

The Lankavatara Sutra (Chapter 2)
楞伽阿跋多羅寶經(卷第二)

(Ref:#13)
(P133-3 to P144-6)

丁二 明三位
戊一 資糧位——諸法因緣門
己一 問

Causes and conditions of dharma

10. 諸法因緣

(2-113)

Then, Mahamati Bodhisattva-Mahasattva made a request to Buddha: I hope you will explain to us the reason for the rise of (internal) causes and (external) conditions of all dharmas. With this understanding, bodhisattvas and I can be free of all natures and the erroneous views of existence and non-existence. Then one's attachment to false thoughts will cease gradually or instantaneously.

(2-113)爾時，大慧菩薩摩訶薩復請世尊：惟願為說一切諸法緣因之相。以覺緣因相故，我及諸菩薩離一切性，有無妄見。無妄想見，漸次俱生。

k(2-113)爾時，大慧菩薩摩訶薩復請世尊：惟願為說一切諸法(外)緣(內)因之相。以覺(了)緣(與)因(之)相故，我及諸菩薩離一切(法之)性，有無妄見。無妄想(執著)見，漸次(或)俱生(頓斷妄想執著)。

己二 答
庚一 長行
辛一 示因緣相
壬一 緣

1-(2-114)

Buddha told Mahamati: There are two categories of conditions for all dharmas, external and internal.

A jar is made by the combinations of external conditions such as sticks, wheels, ropes, water, woods, labor and a lump of clay.

Cloth, straw mat, bud, cheese and others are also made in a similar way.
This is called the production of things with external conditions in a continuous succession.

1-(2-114)佛告大慧：一切法二種緣相，謂外及內。

外緣者，謂：泥團，柱輪繩水木人工，諸方便緣，有瓶生。如泥瓶、縷疊、草席、種芽、酪酥等，方便緣生，亦復如是，是名外緣前後生。

k1-(2-114)佛告大慧：一切法(有)二種緣(積集之)相，謂外(緣)及內(緣)。

外(法因)緣者，謂：泥團，柱輪繩水木人工，諸方便緣，有瓶生(成)。
如泥(成之)瓶(是眾緣和合而成)、縷疊(細絲合成的線)、草席、種芽(由種生芽)、酪酥等，(都是)方便(眾)緣(和合而)生，亦復如是，是名外(法因)緣前(因)後(果)(展)轉助緣而)生(起)。

2-(2-114)

What are the internal conditions?

2-(2-114)云何內緣？

3-(2-114)

The name of condition arises from ignorance, desires, karmas and other dharmas, which produce Skandhas (aggregates), Dhatus (realms) and ayatanas (entrances). Dharmas arise from the internal conditions and the residual images from external object conditions are not different in reality. However, they are different when distinguished by foolish people using false thoughts.

This is named the internal conditions.

3-(2-114)謂：無明愛業等法，得緣名。

從彼生陰界入法，得緣所起名。

彼與所起之緣所起法，無差別，而愚夫妄想，是名內緣法。

k3-(2-114) 謂：無明愛業等法，得緣名。從彼(無明愛業等法)生陰界入法，得(內)緣所起名。彼(能起之內緣法與所起之緣所起法，(其自性)無差別，而愚夫妄想(分別而有差別)，是名內緣法。

壬二 因

(2-115)

Mahamati! There are six categories of causes from false thoughts and habits since beginningless time.

(2-115) 大慧！彼因者有六種。謂：

當有因、相續因、相因、作因、顯示因、待因。

k(2-115)大慧！彼一切諸法之)因者有六種。謂：

(Mrs. Kao): Buddha divides false thoughts and habits since beginningless time into six categories).

(Mrs. Kao 註): 佛將無始以來妄想習因分為六種。

1-(2-115) the present cause;

當有因、

(The cause that is the simultaneous appearance of thought that leads to future retribution.)

K1-(2-115)妄想之識（因）招當有-未來之果報)

2-(2-115) the consciousness-and-habit cause;

相續因、

K2-(2-115) 8th 識上種子成熟起五識現行。

(The causes in the 8th consciousness interact with the current habitual causes)

(Mrs Kao):

A living being's current actions arise from his thoughts which result from mature seed in the 8th consciousness interacting with the six external objects. The retribution of suffering or happiness is named the new seeds which will be stored in the 8th consciousness. These molds of activity are continuous in past, present, and future, and never stop.

(Mrs. Kao)

(相續因:一念之妄心，內依八識，外緣六塵，作業招果，現行薰種子，種子起現行，三世相續而不絕。)

(Mrs Kao):

With reference to Fo Guang Dictionary, the alaya-vijnana contains the functions of mind dharma and form dharma. This is the seed.

Seed is also called habit, which is the annoyance that permeates habitual force. It is divided into three types:

Habit of word, habit of self-attachment (ātma-grāha-vāsanā) and habit that links existence (bhavāvga) .

The three dharma and double causality permeated by seeds are extremely important.

The three dharmas are: Old viable seeds, manifestation of permeated seeds, and new seeds currently permeated.

The dual cause and effect are: Seeds (from the 8th consciousness) permeate current happenings; current happenings permeate seeds (in the 8th consciousness).

(Mrs Kao):

參考佛光字典, 在阿賴耶識中含藏著產生心法和色法等現行的功能，這就是種子。

種子又稱為習氣，就是煩惱現行薰習的習慣勢力，它分為三種：

1.名言習氣；2.我執習氣；3.有支習氣。

種子薰習的「三法二重因果」具有極為重要的意義。

三法即：1.能生的舊種子；2.種子熏成的現行；3.現行熏成的新種子。

二重因果即：1.種子熏現行；2.現行熏種子。

3-(2-115)

The continuous cause,

相因、

(The rise of wholesome or evil karma through extinguishment of former thought and rising of latter thought.)

K3-(2-115) (前念滅後念續生之善惡業相。)

4-(2-115)

The increasing cause,

4-(2-115) 作因、

k4-(2-115)

(The seeds stored in the 8th consciousness transform into the 7th, 6th, and 5 consciousnesses, leading to the creation of dharma.)
(作因，又稱能作因。諸識轉變而生諸法。)

5-(2-115)

The manifesting-cause,

5-(2-115) 顯示因、

(The manifesting-cause is also called cause of understanding or manifestation of causes. It can be like a lamp, illuminating or showing distinctness of dharma that arise from false thoughts.)

k5-(2-115)(顯示因，又稱了因、顯了因。由妄想故，所作之事生，能作如燈，所作如色，顯現分明。)

6-(2-115)

The opposing cause,

6-(2-115) 待因。

(The opposing cause is also called observing the cause or mutually opposing cause. Nirvana arises when false thoughts cease. Waiting for false thoughts to be exhausted, thus it is called mutually opposing cause.)

k6-(2-115)(待因，又稱觀待因、相待因。妄想滅時，涅槃生起。待妄想斷盡而生，故稱為相待)

1.)-(2-115)

The present cause (cause of affinity) is the cause that is the simultaneous appearance of thought, which produces cause and effect of internal (physical body) and external (objects) dharma.

1.)-(2-115) 當有因者，作因已，內外法生。

k1.)-(2-115) 當有因者(親因緣)，作因已(當下心生就是法之生因已形成)，內(身根)，外(器界)法生。

(Mrs Kao):

Cause of affinity: That is, the first causal condition among the four conditions is the direct and intimate reason that give rise to dharmas. The school of Consciousness-Only calls it the cause of affinity, which means to be able to produce effect and distinguish nature of seeds of self-entity. There is no self-nature in the dharma, but it arises from relying on cause of affinity. Seeds (from the 8th consciousness) permeate current happenings, current happenings permeate seeds (in the 8th consciousness). The three are mutually cause and effect at the same time. This is the true meaning of Mahayana origin. [The Consciousness-Only Volume 7] (See “four causal conditions” 1832)

(Mrs. Kao):

親因緣:

即四緣中第一之「因緣」，為能生起有為諸法之直接、親密之原因。於唯識宗稱為親因緣，意謂能親生自果，辨生自體之因緣種子性。以法本無自性，乃依他之親因緣法而生起。

即種子生現行，現行熏種子，三法同時互為因果，此為大乘緣起之實義。〔成唯識論卷七〕（參閱「四緣」1832）

2.)-(2-115)

The consciousness-and-habit cause is the cause that is the process of developing attachment to external objects, and the internal organs and external objects give rise to dharma, which plants skandha seeds (in the 8th consciousness).

2.)-(2-115) 相續因者，作攀緣已，內外法生陰種子等。

k2.)-(2-115) 相續因者(現行起的一念)，(5th識)作攀緣已，內(根)外(塵, 所成之)法生(五)陰種子(種在 8th 識上)等。

3.)-(2-115)

The continuous cause is the cause that bound by the objective world (the vijñana) keeps up its continuous activity.

3.)-(2-115) 相因者，作無間相，相續生。

k3.)-(2-115) 相因者 (前念滅，後念續生之善惡業相。)(即等無間緣)，(外塵之相)作(為心中內塵相沒有間斷)無間相，相續生。

4.)-(2-115)

The increasing cause is the cause that increases the power of a dharma, just as the King of the Turning Wheel.

4.)-(2-115) 作因者，作增上事，如轉輪王。

k4.)-(2-115) 作因者(增上緣)，(心中之念,念念增勝能)作增上事，如轉輪王(有勢力,能讓事情辦成)。

5.)-(2-115)

The manifesting cause is the cause that reveals all dharmas when false thoughts arise, just as a lamp reveals forms.

5.)-(2-115) 顯示因者，妄想事生已，相現作所作，如燈照色等。

k5.)-(2-115) 顯示因者，(心中)妄想(之)事生(起)已，(就有妄想之)相現(出)(能)作(之因)，所作(之果)，(自認分明,不會有錯)，如燈照色等。

6.)-(2-115)

The opposing cause is the cause that induces the cessation of continuity and the rise of non-false thoughts.

6.)-(2-115) 待因者，滅時作相續斷，不妄想性生。

k6.)-(2-115) (例如妄與不妄相對) 待因者，(境)滅時(造)作(之)相續(心,便中)斷，(妄想心暫時中止)不妄想性(立刻)生。

辛二 揀因緣計

1-(2-116)

Mahamati! Dharma appear from six causes as a result of the false thoughts of foolish people, and they arise neither gradually nor instantaneously. Why?

1-(2-116) 大慧！彼自妄想相愚夫，不漸次生，不俱生。所以者何？

k1-(2-116) 大慧！彼(上面 6 種因是)自(心)妄想(所生之)相(是)愚夫(之見)，不(可說是)漸次生，不(可說是)俱生(頓生)。所以者何？

2-(2-116)

If there were an instantaneous rising of dharmas, there would be no distinctions between causes and consequences, and causes would not exist.

2-(2-116)若復俱生者，作所作無分別，不得因相故。

K2-(2-116) 若復俱生(一時頓生)者，(能)作(之因)所作(之果)(就沒辦法分別)無分別，不得(生)因相故。(因相不可能,怎能得果相,因相、果相俱不可得,怎能說一時俱生!)

3-(2-116)

If there were a gradual rising of dharmas, there would be nothing that holds together causes and conditions, and consequences would not exist.

3-(2-116)若漸次生者，不得相我故。

k3-(2-116) 若(諸法依六因二緣)漸次生者，不得(果)相我(本體)故。(即有我才因緣法)

(Mrs. Kao): All dharma are gradually evolving, that is, they are all in the cause. There is no consequence in the cause, therefore there is no consequence. How can one say production without consequence!

(Mrs. Kao): 一切法都在漸次演變中,即都在因中,因中必不能見果,必無果可得,未達果相怎能說生!

4-(2-116)

A gradual rising of dharma would not give rise to consequences; in the same way, when a child is not yet born, the term father has no significance.

4-(2-116) 漸次生不生，如不生子，無父名。

K4-(2-116) 漸次生(之理)不(能)生(一切法,因為果相永不可得)，如不生子，無父名(不能稱父親)。

5-(2-116)

Mahamati! It is incorrect to say that a gradual continuity gives rise to dharmas. This view results from false thoughts.

Dharmas arise from causal conditions of affinity (hetu-pratyaya), causal conditions from objects (a lambana-pratyaya), non-intermittent causal conditions (adhipati-pratyaya) and increasing causal conditions (samanantara-pratyaya).

5-(2-116)大慧！漸次生相續方便，不然。但妄想耳！因攀緣、次第、增上緣等，生所生故。

K5-(2-116) 大慧！漸次生(的說法是針對計著冥締等邪因者說)相續方便(生一切法)，不然(這是錯的)。但妄想耳！

因(親因緣)、攀緣(所緣緣)、次第(等無間緣)、增上緣等，(是能)生所生(諸法)故。

6-(2-116)

Mahamati! It is not a gradual process that gives rise to dharmas, but rather it is false thoughts, self-natures, and attachments to forms.

Therefore, neither a gradual process nor an instantaneous process gives rise to dharma; dharmas appear from the self-mind.

6-(2-116)大慧！漸次生不生，妄想自性計著相故。漸次俱不生，自心現受用故。

k6-(2-116) 大慧！漸次生(其體本)不生，(都是凡夫)妄想(而於諸法)自性計著(生滅)相故。漸次(與)俱(一時俱生)(都是本)不生，(都是)自心(所)現(依、正二報)受用故。

7-(2-116)

Self-appearances, common appearances and external natures have no true nature.

7-(2-116) 自相共相外性非性。

K7-(2-116) 自相共相(一切)外(法之)性非性(無自性)。

8-(2-116)

Mahamati! Neither a gradual nor an instantaneous process gives rise to dharma, but rather it is the self-mind.

Ordinary people are not aware that appearances arise from false thoughts.

Therefore, you should know that dharma arise from causes and conditions, and you should stay away from gradation and simultaneity.

8-(2-116)大慧！漸次俱不生，除自心現，不覺妄想故相生。是故因緣作事方便相，當離漸次俱見。

k8-(2-116) 大慧！漸次俱不生，除(唯有)自心現，(而凡夫)不覺(知)(此是)妄想故相生。是故(要知諸法是)因緣(所)作(生滅)事(虛妄和合)方便相，當離漸次(生及一時)俱見(生)。

庚二 重頌

(2-117)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

(2-117)爾時，世尊欲重宣此義，而說偈言：

1-(2-117)

All dharma have no birth; therefore, there are no cessations of causes and conditions.

From the production and extinguishment of causes and conditions, ordinary people develop thoughts, thinking all dharma are real.

1-(2-117)一切都無生，亦無因緣滅。

於彼生滅中，而起因緣想。

k1-(2-117) 一切都無生，亦無因緣滅。(不生就不滅)

(凡夫)於彼生滅中，而起因緣(為實有妄)想。

2-(2-117)

There are no real productions or extinguishment; it is a matter of the continuation of causes and conditions.

Buddha only preach productions or extinguishment as a result of causes and conditions, in order to eradicate ordinary people's ignorance, confusion and false thoughts.

2-(2-117) 非遮滅復生，相續因緣起。唯為斷凡愚，癡惑妄想緣，

k2-(2-117) 非遮滅復生，相續因緣起。(佛並非遮止有實滅而有實生; 為破邪才說因緣法) 唯為斷凡愚，癡惑(自心)妄想(而攀)緣，

3-(2-117)

All things of existence and non-existence do not exist in origin. (How can there be three realms without production?)

The three realms owe their existence to confusion and habits of living beings.

3-(2-117)有無緣起法，是悉無有生。習氣所迷轉，從是三有現。

k3-(2-117)有無緣起法，是悉無有生。(既是無生,怎有三有?)
(凡夫無始妄想)習氣所迷轉，從是三有現。

4-(2-117)

The conditions for productions and extinguishing do not exist in true suchness. All conditional dharmas are like flowers in space.

4-(2-117)真實無生緣，亦復無有滅，觀一切有為，猶如虛空華。

K4-(2-117)真(如)(圓成)實(本)無(能)生(之)緣，亦復無有滅，
觀一切有為，猶如虛空華。

5-(2-117)

If one can separate the gatherer and objects of gathering, one can be free of confusion, chaos and evil views.

Production does not occur in the past, future or in the present because there are no causes and conditions in origin.

All things do not exist, including gradual and simultaneous processes; they are just tools of words.

5-(2-117)攝受攝及所，捨離惑亂見，
非已生當生，亦復無因緣。
一切無所有，斯皆是言說。

K5-(2-117) (能)攝受(之心)、攝及所(所攝取之境)(本無)，(就可以)捨離
惑亂見，(一切法)非(過去)已生，(現在、未來)當生，亦復無(能生法之)
因緣(可得)。一切無所有(得)，斯(漸生、頓生、具生因緣)皆是(假名)言
說。

戊二 加行位——觀言說妄相門
己一 請許

Languages and discriminations

11. 言說分別

(2-118)

Then, Mahamati Bodhisattva-Mahasattva said to Buddha: Bhagavan (World Honored One), I hope you will explain to us the mind-dharma of spoken words and false thoughts.

(2-118)爾時，大慧菩薩摩訶薩復白佛言：世尊！惟願為說言說妄想相心經。

k(2-118) 爾時，大慧菩薩摩訶薩復白佛言：世尊！惟願為說言說妄想相(之)心(心地法門)經。

1-(2-118)

Bhagavan (World Honored One), if bodhisattva-mahasattvas and I can thoroughly understand the mind-dharma of words and false thoughts, as well as provisional teaching and true teaching, then we will be able to attain Anuttara Samyak Sambodhi.

With the understanding of provisional teaching and true teaching, we can purify all living beings' thoughts.

1-(2-118)世尊！我及餘菩薩摩訶薩，若善知言說妄想相心經，則能通達言說所說二種義，疾得阿耨多羅三藐三菩提。以言說所說二種趣，淨一切眾生。

K1-(2-118)世尊！我及餘菩薩摩訶薩，若善知言說妄想相心經，則能通達言說所說二種(權、實之)義，疾得阿耨多羅三藐三菩提。以(能)言說所說二種趣(真實義)，淨一切眾生(妄想)。

(2-119)

Buddha told Mahamati: listen well, listen well, and reflect well, for I will explain this to you.

Mahamati replied to Buddha: Very good indeed, Bhagavan (World Honored One)!

(2-119)佛告大慧：諦聽！諦聽！善思念之！當為汝說。

大慧白佛言：善哉世尊！唯然受教。

己二 解說

庚一 長行

辛一 正答所問

(2-120)

Buddha told Mahamati: There are four kinds of false appearances of the words. They are the words of appearances, the words of dreams, the words of false thoughts and attachments, and the words of false thoughts since beginningless time.

(2-120)佛告大慧：有四種言說妄想相。謂：相言說、夢言說、過妄想計著言說、無始妄想言說。

1-(2-120)

The words of appearances arise from one's own false thoughts and attachment to forms.

1-(2-120)相言說者，從自妄想色相計著生。

2-(2-120)

The words of dreams arise from memories of past experiences. When one awakens from the dream (which has no self-nature), one still recollects the experiences from the dream.

2-(2-120)夢言說者，先所經境界，隨憶念生。從覺已境界無性生。

K2-(2-120) 夢言說者，先所經境界，隨憶念(於夢中)生。從覺已(夢醒後)(夢中)境界(雖)無(自)性(但是能清楚記得夢中境)生。

3-(2-120)

The words of false thoughts and attachments arise from recollections of false accusations by others.

3-(2-120)過妄想計著言說者，先怨所作業，隨憶念生。

K3-(2-120) 過妄想計著言說者，(憶念仇人)先怨(對我)所作業，隨(過去經歷過的事)憶(現在)念生。

4-(2-120)

The words of false thoughts since beginningless time arise from false thoughts, attachments and self-habits.

These are the four kinds of false appearances of the words.

4-(2-120)無始妄想言說者，無始虛偽計著過自種習氣生。

是名四種言說妄想相。

K4-(2-120) 無始妄想言說者，無始虛偽計著過自(己所種)種(子)(成)習氣生。是名四種言說妄想相。

辛二 問答言生

(2-121)

Then, Bodhisattva-mahasattvas Mahamati made a request to Bhagavan (World Honored One): Please explain to us the state that appears from words and false thoughts.

(2-121)爾時，大慧菩薩摩訶薩，復以此義，勸請世尊：惟願更說言說妄想所現境界。

1-(2-121)

Bhagavan (World Honored One), where, why, how, and what causes living beings to have false thoughts and speak words?

1-(2-121)世尊！何處、何故、云何、何因、眾生妄想言說生？

(2-122)

Buddha told Mahamati: Words arise from the combination of the head, the chest (heart, liver, lung), the throat, the nose, the lips, the tongue, the teeth gums and the teeth (and air).

(2-122)佛告大慧：頭胸喉鼻脣舌斷齒和合出音聲。

k(2-122)佛告大慧：(依)頭胸(心肝肺)喉鼻脣舌斷齒(與風,呼吸)和合出音聲。

辛三 問答言想

(2-123)

Mahamati asked Buddha: Bhagavan (World Honored One), are false thoughts and words different or not different?

(2-123)大慧白佛言：世尊！言說妄想為異為不異？

k(2-123) 大慧白佛言：世尊！言說(與)妄想(二者)為異為不異？

(2-124)

Buddha replied: false thoughts and words are neither different nor not different. Why?

Because from false thoughts arise words.

(2-124)佛告大慧：言說妄想非異非不異。所以者何？
謂彼因生相故。

k(2-124) 佛告大慧：言說(與)妄想非異非不異。所以者何？
謂彼(妄想為)因(而)生(語言音聲)相故。

1-(2-124)

Mahamati! If words are different from false thoughts, then false thoughts cannot be the cause for words. If they are not different, words cannot express false thoughts, which they do. Therefore, they are neither different nor not different.

1-(2-124)大慧！若言說妄想異者，妄想不應是因。

若不異者，語不顯義。而有顯示，是故非異非不異。

K1-(2-124) 大慧！若言說(與)妄想異者，妄想不應是(生言說之)因。若不異者，語不(能)顯(心)義。(但是語言能)而有顯示(心意)，是故非異非不異。

辛四 問答言義

(2-125)

Mahamati (Great Wisdom) said to Buddha: Bhagavan (World Honored One), is the speaker of words the primary truth? Or are words the primary truth?

(2-125) 大慧復白佛言：世尊！為言說即是第一義，為所說者是第一義？

(2-126)

Buddha told Mahamati: The speaker of words is not the primary truth, nor are words the primary truth. Why?

(2-126)佛告大慧：非言說是第一義，亦非所說是第一義。所以者何？

1-(2-126)

The primary truth is attained by comprehending the words of Buddha. Words by themselves are not the primary truth.

1-(2-126)謂：第一義聖樂，言說所入是第一義，非言說是第一義。

K1-(2-126) 謂：第一義聖樂(自證境界)，(依聖教之)言說所入是第一義，(並)非言說是第一義。

2-(2-126)

The first primary truth is attained by the realization of the sagely wisdom; it is not the state of words nor false thoughts. Therefore, primary truth cannot be attained by words or false thoughts.

2-(2-126) 第一義者，聖智自覺所得，非言說妄想覺境界。是故言說妄想，不顯示第一義。

K2-(2-126) 第一義者，聖智自覺所得，非言說妄想覺(6th)境界，是故言說妄想，不顯示第一義。

3-(2-126)

The speaker of words is not the primary truth. His words arise from production, extinguishment, movement, the turning and the interdependence of causes and conditions. If his words arise from the interdependence of causes and conditions, then speaker of words is not the primary truth.

3-(2-126)言說者，生滅動搖展轉因緣起。若展轉因緣起者，彼不顯示第一義。

K3-(2-126) 言說者，生(開口說話)滅(說完話)動(氣,風)搖(語氣)展轉(助緣)因緣(和合)起。若展轉因緣起者，彼不顯示第一義。

4-(2-126)

Mahamati! Appearances of the self and others has no true nature. Therefore, appearances of words of others cannot express the primary truth. (In primary truth, there are no self versus others.)

4-(2-126)大慧！自他相無性故，言說相不顯示第一義。

K4-(2-126) 大慧！自他相無性故，言說相不顯示第一義。(即第一義中沒有相對待的自他)

5-(2-126)

Furthermore, Mahamati! Various appearances that arise from the self-mind have no true nature. False thoughts and words cannot express the primary truth.

5-(2-126)復次大慧！隨入自心現量故，種種相外性非性。言說妄想不顯示第一義。

k5-(2-126) 復次大慧！隨入(凡夫二乘菩薩)自心現量故，種種(外)相外性非性。言說妄想不顯示第一義。

6-(2-126)

Therefore, Mahamati! You should stay away from words and appearances of all false thoughts.

6-(2-126)是故大慧！當離言說諸妄想相。

k6-(2-126) 是故大慧！當離言說(與)諸妄想相。

庚二 重頌

(2-127)

Then, to illustrate the meaning, Bhagavan (World Honored One) recited these verses:

(2-127)爾時，世尊欲重宣此義，而說偈言：

1-(2-127)

All dharmas have no self-nature, neither do words.

Foolish people cannot understand the profound meaning of the emptiness of Asraya (the mind) and the emptiness of Alambana (external objects)

1-(2-127)諸性無自性，亦復無言說，甚深空空義，愚夫不能了。

2-(2-127)

The self-nature of dharmas and words are just like shadows.

Only those who realize wisdom (Buddha) and sagely disciples (bodhisattvas) will be able to attain the truth.

2-(2-127)一切性自性，言說法如影，自覺聖智子，實際我所說。

K2-(2-127)一切性自性，言說法如影，自覺(佛)聖智子(菩薩)，實際(境界才是)我所說。

(End of ref#13/book page#144-6)