

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

(Ref:#14)
(P144-7 to P161-3) (tape #36)

戊三 修習位一觀遠離四句門
己一 請許

The eradication of the four tenets
12. 遠離四句

(2-128)

Then, Mahamati Bodhisattva-Mahasattva said to Buddha: Bhagavan (World Honored One), I hope you will explain to us how to be free of oneness (the same), not oneness (not the same), bothness (the same and not the same) and not bothness (not the same and the same), existence, non-existence, not existence, not non-existence, eternity and non-eternity.

(2-128)爾時，大慧菩薩摩訶薩復白佛言：世尊！惟願為說離一異俱不俱、有無非有非無，常無常。

k(2-128)爾時，大慧菩薩摩訶薩復白佛言：世尊！惟願為(眾生)說離一(同)、異(不同)、俱(亦一亦異/一多都包括/同)、不俱(非一非異/一多不合/不同)、有、無、非有、非無，常(見)、無常(斷見)。

1-(2-128)

Forsaking false thoughts, self-appearance, common-appearance, and realizing the true meaning of the primary truth are the conduct of the Sagely Self-realized One and not that of externalists.

One can successively move up the grounds, increasing the purity of the mind, and enter the ground of Tathagata in which the origin vow is to teach living beings without pretension.

1-(2-128) 一切外道所不行。

自覺聖智所行。

離妄想自相共相，入於第一真實之義。

諸地相續，漸次上上增進清淨之相，隨入如來地相。無開發本願。

K1-(2-128) 一切外道所不行 (是行不通的) 。

自覺聖智所行 (才能証的正行) 。

(因為) 離妄想自相共相，入於第一真實之義。

諸地相續，漸次上上增進 (而得自性) 清淨之相，隨入如來地相。(到無功用行, 入自己教化眾生本願) 無開發本願。

2-(2-128)

Just as a Mani Jewel reflects all colors, a bodhisattva saves all living beings regardless of their forms, because various forms and dharmas all appear from the self-mind.

2-(2-128)譬如眾色摩尼境界，無邊相行，自心現趣部分之相，一切諸法。

k2-(2-128)譬如(真心所現如)眾色摩尼境界，無邊相(無邊)行，自心(6th 識所)現(一切諸法)趣(不平等)部分之相，一切諸法。

3-(2-128)

If I and other bodhisattva-mahasattvas can forsake false thoughts, self-nature, self-appearance and common-appearance, we can attain Anuttara Samyak Sambodhi. We can also enable living beings to dwell in peace and to achieve the perfection of merits and virtues.

3-(2-128) 我及餘菩薩摩訶薩, 離如是等妄想自性自共相見，疾得阿耨多羅三藐三菩提，令一切眾生，一切安樂，具足充滿。

K3-(2-128) 我及餘菩薩摩訶薩, 離如是等妄想自性自共相(妄)見，疾得阿耨多羅三藐三菩提，令一切眾生，一切安樂，具足充滿。

(2-129)

Buddha told Mahamati: Very good indeed! Very good indeed! You made this request out of your compassion for the happiness and the benefits of the heavenly deities and worldly beings.

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

Mahamati replied: Very good indeed, Bhagavan (World Honored One), I will uphold the teaching.

(2-129)佛告大慧：善哉！善哉！汝能問我如是之義，多所安樂，多所饒益，哀愍一切諸天世人。

佛告大慧：諦聽！諦聽！善思念之，吾當為汝分別解說。

大慧白佛言：善哉世尊，唯然受教。

己二 解說

庚一 長行

辛一 略標

(2-130)

Buddha told Mahamati: Foolish people and lay people do not understand that all dharmas appear from the self-mind. They are attached to the nature of inner and outer dharma and rely on the views of oneness (the same), not oneness (not the same, bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity, non-eternity, self-nature, habits, attachments and false thoughts.

(2-130)佛告大慧：不知心量愚癡凡夫，取內外性，依於一異、俱不俱、有無非有非無、常無常，自性習因計著妄想。

k(2-130)佛告大慧：不知(一切法唯心所現, 有)心量愚癡凡夫，(執)取內(根、身)外(器界)(法)性，依於一異、俱不俱、有無非有非無、常無常，自性習(氣)因(即事情之起或念起而有事)計著妄想。

辛二 喻說

壬一 識境計

1-(2-130)

Take for example when a group of thirsty deer sees the rays of spring sunlight, they become confused and disoriented, thinking it is real water.

1-(2-130) 譬如群鹿，為渴所逼，見春時燄，而作水想，迷亂馳趣，不知非水。

2-(2-130)

In the same way, with their minds permeated by false thoughts since beginningless time and with their minds burning with the fire of three poisons (greed, anger, and foolishness), foolish people are delighted by various forms. With their minds dwelling in the production, abiding, changing, extinguishment and with their minds gathering with the nature of inner and outer dharma, they fall into the views of oneness (the same), not oneness (not the cause), bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity, non-eternity, false views and the gathering.

2-(2-130) 如是愚夫，無始虛偽妄想所熏習，三毒燒心，樂色境界，見生住滅，取內外性，墮於一異俱不俱、有無非有非無、常無常想，妄見攝受。

3-(2-130)

It is like the city of the Gandharvas that the unwitting foolish people and lay people take for a real city, though it is not so. This city appears from their attachments to false thoughts and habits since beginningless time. This city is thus neither existent nor non-existent (It is just an illusion that appear from conditions of light waves and water waves).

3-(2-130) 如犍闍婆城，凡愚無智而起城想，無始習氣計著相現，彼非有城，非無城。

k3-(2-130) 如犍闍婆城，凡愚無智而起城想，無始習氣計著相現，彼非有城，非無城(光波水波因緣而顯出幻景)。

4-(2-130)

In the same way, being attached to false thoughts and habits since beginningless time and not knowing that all dharmas appear from the self-mind, externalists rely on the views of oneness (the same), not oneness (not the same), bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity and non-eternity.

4-(2-130) 如是外道，無始虛偽習氣計著，依於一異俱不俱、有無非有非無、常無常見，不能了知自心現量。

5-(2-130)

It is also like a man, who, dreaming in his sleep of men, women, elephants, horses, carriages, pedestrians, cities, forests, mountains, rivers, ponds, various

adornments and himself in the dream, is awakened. Once awakened, he recollects the dream.

5-(2-130) 譬如有人，夢見男女、象馬車步、城邑園林、山河浴池、種種莊嚴，自身入中，覺已憶念。

6-(2-130)

Mahamati! What do you think? Is the man wise not to disregard the recollections from the dream?

Mahamati replied: Bhagavan (World Honored One), indeed, he is not!

6-(2-130) 大慧！於意云何？如是士夫，於前所夢，憶念不捨，為黠慧不？

大慧白佛言：不也世尊！

7-(2-130)

Buddha told Mahamati: In the same way, foolish people who are bitten by evil views and who learn from externalists do not recognize the fact that things appear from the self-mind and are like a dream.

They rely on the views of oneness (the same), not oneness (not the same), bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity and non-eternity.

7-(2-130) 佛告大慧：如是凡夫，惡見所噬，外道智慧，不知如夢自心現性。依於一異俱不俱、有無非有非無、常無常見。

8-(2-130)

It is like a painting on which there is neither depression nor elevation (plane), but it is imagined by the foolish and lay people as three dimensional.

8-(2-130) 譬如畫像，不高不下，而彼凡愚，作高下想。

K8-(2-130) 譬如畫像 (是平面的)，不高不下，而彼凡愚，作高下想(立體)。

9-(2-130)

In the same way, externalists in the future who are filled with evils views and habits will destroy themselves (their wholesome roots) and others by practicing

the views of oneness (the same), not oneness (not the same), bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity and non-eternity.

9-(2-130) 如是未來外道，惡見習氣充滿，依於一異俱不俱、有無非有非無、常無常見，自壞壞他。

K9-(2-130) 如是未來外道，惡見習氣充滿，依於一異俱不俱、有無非有非無、常無常見，自壞(善根)壞他(善根)。

10-(2-130)

Upon listening to Buddha, some other practitioners devoid the theory of existence, non-existence; however their views are the same as the externalists. They said everything is non-existence, slandering the cause and effect, uprooting their wholesome roots and destroying the cause of tranquility.

10-(2-130) 餘離有無無生之論，亦說言無，謗因果見，拔善根本，壞清淨因。

K10-(2-130)(其)餘(聽佛說要)離有無(才能見諸法)無生之論，亦(同外道謗)說言(一切)無，謗因果見，拔善根本，壞清淨因。

11-(2-130)

Practitioners who cultivate the proper dharma should stay away from these externalists and their views. The externalists who fall into the evil views of self-appearance, other-appearance, common-appearance, and establish the false thought of existence, non-existence will slander the proper dharma and will degenerate into hell.

11-(2-130) 勝求者，當遠離去，作如是說。彼墮自他俱見，有無妄想已，墮建立誹謗，以是惡見，當墮地獄。

K11-(2-130)勝(進)求(正法)者，當遠離去，作如是說(的人)。彼(外道)墮自(相)他(相)俱(共相)(邪)見，(而立了)有無妄想已，墮(入)建立(斷常)誹謗，以是惡見，當墮地獄。

12-(2-130)

Take for example a person with obscured eyes who sees hairs hanging in space, and says: You should all look at these! However, such hairs have no nature for those with good eyes and have no non-nature for those with obscured eyes.

12-(2-130) 譬如翳目，見有垂髮，謂眾人言：汝等觀此。而是垂髮，畢竟非性、非無性，見不見故。

K12-(2-130) 譬如翳目，見有垂髮，謂眾人言：汝等觀此（空中有垂法）。而是垂髮，畢竟非性(空花幻境)、非無性(有眼病的人才見到)，(眼睛好的人不見空中花)見不見故。

13-(2-130)

In the same way, externalists destroy themselves and others by slandering the proper dharma and practicing the views of oneness (the same), not oneness (not the same), bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity and non-eternity.

13-(2-130)如是外道，妄見希望，依於一異俱不俱、有無非有非無、常無常見，誹謗正法，自陷陷他。

14-(2-130)

Take for example that a fire wheel is not a real wheel, but it is imagined to be one by unwitting foolish people.

14-(2-130) 譬如火輪非輪，愚夫輪想，非有智者。

15-(2-130)

In the same way, all dharma come to being when externalists practice the views of oneness (the same), not oneness (not the same), bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity, and non-eternity.

15-(2-130) 如是外道惡見希望，依於一異俱不俱、有無非有非無、常無常想，一切性生。

16-(2-130)

Take for example water bubbles that look like mani jewels. The unwitting foolish people who think they are real mani jewels discriminate and chase after

them. Such bubbles are not mani jewels for the wise people, but are mani jewels for the unwitting people.

16-(2-130) 譬如水泡，似摩尼珠，愚小無智，作摩尼想，計著追逐。而彼水泡，非摩尼，非非摩尼，取不取故。

K16-(2-130) 譬如水泡，似摩尼珠，愚小無智，作摩尼想，計著追逐。而彼水泡，非(實)摩尼，(對無智的人不認為不是)非非摩尼，(無明人)取(有智者)不取故。

17-(2-130)

In the same way, all dharma are empty in origin. However, with evil views and false thoughts, externalists insist that dharma have real existence (they created externalism), say causes and conditions produce all reality phenomenon and insist on extinction (they created annihilationism.)

17-(2-130) 如是外道，惡見妄想習氣所熏，於無所有，說有生；緣有者，言滅。

K17-(2-130) 如是外道，惡見妄想習氣所熏，於無所有，說(實)有(諸法)生(常見); (因緣生法)緣有者，言滅(說無有法-執斷見)。

壬二 佛說計
癸一 顯所說法

(2-131)

Furthermore, Mahamati! By setting up the three pramāṇas (three-form capacity) and pañca-avayava-vākya (the five-element theory), externalists and small vehicle think they can attain the sagely self-realized truth.

By being devoid of the two self-natures (nature of reliance on others and nature of universal attachments), they think they have attained the real and perfect nature. These are false thoughts.

(2-131) 復次大慧！有三種量，五分論，各建立已，得聖智自覺，離二自性事，而作有性妄想計著。

k(2-131) 復次大慧！(外道與小乘立)有三種量，五分論，各建立(求真理的方法)已，(自謂証)得聖智自覺，(自認)離(了)二自性事(依他起,遍計執)，而作有(實)性妄想計著(有所得)。

(Mrs. Kao):

The three-form capacity (three pramāṇas): perception (pratyakṣa), comparison (anumāna) and immeasurable (śabda).

The five-element theory (pañca-avayava-vākya): Terms of logic study. They are proposition (pratijñā), reason (hetu), analogy (udāharana), application (upanaya), and conclusion (nigamana). There are no set styles in the logic studies established by masters such as Maitreya, Wuzhe or Shiqin.

(Mrs. Kao):

(三種量 (梵語: three pramāṇas) 現量、比量、非量

(五分論: 梵語 pañca-avayava-vākya。乃古因明之用語。又作五分作法。即由宗 (梵 pratijñā)、因 (梵 hetu)、喻 (梵 udāharana)、合 (梵 upanaya)、結 (梵 nigamana) 五支組成之推理論式。彌勒、無著、世親等古因明師所立各家論式並無一定。)

1-(2-132)

Mahamati! When citta (the mind), manas (mentation) and vijñana (consciousness) are turned and Asraya (subject) and Alambana (object) are discarded, all false thoughts will cease.

Being free of attachments to nature and non-nature, the practitioner can enter the sagely self-realized truth of the Tathagata ground.

1-(2-132) 大慧！心意意識，身心轉變，自心現攝所攝，諸妄想斷，如來地自覺聖智修行者，不於彼作性非性想。

K1-(2-132) 大慧！心意意識，身心轉變(識)，自心現(能)攝(取)所攝(取)，諸妄想斷，(依)如來地自覺聖智修行者，不於彼(身心轉變，証圓成實)作(有)性非性想。

2-(2-132)

If the practitioner in this state (samāpatti of existence, no-existence), nature and no-nature, he develops the appearance (a thought), then self, others and living beings will also appear.

2-(2-132) 若復修行者，如是境界，性非性攝取相生者，彼即取長養，及取我人。

K2-(2-132)若復修行者，(於)如是境界(有或無)，性非性(心中有)(能)攝取(起一念)相生者，彼(此修行人)即取(著)長養(眾生四相)，及取我(相)人(相)。

3-(2-132)

Mahamati! nature, non-nature, self-appearance, common-appearance of dharmas are preached by the transformation-body Buddha and not by the Dharma-body Buddha (will body Buddha).

3-(2-132) 大慧！若說彼性自性自共相，一切皆是化佛所說，非法佛說。

K3-(2-132) 大慧！若說彼(一切諸法之)性自性自共相，一切皆是化佛所說，非法佛說。

4-(2-132)

All words are used to teach the foolish people and satisfy their desires, and they are not used to teach those with sharp roots and those who wish to attain the sagely self-realized truth and Samadhi.

4-(2-132) 又諸言說，悉由愚夫希望見生，不為別建立趣自性法，得聖智自覺三昧樂住者，分別顯示。

k4-(2-132)又諸言說，悉由(如來隨順)愚夫希望(而說)見生(令其修行)，不(特別)為別(依他,遍計者凡夫)建立趣(向圓成實)自性法，(而是為上上根者)得聖智自覺三昧樂住者，(所以才有這兩種分類)分別顯示。

癸二 喻所起計

1-(2-135)

Take for example that the trees reflected in water are not reflections and yet are not non-reflections; they are not tree figures and yet are not non-tree figures. (Water refers to the mind organ, which is pure in origin. Tree figure refers to dharma created by causes and conditions.)

1-(2-135) 譬如水中有樹影現，彼非影、非非影；非樹形、非非樹形。

K1-(2-135) 譬如水中有樹影現，彼非(實)影、非非影(並非沒有影)；非(物質)樹形、非非樹形。

(註: 水喻意根本淨; 樹影喻因緣生)

2-(2-135)

In the same way, with their minds permeated by habits, false thoughts and attachments, externalists rely on views of oneness (the same), not oneness (not the same), bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity and non-eternity, they cannot understand self-mind.

2-(2-135) 如是外道見習所熏，妄想計著，依於一異俱不俱、有無非有非無、常無常想，而不能知自心現量。

3-(2-135)

Take for example that a mirror reflects all forms and images without discrimination. The images are not forms (not true forms) and yet are not without forms (forms of causes and conditions). They are not real forms, but the foolish perceive them as forms.

3-(2-135) 譬如明鏡，隨緣顯現一切色像，而無妄想。彼非像，非非像，而見像非像，妄想愚夫而作像想。

K3-(2-135) 譬如明鏡，隨緣顯現一切色像，而無妄想(分別、取捨)。彼(鏡中)非像(沒有真實之相)，非非像(也不是沒有因緣和合之相)，而(鏡中)見像非(真實之)像，妄想愚夫而作像想。

4-(2-135)

In the same way, with attachments to the reflected images of self-mind, externalists develop false thoughts and attachments. They rely on views of oneness (the same), not oneness (not the same), bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity and non-eternity.

4-(2-135) 如是外道惡見，自心像現，妄想計著，依於一異俱不俱、有無非有非無、常無常見。

5-(2-135)

Take for example that the combination of water and wind gives off sounds. The sounds have no nature and yet have no non-nature.

5-(2-135) 譬如風水和合出聲, 彼非性, 非非性。

6-(2-135)

In the same way, with evil views and false thoughts, externalists rely on views of oneness (the same), not oneness (not the same), bothness, not bothness, existence, non-existence, not existence, not nonexistence, eternity and non-eternity.

6-(2-135) 如是外道, 惡見妄想, 依於一異俱不俱、有無非有非無、常無常見。

7-(2-135)

Take for example that a mirage that is in conjunction with the sun appears with its flowing waves on the earth where there are no grasses or trees. They have no nature and yet have no non-nature, according to whether there is desire for them or not.

7-(2-135) 譬如大地無草木處, 熱燄川流, 洪浪雲湧, 彼非性, 非非性, 貪無貪故。

K7-(2-135) 譬如大地無草木處, (日光與塵土和合顯虛妄)熱燄(有如大川水流)川流, (或大浪)洪浪雲湧, 彼(熱燄中並沒有波滔生滅)非性, 非非性(但有妄現波滔), 貪無貪故(要看眾生貪外塵或不貪)。

8-(2-135)

In the same way, with their minds permeated by false thoughts since beginningless time, with their minds attached to false thoughts, with their minds dwelled in production, abiding, changing, extinguishment and with their minds stirred like flowing waves from being attached to conditions, foolish people climb the conditions of Buddha's body and Buddha's preaching of oneness (the same), not oneness (not the same), bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity and non-eternity.

8-(2-135) 如是愚夫, 無始虛偽習氣所熏, 妄想計著, 依生住滅、一異俱不俱、有無非有非無、常無常, 緣自住事門, 亦復如彼熱燄波浪。

K8-(2-135) 如是愚夫，無始虛偽習氣所熏，妄想計著，依生住滅、一異俱不俱、有無非有非無、常無常，(去攀)緣(如來自覺聖智)自住事(所示現佛身佛事為一異俱不俱)門，亦復如彼熱燄波浪。

9-(2-135)

Take for example that a Pisaca uses his spell to make a dead body come to life, though it really has no life.

9-(2-135) 譬如有人，咒術機發，以非眾生數，毗舍闍鬼方便合成，動搖云為，凡愚妄想，計著往來。

K9-(2-135) 譬如有人，咒術(或)機發(機器使木人能行走)，以(木人並非眾生)非眾生數，(而是以)毗舍闍鬼(Piśāca 噉精氣鬼)方便合成(活動木人)，(能夠來去)動搖云為(言說作為)，凡愚妄想，計著(有動作)往來。

10-(2-135)

In the same way, with desire and evil views, externalists fall into the views of oneness (the same), not oneness (not the same), bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity and non-eternity. This is how they created the non-realistic duality.

10-(2-135) 如是外道惡見希望，依於一異俱不俱、有無非有非無、常無常見，戲論計著，不實建立。

K10-(2-135) 如是外道惡見希望，依於一異俱不俱、有無非有非無、常無常見，(在兩邊)戲論計著，不實建立(自害害他)。

辛三 勸離

11-(2-135)

Therefore, Mahamati! To attain the sagely self-realized truth, you should stay away from false thoughts and away from the evil views of production, abiding, changing, extinguishment, oneness (the same), not oneness (not the same), bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity and non-eternity.

11-(2-135)大慧！是故欲得自覺聖智事，當離生住滅、一異俱不俱、有無非有非無、常無常等惡見妄想。

庚二 重頌

(2-141)

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

(2-141) 爾時，世尊欲重宣此義，而說偈言：

1-(2-141)

All dharmas are like dream, tree figures in the water, hanging hairs in space, or flowing waves from the sun.

One should observe the original emptiness of the three realms, and one will attain liberation.

1-(2-141) 幻夢水樹影，垂髮熱時燄，
如是觀三有，究竟得解脫。

2-(2-141)

In the spring, a group of thirsty deer with a confused and lost mind see the mirage as water, in reality there is not water.

2-(2-141) 譬如鹿渴想，動轉迷亂心，
鹿想謂為水，而實無水事。

3-(2-141)

The vijnana (matured) seeds are turned and the state comes into view; the false thoughts of foolish people are born just like an obscured eye that sees hanging hairs in space.

3-(2-141) 如是識種子，動轉見境界，
愚夫妄想生。如為翳所翳。

4-(2-141)

Living beings cycle of birth and death since beginningless time results from discriminating and attaching to external objects.

(Buddha said that) Just like removal of a wedge with another wedge, eradication of greed and feeling (false mind and grasped objects) can be done with proper dharma.

4-(2-141) 於無始生死，計著攝受性，
如逆楔出楔，捨離貪攝受。

K4-(2-141) 於無始生死，計著攝受性，
(如來說法) 如逆楔出楔，捨離貪 (及能) 攝受 (妄心與所攝受外塵)。

5-(2-141)

Just like a spell that makes a dead body come to life, the cycle of birth and death is an illusion similar to a dream, lightning, or a cloud.

One can attain liberation if one is in Samadhi, and one will be able to cut off the continuation of the three subtleties (greed, anger and ignorance).

5-(2-141) 如幻咒機發，浮雲夢電光，觀是得解脫，永斷三相續。

K5-(2-141) (眾生之身) 如幻咒機發 (機器人)，(如空中之) 浮雲夢電光，
觀是得解脫，永斷三 (細) 相續。

6-(2-141)

Just like the bright space, nirvana has no creator and objects of creation.

The origin of all dharma is tranquil and there is no existence of duality.

6-(2-141) 於彼無有作，猶如燄虛空，
如是知諸法，則為無所知。

K6-(2-141) 於彼 (涅槃中) 無有 (能作所作) 作，猶如燄 (陽現於) 虛空，
如是知諸法 (實相, 本來寂靜)，則為無 (能知, 無) 所知。

7-(2-141)

All words are expedient and have no self-appearance, and one should not develop false thoughts from words.

Just like hanging hairs in space, skandhas and conduct are illusory.

7-(2-141) 言教唯假名，彼亦無有相，於彼起妄想。陰行如垂髮。

K7-(2-141) 言教唯假名，彼亦無有相，於彼起妄想。(5)陰(心)行如(空中)垂髮。

8-(2-141)

Just like paintings, hanging hairs in space, dreams, the city Gandharvas or the fire-wheel (all have no self-nature), living beings appear in the six realms when causes and conditions interact.

8-(2-141) 如畫垂髮幻，夢犍闍婆城，火輪熱時燄，無而現眾生。

K8-(2-141)如畫(本無高下/立體)、垂髮幻，夢犍闍婆城，火輪、熱時燄，無(有自性)而(以因緣合能)現眾生(於六道)。

9-(2-141)

Foolish people with false thoughts since beginningless time fall into the views of eternity, non-eternity, oneness (the same), not oneness (not the same), bothness and not bothness.

9-(2-141) 常無常一異，俱不俱亦然，無始過相續，愚夫癡妄想。

10-(2-141)

In a mirror, in water, in a pure eye or on a precious mani jewel, images are seen, but images have no truth.

10-(2-141) 明鏡水淨眼，摩尼妙寶珠，於中現眾色，而實無所有。

11-(2-141)

All natures in the phenomenon are just like paintings, mirages in the air, dreams, and forms of living beings in the three realms. All dharma have no real nature and in reality they do not exist.

11-(2-141) 一切性顯現，如畫熱時燄，種種眾色現，如夢無所有。

庚三 結成

(2-142)

Furthermore, Mahamati! The Tathagata dharma is free from the four tenets: oneness, not oneness, bothness, not bothness, existence, non-existence, not existence, not non-existence, eternity and non-eternity.

After staying away from the views of existence and non-existence, practitioners will not establish eternalism and annihilationism or slander and discriminate Buddha dharma.

(2-142) 復次大慧！如來說法，離如是四句，謂：一異、俱不俱、有無非有非無、常無常。離於有無建立誹謗分別。

k(2-142)復次大慧！如來說法，(皆)離如是四句，謂：一異、俱不俱、有無(亦有亦無)非有非無、常無常。離於有無建立(常)誹謗(斷)分別(妄見)。

1-(2-142)

Tathagata's teaching starts with the observation of the catvāri āryasatyāni (four noble truths), praṭītya-samutpāda (twelve causes and conditions) and bodhipakṣa dharmas (thirty seven bodhi ways). This is how practitioners can gradually remove the accumulation of afflictions and attain liberation.

Tathagata said that the cause of things of production is non-nature, non-creator, non-causelessness, non-dusts, non-time and non-continuation of self-nature.

This teaching is different from that of externalists.

1-(2-142) 結集真諦、緣起、道滅、解脫, 如來說法, 以是為首。非性、非自在、非無因、非微塵、非時、非自性相續, 而為說法。

K1-(2-142)(眾生煩惱)結集(要由四)真諦、(12)緣起、(37)道(品除)滅、(才得)解脫, 如來說法, 以是為首(先說這些)。非性(不是外道所說的性是生法之因)、非自在(天是生法之因)、非無因(生法/生法不是沒有因)、非微塵(不是微塵生法之因)、非時(不是時、節生法)、非自性相續(諸法不是有實自性), 而為(眾生)說法。

2-(2-142)

Furthermore, Mahamati! The teaching of Tathagata can purify the obstructions of afflictions and knowledge.

Just as a merchant leader guides merchants to the treasure place, Tathagata establishes the one hundred and eight tenets, guiding living beings to remove

ignorance, to discern the various vehicles and appearances of bodhisattva levels and to attain the emptiness.

2-(2-142) 復次大慧！為淨煩惱、爾後障故。

譬如商主，次第建立百八句無所有，善分別諸乘及諸地相。

K2-(2-142) 復次大慧！（如來說法）為淨（除眾生）煩惱（障）、爾後障（所知障）故。

譬如商主（以權巧方便引領眾商到寶所），（如來亦如是以方便）次第建立百八句無所有（令眾生除無明），（要）善分別諸乘及（菩薩）諸地相。

(End of ref#14/book page#161-3)