(而)破壞(12 因緣世間因果法)鉤鎖義。

5f-(4-439)

Just as the lamp reflects all forms, the chain of the twelve causal conditions reflects all things. If apart from the chain of the twelve causal conditions, there are other causes for production, this is the evil view of no-cause.

5f-(4-439) 如燈顯眾像，鉤鎖現若然，是則離鉤鎖，別更有諸性。

K5f-(4-439) 如燈顯眾(色)像，(12)鉤鎖現(諸法)若然，(若)是則離鉤鎖，
別更有(生)諸(法之)性(是無因論)。

5g-(4-439)

Just like space that has no self-nature, all things have no self-nature, and therefore there is no production. When one is free of the chain of the twelve causal conditions, one will no longer compare themselves to others because one's wisdom has arisen.

5g-(4-439) 無性無有生，如虛空自性，若離於鉤鎖，慧無所分別。

K5g-(4-439) (一切法以緣生,故)無(自)性(亦)無有生，如虛空自性，
若離於(12)鉤鎖(即是無相,無所有)，慧(無所有,就)無所分別。

6-(4-439)

There is another kind of no-production attained by sages. They understand that causes and conditions give rise to all things, and all things become empty instantaneously, which means no-production in origin, and this is (what Buddha said,) the patience of no-production (nautpattika-dharma-ksanti)。

6-(4-439) 復有餘無生，賢聖所得法，彼生無生者，是則無生忍。

K6-(4-439) 復有(其)餘無生(法)，(此是三乘)賢聖所得法，
彼生(於因緣生法中,了當體本來不生; 即因緣生, 其本則是)無生者，是
則(為佛所說之)無生忍。

(Mrs Kao):

The origin nature of all dharma is true suchness and true appearance. There is no birth and death. Therefore, it is called the patience of no-production (nautpattika-dharma-ksanti).

諸法的本性，即是真如實相，原無生滅，故曰無生法忍, 梵語
nautpattika-dharma-ksanti。

7-(4-439)

If all beings in the world can recognize the chain of the twelve causal conditions and depart from it, then they will attain the Samadhi of no-production.

7-(4-439) 若使諸世間，觀察鉤鎖者，一切離鉤鎖，從是得三昧。

K7-(4-439) 若使諸世間(人)，觀察鉤鎖者，一切離鉤鎖，從是得(證無生)
三昧。

8-(4-439)

Ignorance, desire, karma, etc. - these are the inner chain of (sentient) beings.

Drill, clay, wheel, seeds, etc.. - these are the external chain (of non-sentient world).

8-(4-439) 癡愛諸業等，是則內鉤鎖，鑽燧泥團輪、種子等名外。

K8-(4-439) (無明) 癡愛諸業等，是則(為有情世界)內鉤鎖，

(人工因緣以成諸器世間) 鑽燧泥團輪(繩以做陶、瓷器)、種子等(一切
物質之因緣)名外(鉤鎖-無情世界)。

9-(4-439)

If one claims that things arise from other self- nature and other causes and conditions, not from the chain of the twelve causal circumstances, then that theory is a flaw.

9-(4-439) 若使有他性，而從因緣生，彼非鉤鎖義，是則不成就。

K9-(4-439) 若使有他(法之)性，而(為)從(某)因緣生，

(而說) 彼(等並)非(屬於 12 因緣)鉤鎖義，(如)是則不成就(不合理)。

10-(4-439)

If one understands that things have no self-nature, one will not be bound by the chain of the twelve causal conditions. Things arise from the continuation of the chain of the twelve causal conditions.

10-(4-439) 若生無自性，彼為誰鉤鎖，展轉相生故，當知因緣義。

K10-(4-439) 若(了知)生(法)無自性，彼(因緣能)為誰(之)鉤鎖(能繫縛誰)，(諸法於三世)展轉相生故，當知(此即是 12)因緣(鉤鎖)義。

11-(4-439)

Things of solidity, fluidity, warmth, and motility are the false thoughts of living beings. Without the chain of the twelve causal conditions, there will no other things produce; this is why (Buddha said) all things have no self-nature.

11-(4-439) 堅濕煖動法，凡愚生妄想，離數無異法，是則說無性。

K11-(4-439) 堅濕煖動(四大之性)法，凡愚(於此)生妄想(計其性常,能生一切法)，(若)離(12 緣之)數(則)無異法(他法能生法)，是則說(一切法)無(自體之)性。

12-(4-439)

There are many different kinds of diseases that require different treatments; there is only one medical theory.

12-(4-439) 如醫療眾病，無有若干論，以病差別故，為設種種治。

K12-(4-439) 如醫療(師,為)眾(治)病，無有若干(醫)論，以病差別故，為設種種(對)治(方法)。

13-(4-439)

In the same way, for beings to cease their annoyances, I use different methods to teach them, depending on whether their foundations are superior or inferior.

13-(4-439) 我為彼眾生，破壞諸煩惱，知其根優劣，為彼說度門。

K13-(4-439) 我為彼眾生，破壞(滅除)諸煩惱(病)，知其根優劣，為彼說度門。

14-(4-439)

Various annoyances and foundations of beings did not lead to different teachings; instead, I use different ways to preach only one vehicle, which is a great vehicle.

14-(4-439) 非煩惱根異，而有種種法，唯說一乘法，是則為大乘。

K14-(4-439) (並)非(眾生之)煩惱(與)根(器)異，而有種種法，(我)唯說一乘法，是則為大乘。

己十三 揀別無常門

庚一 問

(4-440)

Then, Bodhisattva-Mahasattva Mahamati asked Buddha: Bhagavan (World Honored One), all externalists develop impermanence from false thoughts. Bhagavan (World Honored One) also preaches that all things are impermanent. What does that mean?

Is this the theory of evil or proper?

How many kinds of impermanent theory are there?

(4-440)爾時，大慧菩薩摩訶薩復白佛言：世尊！一切外道，皆起無常妄想。世尊亦說一切行無常，是生滅法。此義云何？為邪為正？為有幾種無常？

k(4-440) 爾時，大慧菩薩摩訶薩復白佛言：世尊！一切外道，皆起無常妄想。世尊亦說一切行無常，是生滅法。此義云何？為邪為正？為有幾種無常？

庚二 答

辛一 長行

壬一 出計破

(4-441)

Buddha said to Mahamati: There are seven kinds of impermanent theories held by externalists, and they are not what I preach. What are the seven theories?

(4-441)佛告大慧：一切外道有七種無常，非我法也。

何等為七？

1-(4-441)

1.) Some said the four elements create appearances, and then they go extinct forever; self-natures of creation and appearances created are impermanent.

1-(4-441) 彼有說言：作已而捨，是名無常。(p376-2)

K1-(4-441) 彼有說言：(四大造)作(諸法)已而捨(能作之性,不復更作,在相上計無常)，是名無常。(1)

2-(4-441)

2.) Some said the destruction of forms and location changes of all things impermanent.

2-(4-441) 有說形處壞，是名無常。(p376-3)

K2-(4-441) 有說(諸法之)形(相)、處(所)壞(變異)，是名無常。(2)

3-(4-441)

3.) Some said the changes of forms are impermanent.

3-(4-441) 有說即色是無常。(book p376-4)

K3-(4-441) 有說(諸法)即色(變遷)是無常。(3)

4-(4-441)

4.) Some said the process of evolution of forms is impermanent because the development is invisible.

4-(4-441) 有說色轉變中間，是名無常。(P376-4)

K4-(4-441) 有說(四大造)色轉變(過程成為他物)中間(無有定相可得)，是名無常。

4a-(4-441)

In a continuous change of all things, there takes place change of self-nature. For example, milk going through a transformation and turning into cheese, and this change of nature is not visible. They said these changes in between are impermanent.

4a-(4-441) 無間自之散壞，如乳酪等轉變，中間不可見，無常毀壞，一切性轉。

K4a-(4-441) (其性)無間(斷)自(然)之散壞，如乳酪等轉變，中間(之相)不可見，(然)無常(於中)毀壞(一切乳性)，(令乳中)一切性轉(說轉變無常)。

5-(4-441)

5.) Some said self-nature of all things is impermanent.

5-(4-441)有說性無常。(p376-7)

K5-(4-441) 有說性(是)無常。

6-(4-441)

6.) Some said the self-nature and non-self-nature of all things are impermanent.

6-6-(4-441) 有說性無性無常。(p376-7)

k6-(4-441) 有說性無性(皆)無常。(斷滅相上計無常)。

7-(4-441)

7.) Some said all things are no-production, so they are impermanent.

7-(4-441) 有說一切法不生無常，入一切法。(p376-7)

K7-(4-441) 有說一切法不生(是)無常，(而此無常)入一切法。(在生相上計無常)

8-(4-441)

Mahamat, the sixth group of externalist's claims that impermanence of the self-nature and non-self-nature of things refers to the destruction of the self-form of the four elements and objects of four elements.

They said self-nature of the four elements (solidity, fluidity, warmth, and motility) is unobtainable and is not able to create all things anymore.

8-(4-441)大慧！性無性無常者，謂：四大及所造自相壞，四大自性不可得，不生。

(Mrs Kao:佛解釋上面第六個外道所說的無常義; (p376-7, p377-1)

K8-(4-441) 大慧！(有)性無性無常者，謂：(能造)四大及所造(色之)自相(皆)壞(滅)，四大(堅濕煖動之)自性不可得，(故)不生(不能再生諸法)。(此為斷見，最惡)

9-(4-441)

The seventh group of externalists claims that impermanency refers to

a.) all things are impermanent and non-impermanent,

b.) all things with self-nature and without self-nature are unable to create other things,

c.) when one analyzes all things down to the fine motes of dust, there are no things to be created, and things by themselves cannot create other things.

If one is not aware of the faults of these theories, one will degenerate into externalists' view of impermanence.

(Above is Buddha's explanation of the 7th impermanence theory held by externalists.)

9-(4-441) 彼不生無常者，(p376-7, p377-3)

a.) 非常無常，

b.) 一切法有無不生。

c.) 分析乃至微塵不可見，是不生義非生，是名不生無常相。

若不覺此者，墮一切外道生無常義。

(Mrs Kao: 這是佛解釋上面第七個外道所說的無常義)

K9-(4-441) 彼(第七種外道所謂)不生，無常者，(p376-7, p377-3)

a.) (計一切法)非常、(非)無常，

b.) (且言)一切法有(性)、無(性,皆)不生(他法,才稱不生)。

c.) (彼謂)分析(諸法)乃至微塵不可見(有一法從其中生)，是不生義(其本生也是)非生，是名(外道所計)不生無常相。(一切法無常,又不能生它法,故稱不生無常)若不覺此者，墮一切外道生(中,計)無常義。
(這是佛解釋上面第七個外道所說的無常義)

10-(4-441)

Mahamati! Externalists' theory that self-nature of all things are impermanent arises from their own wrong thoughts. Actually, all things are neither permanent nor non-permanent in the origin. Why?

They developed the belief that the self-nature of impermanence is indestructible (permanent), but can destroy all other things.

10-(4-441)大慧！性無常者，是自心妄想，非常無常性。所以者何？謂：無常自性不壞。

k10-(4-441) 大慧！(佛解釋外道所說的第五個無常義)

性無常者，是(外道)自心妄想，(於一切法本)非常、(非)無常性(中,妄計無常為常)。所以者何？

謂：(彼立)無常(之)自性(為常)不壞(卻能壞一切諸法)。

11-(4-441)

Mahamati! They believe that self-nature of all things turn into non-self-nature which is impermanent. Except for impermanence, nothing can cause the self-nature to turn into non-self-nature.

(Above is Buddha's explanation of the 5th impermanence theory held by externalists.)

11-(4-441)大慧！此是一切性無性無常事。除無常，無有能令一切法性無性者。(p376-7,p377-7)

k11-(4-441)大慧！此是(言)一切(法,從有)性(變成)無性(皆是)無常(所作)事。除無常(外)，無有(任何法)能令一切法(從有)性(成為)無性者。

(*5th.-這是佛解釋上面第五個外道所說的無常義)

11a-(4-441)

Impermanence is like a stick or a stone breaking other things to pieces, but it is indestructible.

11a-(4-441) 如杖瓦石，破壞諸物。

K11a-(4-441) (無常) 如(木)杖瓦石，(能)破壞諸物(而自身不壞)。

11b-(4-441)

b.) Everyone can see the impermanence and destroyed things, therefore there is no difference between the self-nature of impermanence and destroyed things.

11b-(4-441) 現見各各不異，是性無常事，非作所作有差別。

K11b-(4-441) (吾人能)現見各各不異(能見之無常與所壞之諸法,更無有其他之法-無有能壞所壞之別)，(此)是(無常)性,(彼是)無常(所作)事，(並)非(能)作(與)所作有差別(相現)。

11c-(4-441)

They concluded that causes of self-nature are impermanent and that fruits are also impermanent. Since Asraya (subject) and Alambana (object) of nature of all things are not different, then natures of all things are permanent; therefore, impermanence is the cause of impermanence of other things. They concluded that the impermanence is permanent.

11c-(4-441) 此是無常，此是事。作所作 無異者，一切性常，無因性。

K11c-(4-441) (就能定言) 此是無常(自性因)，此是事(無常相果)。

(能)作(與)所作(實)無異(相)者，(則)一切性(應是)常，無因性(既然無常亦是常,則無法成為其他諸法無常之因,而令諸法有無常壞滅之性)。

(4-443)

Mahamati! There are causes for self-nature of all things to turn into non-self-nature and manifest their impermanence, this theory is profound and cannot be understood by lay and foolish people.

(4-443) 大慧！一切性無性有因，非凡愚所知。

k(4-443) 大慧！一切(諸法之)性(轉為)無性(而現無常者,實亦)有因(然諸法緣起,深奧幽隱)，非凡愚所知。

1-(4-443)

One should know that causes and effects have to be similar in order to bear fruits.

1-(4-443)非因不相似事生。

K1-(4-443) (當知)非(相似之)因(則)不(能生)相似事(果)生(異因不能生異果)。

2-(4-443)

If it does bear fruits, self-nature of all things should cause the impermanence in other things!

2-(4-443) 若生者，一切性悉皆無常。

K2-(4-443)若生者，(則)一切(之)性(應)悉皆(成為他法)無常(之因)。

3-(4-443)

If no similar effects can result from the same causes, then Asraya (subject) and Alambana (object) will be no different and people would not be able to discriminate between the causes and effect. In fact, one can see the difference between the causes and effects.

3-(4-443) 是不相似事，作所作無有別異。而悉見有異。

K3-(4-443) (以)是不相似(之)事(果,能從相同之因生,若真的如此)，(能)作(之因,與)所作(之事果)無有別異(因與果混雜難辨)。
而(吾人確)悉見(因與果)有異。

4-(4-443)

If one says that the nature of all things is impermanent, then one falls into the view that the creator creates self-natures and self-appearances of beings.

4-(4-443) 若性無常者，墮作因性相。

K4-(4-443)若(言法)性(是)無常者，(則)墮(有造)作因(之)性(與)相(所言性者必是沒有造作的)。

5-(4-443)

If there is a creator and the natures of all things created are impermanent, then the creator is also impermanent.

5-(4-443) 若墮者，一切性不究竟。

K5-(4-443)若墮(有作法)者，(則彼所言)一切性(皆)不(得)究竟(常)。

6-(4-443)

If one believes natures of impermanent things have their created cause-appearances, then one degenerates into the view that there is a creator.

6-(4-443) 一切性作因相墮者，

K6-(4-443) (無常法本身之)一切性(有)作因相(則)墮(造作)者，

7-(4-443)

Since the creator is impermanent, things created are also impermanent.

7-(4-443) 自無常應無常，

K7-(4-443) (其)自(體)無常(性,與其所作之法是一樣)應(是)無常，

8-(4-443)

The self-nature of the impermanent creator is impermanent, so things created should be permanent.

8-(4-443) 無常無常故，一切性不無常，應是常。

K8-(4-443) (能作之)無常(其自性既為)無常故，(則其所作之)一切(法之)性不(應是)無常，(而)應是常。

(Mrs. Kao):

Impermanence of impermanence is permanent.

無常之無常,則是常故。

(4-444)

If it is correct when externalists say that the impermanence resides like all things and can destroy all things, then the impermanence and all things fall into the three life-spans.

(4-444) 若無常入一切性者，應墮三世。

k(4-444)若(如外道所言)無常(遍)入一切(法)性(而令諸法壞滅)者，(同諸法一樣)應墮三世。

1-(4-444)

If impermanence resides in the past form, both (impermanence and previous form) have vanished, and then the permanent nature of impermanence is unobtainable.

1-(4-444) 彼過去色與壞俱。

K1-(4-444) (若無常入過去色,則與)彼過去色(一樣)與壞俱(皆已壞滅,如是無常之常性不可得)。

2-(4-444)

If impermanence resides in the future form, both (impermanence and future form) are unborn, and then the permanent nature of impermanence is not visible.

2-(4-444) 未來不生，色不生故。

K2-(4-444) (若無常入未來色中,則與)未來(一樣)不生，(未來)色不生故(無常之常性不可見)。

3-(4-444)

If impermanence resides in the present form, both (impermanence and present form) change, then both impermanence and present form extinguishing by ksana (momentary). (Therefore, it is not permanent.)

3-(4-444)現在色與壞相俱。

K3-(4-444) (若無常入現在色中,則與)現在色(一樣,念念不住,剎那遷謝,亦)與壞相(共)俱(不得為常)。

(4-445)

Externalists said that the combination of impermanence and accumulation the four elements create various forms.

(4-445) 色者，四大積集差別。

k(4-445) (外道所計之)色者，(乃無常入於)四大(之中)積集(而成種種)差別(之相)。

1-(4-445)

They also said Asraya (subject), the four elements, and Alambana (object), self-nature of forms, are indestructible because they are neither different nor non-different.

1-(4-445) 四大及造色自性不壞，離異不異故。

K1-(4-445) (外道且計,能造之)四大及(所)造(之)色自性(常住)不壞，(以其為)離異(與)不異故。

2-(4-445)

All externalists claim that self-natures of all the four elements are indestructible.

2-(4-445) 一切外道一切四大不壞。

K2-(4-445) 一切外道(皆計)一切四大(之性為常住)不壞。

(4-446)

In the three realms (of the ten directions), we see birth and death, which results from Asray (subject, the four elements) and Alambana (objects, various forms).

(4-446) 一切三有，四大及造色，在所知有生滅。

k(4-446) (於十方世界)一切三有(中)，(能造之)四大及(其所)造(之)色，在所知(所見之範圍內,皆)有生(有)滅(之法)。

1-(4-446)

Away from forms and the four elements, where can the externalists find out and see the permanence of the impermanence?

1-(4-446) 離四大造色，一切外道於何所思惟性無常，

K1-(4-446)(若)離(此生滅之)四大(及其所之)造色(並無不生不滅之四大及其所造之色可得)，一切外道於何(處)所(見聞)思惟(而執有)性(為)無常(轉計無常之自性是常)，

2-(4-446)

Some said that the self-natures and self-forms of four elements have no birth or death; therefore, they are indestructible and permanent.

2-(4-446) 四大不生，自性相不壞故。

K2-(4-446) (有計) 四大(性相)不生(不滅)，(以其妄計無常與四大之)自性相(皆常住)不壞故。

(Mrs. Kao):

Below is Buddha's explanation of the theory of the first group of externalists: the four elements create forms, and then they go extinct forever; self-natures of creation and forms created are impermanent.

下面是佛解釋前面第一種外道所計之無常義。彼有說言：作已而捨，是名無常(p376-2;p380-7)

(4-447)

Some said that after the initial four-element create the forms, then these four elements go extinct forever; except for the initial four elements, there exist no other four elements, therefore, they called this impermanent.

(4-447) 離始造無常者，非四大復有異四大。

k(4-447)離(捨去)始造(作已,便不復更作,而成)無常者，(此謂)非(最初始之)四大(外)復有異(於此最初始之)四大。

(Mrs. Kao):

Below is Buddha's explanation of the theory of the second group of externalists: the destruction of forms and location changes of all things are impermanent.

下面是佛解釋前面第二種外道所計之無常義。有說形處壞，是名無常。

1-(4-447)

The four elements have their own different appearances, which are their initial self-nature and self-appearance. When they create the things, they merge into the one appearance and there are no more differences.

1-(4-447) 各各異相自相故。非差別可得，彼無差別。

K1-(4-447) (四大有)各各(差)異(之)相(及其原來之)自相故(於造成諸法時, 即消失)。(因此四大已)非(再有)差別(相)可得，彼(四大)無差別(相可得, 因為已和合成為一相)。

2-(4-447)

After the initial forms were created, the four elements no longer create and the two expedience of Asraya (subject) and Alambana (object) no longer arise; therefore, they called this impermanent.

2-(4-447) 斯等不更造，二方便不作，當知是無常。

K2-(4-447) 斯等(四大則)不更(再)造，(諸法如是能造所造)二方便(不再生起)不作，當知(外道言)是無常。

(Mrs. Kao)

Below is Buddha's explanation of the theory of the second group of externalists: the destruction of forms and location changes of all things are impermanent.

下面是佛解釋前面第二種外道所計之無常義。有說形處壞，是名無常 (p376-3, p381-3)。

(4-448)

Theory of the second group of externalists refers to the impermanence forms and locations, in which self-natures of both Asraya (subject, the four

elements) and Alambana (object, the forms) are permanent, only shapes and places are destructions.

(4-448) 彼形處壞無常者，謂：四大及造色不壞，至竟不壞。

k(4-448)彼形處壞無常者，(外道)謂：(能造之)四大及(其所)造色(之性)不壞(滅)，(如是推窮,乃)至竟(其性)不壞(只是形狀、處所壞)。

(4-448)Externalists said that the self-nature of the four elements and forms are permanent, but when we analyze them down to the dust, we observe that both the self-nature and structures have destroyed.

1-(4-448)

大慧！竟者，分析乃至微塵觀察壞。

K1-(4-448)大慧！(其所謂至)竟(不壞失)者，(吾人)分析(四大)乃至微塵觀察壞(四大性相皆壞)。

2-(4-448)

The four elements and its created forms and places have differences, as well as the length which could be long or short; the four parts have already lost their original self-natures and self-form.

2-(4-448) 四大及造色形處異見長短不可得，非四大。

K2-(4-448) (能造之)四大及(其所)造色(之)形(狀)、處(所)(種種)異見、長短不可得。(因此已)非(有)四大(之性相)。

3-(4-448)

If they insist that self-nature of the four elements will exist forever and that only forms and locations change, then they have degenerated into the theory of sāmkhya.

3-(4-448) 四大不壞，形處壞現，墮在數論。

K3-(4-448) (若執)四大(之性)不壞，(而只是)形(狀)、處(所)壞(相顯)現，墮在數論(師所立的 25 諦,計冥性不壞,其餘皆壞;此計四大性不壞,其餘皆壞,既同於彼,故名同墮在數論)。(2)

(Mrs. Kao):

Below are Buddha's explanations of the theory of the third group of externalists: The changes of forms are impermanent.

下面是佛解釋前面第三個外道所說的無常義。有說即色是無常。
(P376-4, p381-7)

(4-449)

Some externalists said that forms are impermanent which is similar to those who insist that forms and locations are impermanent, but these philosophers insist colors of forms are impermanent, not nature of the four elements.

(4-449) 色即無常者，謂：色即是無常。彼則形處無常，非四大。

k(4-449) 色即無常者，謂：色即是無常。彼則(與前述之)形、處無常(一樣,此計物之顏色無常)，非四大(之性無常)。

1-(4-449)

If someone says that self-nature of the four elements are impermanent, then this is Buddha's theory, not the doctrine of worldly people.

1-(4-449) 若四大無常者，非俗數言說。

世俗言說非性者，則墮世論。見一切性，但有言說，不見自相生。(3)

K1-(4-449) 若(謂)四大(之性)無常者，(是諸佛所說)非(彼)俗數言說。
(以彼)世俗(之)言說(謂四大)非(有自)性者，則墮世(邪)論(執為斷滅)。
(以其)見一切(法)性，但有言說，不(如實知)見(諸法有)自相生。(3)

(Mrs. Kao):

Below are Buddha's explanations of the theory of the fourth group of externalists: The process of evolution of forms is impermanent, because the evolution is invisible.

下面是佛解釋前面第四個外道所說的無常義。有說色轉變中間，是名無常。(p376-4, p382-3)

(4-450)

Some said the process of evolution of forms is impermanent, which refers to nature of the four elements remain unchanged, but the shapes created by the four elements undergo various self-natures.

(4-450) 轉變無常者，謂：色異性現，非四大。

k(4-450) 轉變無常者，謂：(四大所造之)色(體,有別)異(之)性現(因而無常現)，非(能造)四大(種之性變)。

1-(4-450)

For example, while various appearances of ornaments made of gold change, nature of gold does not change; in other words, only forms and locations vary.

1-(4-450) 如金作莊嚴具，轉變現，非金性壞，但莊嚴具處所壞。

K1-(4-450) 如金作(種種)莊嚴具，(金器有種種相)轉變現，非金性壞，但莊嚴具(之)處所壞。

2-(4-450)

They claim that this theory applies to other things.

如是餘性轉變等，亦如是。(4)

K2-(4-450) 如是(其)餘(法)性轉變等，亦如是。(4)

3-(4-450)

These views of impermanence held by externalists arise from their false thoughts.

3-(4-450) 如是等種種外道無常見妄想。

K3-(4-450) 如是等種種外道(虛妄分別而起之)無常見。

4-(4-450)

They said that fire can't destroy self-natures and self-forms of the four elements.

4-(4-450) 妄想。火燒四大時，自相不燒。

K4-(4-450) (彼依)妄想(而言), 火燒四大時, (四大種之)自相(並)不(為火所)燒(毀)。

5-(4-450)

They also said that if all self-nature and self-form of the four elements are destroyed by the fire, then the four parts and forms they created will also become extinct.

5-(4-450) 各各自相相壞者, 四大造色應斷。(4)

K5-(4-450) (且言若四大)各各自相, (一一)相(如實能為火所)壞者, (則一切)四大(及其所)造色應(皆)斷(滅)。(4)

壬二 顯正破

(Mrs. Kao):

The following is Buddha breaking the contradictory theory of externalists.

以下是佛破外道的矛盾。

(4-451)

Mahamati! I said that all things (in the three realms) are beyond permanence and impermanence. Why?

(4-451) 大慧！我法起非常非無常。所以者何？

k(4-451)大慧！我(所說)法起(於)非常、非無常(超出常無常)。所以者何？

1-(4-451)

Self-nature of all things is not fixed.

1-(4-451)謂：外性不決定故。

k1-(4-451) 謂：外(法之)性不決定故(沒有決定之自性)。

2-(4-451)

I only said that all things appear from one's true mind, and I did not say that external forms have (or do not have) birth and death.

2-(4-451) 唯說三有微心，不說種種相有生有滅。

k2-(4-451) (我)唯說三有(三界乃)微(妙真如,一)心(所現)，不說(心外)種種相(為實)有生有滅。

3-(4-451)

I did not say that all the different external objects that arise from interactions of causes and conditions of the four elements are real.

3-(4-451) 四大合會差別，

k3-(4-451) (也不說)四大(因緣)合會(之時,所生種種)差別(之境)，(為實四大)

4-(4-451)

I did not say that the four elements and forms they created are real.

4-(4-451) 四大及造色故，

k4-(4-451) (也不說四大)及(所)造色(為實有法)故，

5-(4-451)

I said that I (Buddha) know physical organs and external object appear from false thoughts of beings, and they develop the grasping mind and objects of grasped.

5-(4-451) 妄想二種事攝所攝。

k5-(4-451) (我說如來知眾生由自心)妄想(之因而有根,塵)二種事(果,又妄執能)攝所攝。

6-(4-451)

When one is aware that the grasping mind and objects of grasped are the two kinds of false thoughts, one will stay away from the two erroneous views of self-nature and no self-nature of all external objects and realize they appear from self-mind.

6-(4-451) 知二種妄想，離外性無性二種見，覺自心現量。

k6-(k4-451) (若如實了)知(能取、所取皆是)二種妄想(所生), (則能)離外(法,有)性無性二種見(常見、斷見), 覺(一切法有性無性皆是)自心現量。

7-(4-451)

One's false thoughts arise from thinking, mano (the 6th consciousness), and manas (the 7th consciousness); false thoughts do not arise from observation.

7-(4-451) 妄想者，思想作行生，非不作行。

k7-(4-451) 妄想(相)者，(是)思(惟,妄)想作(意,起現)行(方得)生(起)，非不(不是不)作(觀)行(而起)。

8-(4-451)

When one is free of false thoughts of self-nature and non-self-nature, one can understand the worldly things, the beyond-worldly things, and the highest beyond-worldly things, are just one entity and are neither permanent nor impermanent.

8-(4-451) 離心性無性妄想，世間、出世間、出世間上上一切法，非常非無常。

k8-(4-451) 離(自)心(所現之,有)性、無性(二種無始)妄想，(則能證)世間、出世間、出世間上上一切法，(皆)非常、非無常(而是一如之體)。

9-(4-451)

If one is not aware of one's own perception of the mind, one will degenerate to the evil dualistic views. Externalists are not aware that all things appear from their own false thoughts.

9-(4-451) 不覺自心現量，墮二邊惡見相續，一切外道不覺自妄想。

k9-(4-451) (若)不覺(妄想諸法皆是)自心現量(而執心境有實體,或有無、斷常)，墮二邊惡見相續，一切外道不覺(知,諸法唯)自(心)妄想(所現)。

10-(4-451)

Therefore, lay people do not know the causes of the origin of all things and randomly say the worldly things, the beyond-worldly things, and the highest beyond-worldly things, that all are from their false thoughts of speaking.

10-(4-451) 此凡夫無有根本，謂：世間、出世間、出世間上上，從說妄想生，非凡愚所覺。

k10-(k4-451) 此(是)凡夫無有(覺知諸法所起之)根本(原因)，(由不知故)謂：世間、出世間、出世間上上(法)，從(彼言)說妄想(所)生，非凡愚所覺。

辛二 重頌

(4-452)

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

(4-452) 爾時，世尊欲重宣此義，而說偈言：

1-(4-452)

Externalists' impermanent theories are as follow:

After initial forms are created with the four elements, forms and locations change; thus, they are impermanent. This is permanent.

Nature and color of the four elements are impermanent. This is permanent.

These are the false thoughts of externalists.

1-(4-452) 遠離於始造，及與形處異，(p376-3, p381-3)

性與色無常，外道愚妄想。(p376-4, p381-7)

k1-(4-452) (外道說四大若)遠離於始造(作,而成無常,即是常)，及與形(狀)處(所)異(改變,而成無常,即是常性)。

(或說四大之)性與(顏)色(皆)無常(即是常)，(此為)外道愚妄想。

(經文: 有說即色是無常 (p376-4, p381-7))。

(Mrs. Kao):

Previously, Buddha said that there are seven kinds of impermanent theories held by externalists, and they are not what Buddha preaches.

1. The four elements create appearances, and then they go extinct forever. The above refers to this.
2. The destruction of forms and location changes of all things impermanent.
3. The changes of forms are impermanent.
4. Self-nature of all things is impermanent.

前面經文, 佛說: 一切外道有七種無常, 非我法也。

這是外道的第 1 種-作已而捨。

第 2 種-有說形處壞。

第 3 種-有說即色是無常。

第 4 種-有說性無常。

(P376-3, p381-3)

2-(4-452)

Using Buddha's view that natures of all things are indestructible and self-natures of the four elements are permanent, externalists develop thoughts of impermanence and drown in their own views.

2-(4-452) 諸性無有壞, 大大自性住,

外道無常想, 沒在種種見。

K2-(4-452) (以佛觀)諸(法之)性無有壞(滅), (諸)大大(種之)自性(本常)住(無轉變), 外道(不了起)無常想, (蓋由沉)沒在種種(邪)見(中)。

3-(4-452)

Externalists claim that the impermanence is permanent. If that's the case, the four elements should be permanent, and why do they say they are impermanent?

3-(4-452) 彼諸外道等, 無若生若滅,

大大性自常, 何謂無常想?

K3-(4-452) 彼諸外道等,(既言無常本身)無若生若滅,(若真如是)(則諸)大大(種之)性自(應是)常, 何謂無常(是正確的)想?

(Mrs. Kao):

This is Buddha refuting the 7th impermanence theory held by externalists that all things are no-production, so they are impermanent.

這是佛駁斥前面外道的第 7th 無常論- 有說一切法不生無常，入一切法。
(p376-7,p377-3)

4-(4-452)

All things appear from the self-mind; the dualistic views flow and turn in it. The grasping mind and objects of grasped, Asraya (subject) and Alambana (object) - they do not exist.

4-(4-452) 一切唯心量，二種心流轉，
攝受及所攝，無有我我所。

K4-(4-452)一切(諸法)唯心(現)量，(有、無)二種(妄)心(令凡愚相續)流轉，(能)攝受(之心)及所攝(之境)，無有我我所(可得)。

5-(4-452)

Some externalists said that the Braham is permanent, just like the tree root which grows branches and leaves around it, I (Buddha) say all these are just perceptions of the mind.

5-(4-452) 梵天為樹根，枝條普周遍，
如是我所說，唯是彼心量。

K5-(4-452) (又有一種外道以)梵天為(常,如同)樹根(能生三界一切諸法)，
(故其所生之眾生及一切法如)枝條普(及)周遍(三界)，
如是(以)我所說(他們都是邪論)，(以正智觀皆)唯是彼(妄)心(所現之)量。

(End ref#33/book page#386-2)