

The Lankavatara Sutra (Chapter 1)
楞伽阿跋多羅寶經(卷第一)

(Ref#11)
(P107-3 to P121-6) (tape #29 20:00)

戊四 建立誹謗門
己一 問

Eternalism and annihilationism

6. 建立誹謗

(1-79)

Then, Mahamati, the Bodhisattva-Mahasattva, asked Buddha: Bhagavan (World Honored One), what is meant by establishing slanders with the views of eternalism and annihilationism?

(1-79)爾時，大慧菩薩摩訶薩復白佛言：世尊！建立誹謗相，唯願說之。

k(1-79)爾時，大慧菩薩摩訶薩復白佛言：世尊！(斷、常二見)建立(的)誹謗相，唯願說之。

1-(1-79)

I hope you will explain this us, so we can stay away from these erroneous dualistic views of eternalism and annihilationism and be able to attain Anuttara Samyak Sambodhi.

1-(1-79)令我及諸菩薩摩訶薩，離建立誹謗二邊惡見，疾得阿耨多羅三藐三菩提。

2-(1-79)

Having such an understanding, we can keep away from the habits of slander through the erroneous views of eternalism and annihilationism and will not slander the right dharma.

2-(1-79)覺已，離常建立斷誹謗見，不謗正法。

K2-(1-79)覺已，離常(之)建立(與離)斷(見之)誹謗見(習慣)，不謗(佛之)正法。

己二 答
庚一 正答
辛一 頌說

(1-80)

Then, at the request of Bodhisattva Mahamati! Bhagavan (the World Honored One) recited these in verse style:

(1-80)爾時、世尊受大慧菩薩請已，而說偈言：

1-(1-80)

One with views of eternalism, annihilationism and slander dharma does not have Buddha's broad mind.

1-(1-80)建立及誹謗，無有彼心量，

k1-(1-80) 建立及(6th 之)誹謗，無有彼(佛之正知正見)心量，

2-(1-80)

The five skandhas create everyone's own body, feeling, and the external world, but he does not aware.

2-(1-80)身受用建立，及心不能知。

k2-(1-80)(五蘊)身(及)受用(依報)建立，及心不能知(領會)。

3-(1-80)

Beings are Ignorant and without wisdom, they hold the views of eternalism and annihilationism; using these views, they slander the Buddha dharma.

3-(1-80)愚癡無智慧，建立及誹謗。

k3-(1-80)愚癡無智慧，建立及誹謗(習氣)。

辛二 直說
壬一 總示

(1-81)

Then, to illustrate the meaning of the verses, Bhagavan (the World Honored One) told Mahamati (Great Wisdom):

There are four kinds of non- existence, but living beings insist on the presence in order to slander Buddha dharma.

(1-81) 爾時，世尊於此偈義，復重顯示，告大慧言：有四種非有有建立。

k(1-81) 爾時，世尊於此偈義，復重顯示，告大慧言：有四種(本來)非有有(事,卻)建立(誹謗)。

2-(1-81)

What are the four?

2-(1-81) 云何為四？

3-(1-81)

One establishes one's appearance from no appearance.

One establishes one's erroneous views from non-erroneous views.

One establishes one's appearance from non-cause.

One establishes one's appearance from no-nature.

That is named four kinds of slander.

3-(1-81) 謂：非有相建立，非有見建立，非有因建立，非有性建立。

k3-(1-81) 謂：非有相 (本來沒有相而)建立(相)。

非有見建立。

非有因建立(而毀謗)。

非有性建立。

是名四種建立。

4-(1-81)

Furthermore, a libeller is an externalist who tries to attain the fruition by establishing the erroneous views of annihilation and eternity.

After practicing and observation, they become aware that they cannot reach the fruition; therefore they slander the Buddha dharma.

This is called the establishment of erroneous views and the slandering of the right Buddha dharma.

4-(1-81) 又誹謗者，謂：於彼所立無所得，觀察非分而起誹謗，是名建立誹謗相。

k4-(1-81)又誹謗者，謂：於彼(外道)所立(邪見)無所得(沒法證得)，觀察(知道自己沒有份)非分而起誹謗，是名建立(與)誹謗相。

壬二 別解

癸一 非有相

(1-83)

Furthermore, Mahamati! What is meant by establishing slander form from no form?

(1-83) 復次大慧！云何非有相建立相？

k(1-83) 復次大慧！云何非有相建立 (誹謗)相？ (無中生有)

1-(1-83)

There are no self and common appearances of five skandhas, twelve entrances, and eighteen realms, however, externalists insist on the existence of these appearances and attach to them.

1-(1-83) 謂：陰界入，非有自共相，而起計著。

2-(1-83)

They affirm it is just so (eternalism) and not otherwise.

This is named one establishes one's appearance through no appearance.

2-(1-83) 此如是，此不異，是名非有相建立相。

k2-(1-83) 此如是，此不異(常見)，是名(言語毀謗)非有相建立相。

3-(1-83)

The reason they establish appearances from no appearances is because of their false thoughts, erroneous views, various habits and attachments since beginningless time.

(Externalists do not know that all appearances appear from the seeds of appearances in the ālaya-vijñāna, the 8th conscious.)

3-(1-83) 此非有相建立妄想，無始虛偽過，種種習氣計著生。

k3-(1-83) (為何)此非有相(而)建立妄想，(是三細)無始虛偽過，種種習氣計著生(認為自己是對的)。

癸二 非有見

(1-84)

Mahamati! Externalists establish erroneous views from no erroneous views because of their attachment to five skandhas, twelve entrances, and eighteen realms, the self, people, beings, lifespans, nourishers and spirits.

This is called the establishment of erroneous views from no erroneous view.

(Externalists do not know that all views appear from the seeds of views in the ālaya-vijñāna, the 8th consciousness.)

(1-84) 大慧！非有見建立相者，若彼如是陰界入，我、人、眾生、壽命、長養、士夫見建立，是名非有見建立相。

k(1-84) 大慧！非有見建立相者，若彼(邪計之人)如是陰界入，我、人、眾生、壽命、長養、士夫見建立，是名非有見建立相。

癸三 非有因

(1-85)

Mahamati! The establishment of the appearance from no-cause refers to the rise of initial consciousness (initial thought) without external cause, and the following thoughts are untrue, deceptive and should not rise.

(1-85)大慧！非有因建立相者，謂：初識無因生，後本不生。

k(1-85)大慧！非有(外)因建立(因)相者，謂(第一念)初識無(外助緣)因，生(而是一念不覺無明生)，後(念)不實如幻(念念不覺接踵而生)，本不生(此一切本不生, 唯自心妄現)。

1-(1-85)

The consciousness arises from eyes, external object, light, and range.

The appearance arises from previous consciousness, dwelling, seem real and disappear immediately.

The above is named the establishment of the appearance from no-cause

1-(1-85) 眼色明界念前生，生已、實已、還壞, 是名非有因建立相。

k1-(1-85) 眼、色(塵)、明、界(範圍), 念前(前念之識妄現)生(相)，生已(剎那暫住)、實已(似有實體)、還壞(於當處壞滅), 是名非有因建立相。

癸四 非有性

(1-86)

Mahamati! Externalists establish appearance from no nature because of their attachment to the unconditional space (ākāśajsakṛta), unconditional selection (pratisajkyā-nirodhājsakṛta), nirvana (unconditional no-selection, apratisajkyā-nirodhājsakṛta). These have no nature of creation, but they insist they do and establish their own theory.

(1-86)大慧！非有性建立相者，謂:虛空、滅、般涅槃,非作, 計著性建立。

k(1-86)大慧！非有性建立相者(是不可能的)，謂:虛空(無為)、滅(擇滅無為)、般涅槃(非擇滅無為), (本)非(造)作(之性), (而外道)計著(其有自)性建立(其理論)。

1-(1-86)

The above three unconditional examples are without self-nature and no-self-nature, just like the horse and hare do not have the horn or the sick eyes see a hair moving up and down in the space. Therefore, all things are without self-nature and no-self-nature, which is named the establishment of appearances from no nature.

1-(1-86) 此離性非性, 一切法如兔馬等角, 如垂髮現, 離有非有, 是名非有性建立相。

k1-(1-86)此離(有)性(與)非(有)性,一切法(皆)如兔馬等角(非有),如(眼有病見空中)垂髮現,(其性)離有(性)非有(性),是名非有性建立相。

壬三 結成

(1-87)

From false thoughts, foolish people establish slanders from assertion and refutation. They cannot observe self-minds; therefore, they are not the state of sages and worthies. Practitioners should avoid the erroneous views and practice the right dharma.

(1-87) 建立及誹謗, 愚夫妄想, 不善觀察自心現量, 非聖賢也, 是故離建立誹謗惡見, 應當修學。

k(1-87)(非有而) 建立(有)及(非無而言無的)誹謗, 愚夫妄想, 不善觀察自心現量, 非聖賢(所見)也, 是故離建立誹謗惡見, 應當修學。

庚二 勸告

辛一 長行

(1-88)

Furthermore, Mahamati! In order to attain the ultimate truth, bodhisattva-mahāsattvas clearly understand that Citta (the mind, 8th consciousness), Manas (the self, 7th consciousness), Mano (mental activity, 6th consciousness), and Vijnana (5th consciousness), the five dharmas, the three self-natures, and the dual knowledge of emptiness (no self) in people and things of the 8th consciousness all appear from the self-mind.

(1-88)復次大慧！菩薩摩訶薩，善知心意意識，五法自性，二無我相，趣究竟。

k(1-88)復次大慧！菩薩摩訶薩，善知心意意識，五法(三)自性，(8th 識上的)二(種)無我相，(知一切法唯心所現才能)趣(十地)究竟(極果)。

1-(1-88)

To keep beings in peace, Bodhisattvas transform into various forms and appearances, like ordinary people develop false thoughts from conditions. (Similarly, there's no arising in the arising of Buddha-body, transformation-

body arises from dharma-body; therefore, transformation-body is not transformation-body.)

1-(1-88) 為安眾生故，作種種類像，如妄想自性處，依於緣起。

k1-(1-88))(然後)為安(度)眾生故，(由佛功德海現)作種種類像，如(同凡夫所起)妄想自性處，(本無而)依於緣起。(同理佛身起而無起，化身依法身而起，化身亦非化身)。

2-(1-88)

Just as Mani Jewel shines various colors, bodhisattvas manifest in Buddha lands in inconceivable and wonderful dharma-bodies, and they go to assemblies, where Tathagathas and all beings gather, to hear preaching of Buddha dharma.

2-(1-88) 譬如眾色如意寶珠，普現一切諸佛刹土，一切如來大眾集會，悉於其中聽受佛法。

k2-(1-88) 譬如眾色如意寶珠(如眾生色相中之如意寶珠)，(菩薩不思議法身妙用亦如是，隨眾生心)普現一切諸佛刹土，一切如來(與)大眾集會(處)，悉於其中聽受佛法。

3-(1-88)

All things in phenomenon are like an illusion, a dream, a light shadow, or the image of the moon in the water. (They arise from conditions. They are neither existence nor non-existence.)

3-(1-88)所謂: 一切法如幻、如夢、光影、水月。

k3-(1-88)所謂: (世間)一切法如幻、如夢、(如)光(如)影、水月(依緣而起，非有非無)。

4-(1-88)

All things in the world are away of production and extinguishment, eternality and annihilation, the views of sound-hearers and solitude realizers.

4-(1-88) 於一切法，離生滅、斷常，及離聲聞緣覺之法。

5-(1-88)

When one realizes these, one can attain hundreds of thousands of Samadhi or even hundreds of thousands nayuta of Samadhi.)

5-(1-88) 得百千三昧，乃至百千億那由他三昧。

k5-(1-88) (才能證) 得百千三昧，乃至百千億那由他三昧。

6-(1-88)

With Samadhi, they can travel around Buddha lands and make offerings to Buddha (self-nature Buddha).

6-(1-88) 得三昧已，遊諸佛刹，供養諸佛。

k6-(1-88) 得三昧已，(依三昧力遍)遊諸佛刹，供養諸佛(自性佛)。

7-(1-88)

They will be born in the heavenly palace and transmit the dharma of the Triple Treasure (Buddha, the dharma and the sangha).

7-(1-88) 生諸天宮，宣揚三寶。

k7-(1-88) (示現)生諸天宮，宣揚三寶。

8-(1-88)

They will attain the Buddha-hood, manifest in Buddha-bodies, and be surrounded by bodhisattvas and other beings.

8-(1-88) 示現佛身，聲聞菩薩大眾圍繞。

k8-(1-88) (或)示現佛身，聲聞菩薩(眷屬)大眾圍繞。

9-(1-88)

Bodhisattvas will manifest their pure mind and preach to beings that all things appear from the self-mind and that all external things have no real self-nature. They urge practitioners to avoid the views of existence and non-existence.

9-(1-88) 以自心現量，度脫眾生，分別演說外性無性，悉令遠離有無等見。

k9-(1-88) (說一切法皆是)以自心現量(所現範圍/境界)，度脫眾生，(為其)分別演說外(道法之)性無(自)性(皆是依心而生)，悉令遠悉令遠離有無等見。

辛二 重頌

(1-89)

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

(1-89) 爾時，世尊欲重宣此義，而說偈言：

1-(1-89)

The bodhisattva should observe that mind ranges give rise to world phenomenon and various kinds of physical bodies (twelve categories of beings).

1-(1-89) 心量世間，佛子觀察，種類之身。

k1-(1-89)(由)心(現)量(而成)世間(一切法)，佛子觀察，(胎卵溼化四生/或十二)種類之身(是如何形成的)。

2-(1-89)

Bodhisattva can attain maya-upama-samadhi (illusory samadhi), supernatural power and free liberation, if they are free from Asraya (mind) and Alambana (external objects).

2-(1-89) 離所作行，得力神通，自在成就。

k2-(1-89)離(能)所作行，(證)得(如幻三昧)力神通，自在(解脫)成就。

戊五 空無生性門

己一 請許

(1-90)

Then, Mahamati-the Bodhisattva-Mahāsattva requested the Buddha: I hope Bhagavan (the World Honored One) will explain to us the meaning of the emptiness of all things, no-birth and no-duality, and how to be free from self-appearance and self-nature.

(1-90)爾時，大慧菩薩摩訶薩復請佛言：惟願世尊為我等說一切法空，無生無二，離自性相。

k(1-90)爾時，大慧菩薩摩訶薩復請佛言：惟願世尊為我等說一切法空，無生(無滅)無二(真如)，離自性(自)相。

1-(1-90)

Once we realize the meaning of emptiness, no-birth and no-duality, and are free from self-nature and self-appearance, we will have no illusory thoughts of existence, non-existence, and we soon will reach the state of Anuttara Samyak Sambodhi.

1-(1-90)我等及餘諸菩薩眾，覺悟是空，無生，無二，離自性相已，離有無妄想，疾得阿耨多羅三藐三菩提。

k1-(1-90)我等及餘諸菩薩眾，覺悟是空，無生，無二，離自性相已，離有(常見)無(斷見)妄想，疾得阿耨多羅三藐三菩提。

2-(1-90)

Then, Bhagavan (World Honored One) told Mahamati - Bodhisattva-Mahāsattva: Listen well! Listen well! Contemplate, I will now explain this to all of you!

Mahamati replied: Bhagavan (World Honored One), I will indeed!

2-(1-90) 爾時，世尊告大慧菩薩摩訶薩言：諦聽！諦聽！善思念之，今當為汝廣分別說。

大慧白佛言：善哉世尊！唯然受教。

己二 答說

庚一 長行

辛一 總標

(1-91)

Buddha told Mahamati: If one clings to the view of the emptiness of Asraya (mind) and the emptiness of Alambana (external object), then this is the source of false thoughts and self-nature.

Mahamati! To those who are attached to false thoughts and self-nature I will explain the meaning of emptiness, no-birth, and non-duality so that they can be free of self-appearance and self-nature.

(1-91) 佛告大慧：空空者，即是妄想自性處。大慧！妄想自性計著者，說空、無生、無二、離自性相。

k(1-91) 佛告大慧：(能) 空 (所) 空者，即是(對治)妄想自性處(所生之處)。大慧！(諸佛為)妄想自性計著者，說空、無生、無二、離自性相。

辛二 別說

壬一 空

Natures of emptiness and no-production

7. 空無生性

1-(1-91)

Mahamati! In short, there are seven kinds of emptiness.

They are:

1. The emptiness of appearances, (Emptiness of four appearances: the appearance of self, people, beings and lifespan. Emptiness of people.)
2. the emptiness of the self-nature of all things nature, (emptiness of things.)
3. the emptiness of conduct, (emptiness of karma.)
4. the emptiness of no-conduct, (no-conduct of karma.)
5. the emptiness of all things without words,
6. the vast emptiness of the sage's first primary truth wisdom in all things, and
7. the emptiness of objects-mutual nonexistence. (emptiness of things held by externalists.)

1-(1-91)大慧！彼略說七種空。謂：相空、性自性空、行空、無行空、一切法離言說空、第一義聖智大空、彼彼空。

K1-(1-91) 大慧！彼(為執著的人)略說七種空。謂：

1. 相空(四相空-我相、人相、眾生相、壽者相/人空)、
2. 性自性空(法空)、

3. 行空(現業果空)、
4. 無行空(現惑業果不去行)、
5. 一切法離言說空、
6. 第一義聖智(所證)大空、
7. 彼彼空(外道說東西沒有了是空)。

(1-92)

What is meant by emptiness of appearance?

(1-92) 云何相空？

1-(1-92)

It refers to the emptiness of the self-appearance and common appearance of the nature of all things.

1-(1-92) 謂：一切性自共相空。

k1-(1-92)謂：一切(法)性自(相)共相空。

2-(1-92)

Observing all things arise from mutual interaction and gathering (of five skandhas, six entrances, and 18 realms), one realizes that they all don't have self-nature. Since all things have no self-nature, then they cannot have self-appearance or common appearance.

(Self and common appearance arise from mutual interaction of causes and conditions.)

2-(1-92) 觀展轉積聚故，分別無性，自共相不生。

k2-(1-92) 觀(一切法由陰界入)展轉(互因互緣 6th、7th)積聚(和合而起)故，分別(若分析,皆)無(自)性，自共相不生。

3-(1-92)

Since all things do not have self-nature, other-nature, and common nature, their appearances are not permanent.

Therefore, I say the appearances and nature of all things are empty.

All of the above is called the emptiness of appearances.

3-(1-92) 自他俱性無性，故相不住，是故說一切性相空，是名相空。

k3-(1-92)自(性)他(性)俱性(共性, 皆)無(自)性，故相不住(不定), 是故說一切(法)性相空, 是名相空。

(1-93)

What is meant by the emptiness of the self-nature of all things' nature?

(1-93) 云何性自性空？

k(1-93) 云何 (一切法) 性(的)自性空？

1-(1-93)

It refers to that the independent self-nature of all things is not produced by themselves.

All things arise from the combination of causes and conditions.

Therefore, all things natures are empty.

All of the above is called the emptiness of the self-nature of all things' natures.

1-(1-93) 謂：自己性自性不生, 是名一切法性自性空, 是故說性自性空。

k1-(1-93)謂：(一切法)自己(獨立擁有的)性(的)自性不(能自己)生(起), 是名一切法性自性空, 是故說性自性空。

(1-94)

What is meant by the emptiness of conduct (the five skandhas)?

(1-94) 云何行空？

k(1-94) 云何(五蘊之)行(業)空？

1-(1-94)

It refers to that one's five skandhas should be free from Asraya (mind) and Alambana (external objects), because five skandhas create various things and karmas. This is called the emptiness of conduct.

1-(1-94) 謂：陰離我我所。因所成，所作業方便生, 是名行空。

k1-(1-94)謂：(五)陰(要)離我(能)我所。(五)因所成(種種法)，所作(之)業(以)方便生，是名行空。

2-(1-94)

Mahamati! The fundamental emptiness of conduct gives rise to self-nature of all things through mutual interaction of causes and conditions. However, this self-nature does not have its nature. This is named the emptiness of no-conduct.

2-(1-94)大慧！即此如是行空，展轉緣起自性無性，是名無行空。

k2-(1-94) 大慧！即此如是行空，(互因互緣)展轉緣起自性(而此自性本)無(自)性，是名無行空。

(1-95)

What is meant by the emptiness of all things without words?

(1-95) 云何一切法離言說空？

1-(1-95)

It refers to that all things arise from false thoughts of self-nature without words.

Therefore, the original phenomenal are without words. This is named the vacuity of all things without words.

1-(1-95) 謂：妄想自性無言說，故一切法離言說，是名一切法離言說空。

k1-(1-95)謂：(一切法是)妄想自性(所起)(實)無(有)言說，故一切法(本)離言說，是名一切法離言說空。

(1-96)

What is meant by the vast emptiness of the sage's first primary truth wisdom in all things?

(1-96) 云何一切法第一義聖智大空？

1-(1-96)

It refers to the sages who have corrected all habits of erroneous views and mistakes, and they have realized the first primary truth. This is called the vast emptiness of the fundamental truth wisdom recognized by the sages.

1-(1-96)謂：得自覺聖智，一切見過習氣空，是名一切法第一義聖智大空。

(1-97)

What is meant by the emptiness of objects - mutual nonexistence?

(1-97) 云何彼彼空？

k(1-97) 云何彼(處, 無)彼(物)空？

1-(1-97)

It refers to the absence of an object in a certain place. This is called the emptiness of objects - mutual non-existence (of house and animals).

1-(1-97) 謂：於彼無彼空，是名彼彼空。

k1-(1-97) 謂: (外道)於彼(處)無彼(物)空，是名彼彼空。

2-(1-97)

Take for example, in the lecture-hall Mrigarama, there are no elephants, horses, bulls, sheep, but there are bhikshus; the externalists say it is empty (of animals and the place).

2-(1-97) 大慧！譬如鹿子母舍，無象馬牛羊等，非無比丘眾，而說彼空。

k2-(1-97) 大慧！譬如鹿子母舍，無象馬牛羊等，非無(有)比丘眾，而說彼空。

(Mrs kao) :鹿子母堂, 梵名 Mrgāra-mātr-prāsāda。音譯蜜利伽羅磨多跋羅娑馱。又作東園鹿子母講堂、鹿母講堂。位於中印度舍衛國，係鹿母-毘舍佉嫁與彌伽羅之子時，施捨價值九億錢之嫁衣，為佛所造之大講堂。此堂由目犍連監工建造，經九個月完成，有上下二層，各有五百室。佛即於此為鹿子母演說中阿含卷五十五持齋經。〔中阿含經卷四十九、玄應音義卷十八、釋氏六帖卷二十一〕

3-(1-97)

Externalists do not understand that emptiness refers to the self-nature of lecture hall Mrigarama, not the building lecture hall Mrigarama.

3-(1-97) 非舍舍性空

k3-(1-97)(並不了知)非舍(不是沒有房屋就稱為)舍性空(而是房屋本身自性空)

4-(1-97)

Also, emptiness does not mean there are no bhikshus; instead, it refers to the emptiness of bhikshus' self-nature (personalities).

4-(1-97) 亦非比丘比丘性空,

k4-(1-97) 亦非(不見)比丘(就說丘比空) (而應是)丘性空,

5-(1-97)

Emptiness does not mean that other locations are without elephants or horses, which is named the emptiness of the self-appearance of all things.

5-(1-97) 非餘處無象馬, 是名一切法自相。

k5-(1-97)(並) (此處沒有象馬, 就說象馬法空)(並)非餘處無(沒有)象馬, 是名一切法自相。

6-(1-97)

The externalists' view of the emptiness of objects - mutual nonexistence refers to the house without animals and the house itself. This is named the emptiness of objects – mutual nonexistence.

6-(1-97) 彼於彼無彼, 是名彼彼空。

k6-(1-97)彼(外道)於彼(房舍)無彼(無象馬牛羊等就說是空), 是名彼彼空。

7-(1-97)

These are the seven kinds of emptiness.

The emptiness of objects is the grossest form of all and from which you should stay away!

7-(1-97)是名七種空。彼彼空者，是空最羸，汝當遠離！

k7-(1-97) 是名七種空。彼彼空者，是空最羸(陋, 下等)，汝當遠離！

王二 解無生

(1-98)

Mahamati! All things do not rise by themselves; however, they arise from the interaction of causes and conditions.

Only bodhisattvas who dwell in Samadhi with knowledge can illuminate all ignorance and remove them.

It is named the no-production of things.

(1-98)大慧！不自生，非不生, 除住三昧，是名無生。

k(1-98)大慧！(法本身)不自生，(並)非不(沒有因緣幻)生, 除住三昧(照無明空)，是名無生。

王三 離自性

1-(1-98)

Stay away one's self-nature means no thought is arising.

1-(1-98) 離自性，即是無生。

2-(1-98)

Bodhisattvas know that all things are originally without self-nature.

Therefore, they stay away from the constant and uninterrupted flow of self-nature and are aware that the production of various things' nature changes momentarily from one state of existence to another.

This is named the non-self-nature of all things natures.

2-(1-98) 離自性剎那相續流注，及異性現，一切性離自性, 是故一切性離自性。

k2-(1-98) 離自性剎那相續流注，及(法生已剎那顯不同之性)異性現，一切(法)性(本)離自性, 是故一切性離自性。

王四 無二

(1-99)

What is meant by no-duality?

(1-99) 云何無二？

k(1-99) 云何無二 (邊) ？

1-(1-99)

It means that all things have no absolute two sides such as warm or cold, long or short, and black or white.

1-(1-99) 謂：一切法，如陰熱、如長短、如黑白。

2-(1-99)

Mahamati! All things are non-dualistic.

Beyond nirvana, there is no samsara (birth and death);

Samsara (birth and death) and nirvana are non-dualistic.

2-(1-99) 大慧！一切法無二，非於涅槃彼生死，非於生死彼涅槃。

k2-(1-99) 大慧！一切法無二，(並)非於涅槃(外有)彼(凡夫之)生死，非於生死彼涅槃。

3-(1-99)

Different appearance arises from different self-nature.

That is called the non-duality of all things.

(Beings seek birth and death; second-vehicle practitioners chase nirvana with remainder. They hold dualistic views.)

3-(1-99) 異相因有性故，是名無二。

k3-(1-99) 異相因(才)有(不同)性故，是名無二。

(凡夫逐生死，二乘趣涅槃，所執各異，成相對待)。

4-(1-99)

Just as Nirvana and samsara (birth and death) are one, all things are the same.

4-(1-99) 如涅槃生死，一切法亦如是。

辛三 結示

5-(1-99)

Therefore Bodhisattva should keep the mind in the state of emptiness, no-production, non-duality, no-self-nature, and no-appearance.

5-(1-99) 是故空、無生、無二、離自性相，應當修學。

庚二 重頌

(1-100)

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

(1-100) 爾時，世尊欲重宣此義，而說偈言：

1-(1-100)

I always preach that all things are empty so that beings can forsake the views of eternality and annihilation.

1-(1-100) 我常說空法，遠離於斷常，

k1-(1-100) 我常說空法，(讓眾生)遠離於斷常，

2-(1-100)

Samsara (birth and death) is like a dream, and karmas do not destroy.

2-(1-100) 生死如幻夢，而彼業不壞。

3-(1-100)

Space and nirvana are one, not two things, so are the two erroneous views of eternality and annihilation.

3-(1-100) 虛空及涅槃，滅二亦如是。

k3-(1-100) 虛空及涅槃，滅二(見)亦如是。

4-(1-100)

Foolish people are attached to two sides of false thoughts; Sages are away from dualistic views.

4-(1-100)愚夫作妄想，諸聖離有無。

k4-(1-100) 愚夫作妄想，諸聖離有無(想)。

己三 別示

5-(1-100)

Then, Bhagavan (World Honored One) said to Mahamati - Bodhisattva-Mahāsattva:

Mahamati! The emptiness, no-production, non-duality, emptiness of self-nature and self-appearance are all in the sutras, which are preached by all Buddhas.

5-(1-100)爾時，世尊復告大慧菩薩摩訶薩言：大慧！空、無生、無二、離自性相，普入諸佛一切修多羅。

k5-(1-100)爾時，世尊復告大慧菩薩摩訶薩言：大慧！（一切法）空、無生、無二（無相對）、離自性相（法門），普入（普遍是）諸佛（所說）一切修多羅。

6-(1-100)

All sutras present the same meanings.

According to beings' foundations and expectations, sutras preach the meanings of all things, and not the surface words or the speeches.

6-(1-100) 凡所有經，悉說此義。諸修多羅，悉隨眾生希望心故，為分別說，顯示其義，而非真實在於言說。

k6-(1-100) 凡所有經，悉說此義。諸修多羅，悉隨眾生(根基、信心)希望心故，為分別說，顯示其義，而非真實(之義)在於言說。

7-(1-100)

Just like deer are incredibly thirsty, they mistake the reflection of sunlight (light wave) for water; in fact, it is just a mirage, not water.

7-(1-100) 如鹿渴想，誑惑群鹿。鹿於彼相，計著水性，而彼無水。

k7-(1-100) 如鹿渴想，(光波)誑惑群鹿。鹿於彼(光波)相，計著(是)水性，而彼(光波處)無水。

8-(1-100)

It is the same that Buddhas preach all sutras to make foolish people happy.

The self-realized sages rely on the true meaning and not on the surface words in the sutras.

Bodhisattvas should not be attached to the words.

8-(1-100) 如是一切修多羅所說諸法，為令愚夫發歡喜故，非實聖智在於言說，是故當依於義，莫著言說。

(End of ref#11/book page #121-6/卷一完)