

The Lankavatara Sutra (Chapter 3)  
楞伽阿跋多羅寶經(卷第三)

(Ref:#25)  
(Ref#25 P283-7 to P295-4)(Tape #68)

己七 相續解脫門  
庚一 辨相續解脫  
辛一 請許

**Attachment and liberation**

**27. 迷執解脫**

(3-272)

Then, Bodhisattva Mahamati said to Buddha: Bhagavan (World Honored One), I only hope you can explain to us the meaning of the continuation of all dharmas and the meaning of the liberation.

If bodhisattvas and I can distinguish between the continuation and non-continuation of all dharma, then we will understand the expediency concerning them and will not be attached to words.

If we can understand well the distinction between the appearances of the continuation and non-continuation of all dharma, then we can cast away attachments to words, letters and false thoughts.

(3-272) 爾時，大慧菩薩復白佛言：世尊！惟願為說一切法相續義，解脫義。

若善分別一切法相續不相續相，我及諸菩薩善解一切相續巧方便，不墮如所說義計著相續。

善於一切諸法相續不相續相，及離言說文字妄想覺。

k(3-272) 爾時，大慧菩薩復白佛言：世尊！惟願為說一切法相續義，(及)解脫(不相續之)義。

若善分別一切法相續(相,及)不相續相，我及諸菩薩善解一切(法)相續(及不相續,得善)巧方便(智)，不墮如所說(字面之)義計著(念念)相續(成為繫縛)。

(若)善於(通達)一切諸法相續(相)、不相續相，及離言說文字妄想覺(知)。

(Mrs. Kao):

If one can observe the mind and understand the reasons for the continuity of people and things, one can turn one's own mind. Being able to turn mind, one can cast away discriminations of people and things and liberate body and mind.

若能觀心,了知人法相續義原因,就能轉心,能轉心,離人法分別,才能解脫身心。

1-(3-272)

We can roam around all Buddha lands among the infinite living beings, listen and uphold the right things and attain the infinite samadhi powder of self-mastery, have various supernatural powers dharani in the mind, manifest in various transformational bodies, illuminate bright lights and complete the ten endless vows perfectly and effortlessly, with expediency (an-ābhoga).

1-(3-272) 遊行一切諸佛剎土,無量大眾,力自在通總持之印,種種變化,光明照曜。

覺慧善入十無盡句,無方便行。

K1-(3-272) (則能)遊行一切諸佛剎土,(於)無量大眾(之會聽受正法),(得無量三昧)力、自在(解脫)、(種種神)通總持(dharani 一切法)之(心)印,(然後現)種種變化,(智慧)光明照曜。

(以自)覺(聖)慧善入(圓滿)十無盡句(之大願),(現)無(功用/無作意之巧 an-ābhoga)方便行。

2-(3-272)

Our deeds are just like the sun, the moon, the Mani Jewel and the four elements, equally shining the living beings. We dwell in all bodhisattva grounds and are free of self-views, appearances and false thoughts of the dwelling ground.

2-(3-272) 猶如日月摩尼四大,於一切地,離自妄想相見。

K2-(3-272) (其所行)猶如日月(平等普施,遍照大地虛空,無所依著)、(亦如)摩尼(寶珠隨物現色而無心造作)、(亦如)四大(周遍一切,其用自如,普利眾生),(安住)於一切(菩薩)地,離自(心)妄想相見。

3-(3-272)

We understand that all things are from the self-mind, are imaginary just like dreams. We are free of attachment and have entered the Buddha mind.

3-(3-272) 見一切法如幻夢等，入佛地身。

k3-(3-272) (如實覺) 見一切法 (唯心所現) 如幻夢等 (心不執著)，(而) 入佛地身 (心自在)。

4-(3-272)

We enter into all realms of living beings, preach and lead them to proper dharma according to their foundations.

4-(3-272) 於一切眾生界，隨其所應，而為說法，而引導之。

K4-(3-272-1d) 於一切眾生界，隨其所應，而為說法，而引導之 (入正法)。

5-(3-272)

We help living beings understand that all dharma are illusion like dreams and cast away the false thought of existence, non-existence, production, extinguishment and erroneous words and speech.

Thus, they can turn their bodies and minds into those of sages.

5-(3-272) 悉令安住一切諸法如幻夢等，離有無品及生滅妄想，異言說義，其身轉勝。

K5-(3-272) 悉令安住一切諸法如幻夢等，離有無品 (類邪見) 及生滅妄想，(遠離不實) 異言說 (邪) 義，其身 (便得) 轉 (為) 勝 (妙)。

(3-273)

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

Mahamati replied: I will uphold to the teaching.

(3-273) 佛告大慧：善哉！善哉！諦聽！諦聽！善思念之，當為汝說。大慧白佛言：唯然受教。

辛二 解答

王一 長行

1-(3-273)

Buddha said to Mahamati: Every living being has an infinite number of things in their minds.

They are attached to the surface meaning of the words, which rise to continuation of attachments.

These attachments are:

1-(3-273) 佛告大慧：無量一切諸法，如所說義計著相續。所謂：

K1-(3-273) 佛告大慧：(每個眾生均有八萬四千)無量一切諸法，如所說(對表面之)義計著(則有)相續(相產生)。所謂：

1) The continuation attachment to self and common appearances (from pañca skandha),  
相計著相續。

(k) (對五陰自共)相計著(所成之)相續。

2) the continuation of the attachment to (external ) conditions,  
緣計著相續。

(k) (對所)緣(塵境)計著(所生之)相續(有)。

3) the continuation of the attachment to nature and non-nature,  
性非性計著相續。

(k) (對諸法)性非性(生)計著(所成之)相續。

4) the continuation of the attachment to the false thought of production and non-production,  
生不生妄想計著相續,

(k) (對)生不生(死)妄想計著(所成之)相續。

5.) the continuation of the attachment to the false thought of extinguishment and non-extinguishment,  
滅不滅妄想計著相續。

(k) (於寂)滅不(寂)滅妄想計著(所成之)相續。

6) the continuation of the attachment to the false thought of vehicle and non-vehicle。  
乘非乘妄想計著相續。

(k) (於佛所教之)乘(及外道之)非乘妄想計著(之)相續。

7) the continuation of the attachment to the false thought of the conditional (phenomenal world) and the unconditional (world)。  
有為無為妄想計著相續。

(k) (對)有為(世間)、無為(出世間)妄想計著(所成之)相續。

8) the continuation of the attachment to the false thought of self-appearance of various bodhisattva grounds,  
地地自相妄想計著相續。

(k) (自心分別菩薩諸)地地自相妄想計著(所成之)相續。

9) the continuation of the attachment to attain the non-interrupted false thoughts,  
自妄想無間妄想計著相續。

(k) 自(心)妄想(有証)無間(道之)妄想計著(所成之)相續。

10) the continuation of the attachment to the false thought of existence and non-existence of externalists, and

有無品外道依妄想計著相續。

(k) 有無(二)品外道(所)依(之)妄想計著(所成之)相續。

11) the continuation of the attachment to the non-interrupted false thoughts of the three vehicles and the one vehicle。

三乘一乘無間妄想計著相續。

(k) 三乘一乘 (大小乘分別起)無間妄想計著(所成之)相續。

2-(3-273)

Furthermore, Mahamati! lay people and foolish people are attached to the continuation of false thoughts.

Just like silkworms, with the continuation of false thoughts, lay people and foolish people enwrap themselves and others with their own false thoughts and develop attachments to appearances of existence and non-existence.

2-(3-273) 復次大慧！此及餘凡愚眾生，自妄想相續。

以此相續故，凡愚妄想如蠶作繭，以妄想絲自纏纏他，有無有相續相計著。

K2-(3-273) 復次大慧！此(等相續)及(其)餘(計著相)(皆為)凡愚眾生，自(心)妄想(才)相續(不停)。

以(有)此(等)相續故，凡愚妄想如蠶作繭，以妄想絲自纏纏他，(乃至)有無有相續相(遍)計(執)著。

3-(3-273)

Furthermore, Mahamati! there is no continuation or non-continuation of the appearances of all things by themselves.

Bodhisattva-mahasattvas can thoroughly see that all things are tranquil, so they do not develop false thoughts.

3-(3-273) 復次大慧！彼中亦無相續及不相續相。見一切法寂靜，妄想不生故，菩薩摩訶薩，見一切法寂靜。

K3-(3-273) 復次大慧！彼中(一切法)亦無相續(相)及不相續相。(

則(撤)見一切法(本來)寂靜(無生滅去來)，(因而)妄想不生故，(是名)菩薩摩訶薩，(如實)見一切法寂靜。

4-(3-273)

Furthermore, Mahamati! Bodhisattvas are aware that the natures of dharma have no self-natures because all dharma appear from the self-mind, and they do not true exist. Bodhisattva-mahasattvas can observe the perception of their own minds and understand that all natures have no appearances.

They realize that all dharma are tranquil in original, and there is no continuation or non-continuation of dharma appearances. (Thus, they attain liberation.)

4-(3-273) 復次大慧！覺外性非性，自心現相無所有。

隨順觀察自心現量，有無一切性無相。

見相續寂靜故，於一切法，無相續不相續相。

K4-(3-273) 復次大慧！覺(了一切法之)外性非性(皆無自性)，(一切)自心(所)現(之)相(皆實)無所有(了達心境空)。

隨順(自心所愛)觀察(一切法唯)自心現量，(而見)有(性)無(性)一切性(皆是)無相。

(撤)見(一切)相續(相本)寂靜(無相)故，(則如實知)於一切法，(實)無相續(相)不相續相(即得解脫)。

5-(3-273)

Furthermore, Mahamati! The continuation or the non-continuation of dharma has no bondage or liberation.

Lay people and foolish people are not aware of this truth, and they are attached to bondage and liberation. Why?

There are no appearances of living beings within the phenomenal things of existence or non-existence.

5-(3-273) 復次大慧！彼中無有若縛若解。

餘墮不如實覺知，有縛有解。

所以者何？

謂：於一切法有無有，無眾生可得故。

K5-(3-273) 復次大慧！彼(相續不相續之一切法)中(本)無有若縛若解(脫)。(除佛及菩薩摩訶薩外)餘(凡愚外道)墮不如實覺知，(而)有縛有解。

所以者何？

謂：於一切法有無有(等相中)，(皆)無眾生(相)可得故。

6-(3-273)

Furthermore, Mahamati! There are three kinds of continuations of attachment seated in the minds of foolish people. They are:

- 1.) The continuation of greed, anger and ignorance,
- 2.) the continuation of desires, the past, the present and the future, and
- 3.) the continuation of the accumulation of love and joy.

Therefore, the five realms come into being, in which living beings reincarnate continuously.

Mahamati! When the continuation cease, there will be no continuation or non-continuation of appearances.

6-(3-273) 復次大慧！愚夫有三相續。

謂：貪恚癡，及愛未來，有喜愛俱。

以此相續，故有趣相續，彼相續者續五趣。

大慧！相續斷者，無有相續不相續相。

K6-(3-273) 復次大慧！愚夫有三相續。

謂：貪恚癡，及愛，未來(期待)有喜愛(之情共)俱。

以此(三種法於三世中)相續，故(令眾生於)有趣相續，彼(凡愚)相續者(乃指眾生相)續(於)五趣。

大慧！(若)相續斷者，(則見)無有相續不相續相。

7-(3-273)

Furthermore, Mahamati! Consciousnesses arise continuously and non-interrupted when conditions such as physical organs, external objects and consciousness interact with each other.

Expediency causes the manifestation of all illusory appearances, causing one to become attached to continuation of consciousnesses.

In other words, attachment to expediency and appearances give rise to the continuation of consciousnesses.

If consciousness, which arise from the combination of the three, ceases, liberation will be attained, and the continuation of production and extinguishment will no longer occur.

7-(3-273) 復次大慧！三和合緣，作方便計著，識相續無間生。

方便計著，則有相續。  
三和合緣識斷，見三解脫，一切相續不生

K7-(3-273) 復次大慧！(由於根塵識)三和合(為)緣，(所)作方便(而現諸幻相)計著，(便有諸)識相續無間生。  
方便計著，則有(諸趣)相續。  
(若)三和合緣(所生之)識斷，(則)見(一切法空、無相、無願之)三解脫，  
(於)一切(生死)相續不生

壬二 重頌

(3-274)

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

(3-274) 爾時，世尊欲重宣此義，而說偈言：

1-(3-274)

Attachment to illusory false thoughts gives rise to the continuation of appearances.

1-(3-274) 不真實妄想，是說相續相。

K1-(3-274) (執著) 不真實妄想(分別)，是(我/佛)說(之)相續相。

2-(3-274)

When one understands that the origins of all things are empty, nets of continuation will cease.

2-(3-274) 若知彼真實，相續網則斷。

K2-(3-274) 若知彼(一切虛妄之)真實(本來面目-無所有)，相續網則斷。

3-(3-274)

However, foolish people do not understand the natures of all things. They grasp and become attached to words and speech, just like silkworms that are bound up with nets that they produce.

3-(3-274) 於諸性無知，隨言說攝受。

譬如彼蠶蟲，結網而自纏。

K3-(3-274) (凡愚)於諸(法真)性無(所)知，隨言說攝受(執著)。  
譬如彼蠶蟲，結網而自纏。

4-(3-274)

Foolish people are bound up by their own false thoughts and cannot observe the continuation of their false thoughts.

4-(3-274) 愚夫妄想縛，相續不觀察。

K4-(3-274) 愚夫(為自心)妄想縛，(故其妄想)相續(無間)，不(能以智)觀察。

庚二 辨遍計依圓

辛一 問答

壬一 初問

(3-275)

Mahamati said to Buddha: According to Bhagavan (World Honored One), foolish people and externalists believe that all dharma have self-natures. However, all dharma have no true self-natures, they are just self-nature of false thought.

(3-275) 大慧復白佛言：如世尊所說，以彼彼妄想，妄想彼彼性。非有彼自性，但妄想自性耳。

k(3-275) 大慧復白佛言：如世尊所說，以彼(凡愚外道)彼(種種)妄想，妄想彼彼(有種種法之自)性。

(因依他而現，諸法)非(實)有彼自性，但(自心)妄想自性耳。

1-(3-275)

Bhagavan (World Honored One), if false thoughts have their own self-nature and were not derived from encountering nature of external objects and nature of self-false thoughts, then this theory will fall into uccheda-drsti (extinction view).

Because this would mean neither living beings' annoyance nor Buddha's pure dharma have self-nature.

1-(3-275) 世尊！若但妄想自性，非性自性相待者，非為世尊如是說煩惱清淨無性過耶？

k1-(3-275)世尊！若但(自心)妄想自性，(而不是外在諸法實有自性)、非性自性(與自內心妄想自性)相(對)待(而存在)者，(若真如是)(豈)非為(不等於)世尊如是說(眾生之)煩惱(染法)(與諸佛之)清淨(法)(皆空)無(自)性(斷見梵語 uccheda-drsti) (而墮斷滅之)過耶？

2-(3-275)

Because Buddha had said paratantra-svabhāva (the nature of reliance on others) and parikalpita-svabhāva (the nature of universal attachments) have no self-nature. Their self-natures manifest from false thoughts.

2-(3-275) 一切法妄想自性，非性故。

K2-(3-275) (因佛說) 一切 (依他起/梵語：paratantra-svabhāva)(遍計所執/梵文為 parikalpita-svabhāva)妄想(而現)自性，非性故(並非諸法有實自性)。

王二 初答

(3-276)

Buddha said to Mahamati: Indeed! Indeed! It is just as you said.

(3-276) 佛告大慧：如是！如是！如汝所說。

k(3-276) 佛告大慧：如是！(諸法唯是妄現)如是！(無有自性)如汝所說。

1-(3-276)

Mahamati! All things have no self-nature, however, the foolish people fall into view that all things have their true self-natures. Also even the nature of false thoughts has no true self-nature or self-appearance.

1-(3-276) 大慧！非如愚夫性自性妄想真實。此妄想自性，非有性自性相。

K1-(3-276)大慧！(一切法)非如愚夫(墮於法)性(有)自性(之)妄想(而認為是)真實。(而)此(自心)妄想(之)自性，(亦)非(實)有(自)性自性相。

2-(3-276)

However, Mahamati! With sagely knowledge, sagely views and sagely wise eyes, sages observe that all things have pariniṣpanna-svabhāva (complete and perfect true nature or true suchness).

2-(3-276) 然大慧！如聖智有性自性，聖知、聖見、聖慧眼，如是性自性知。

K2-(3-276) 然大慧！如(以)聖智(觀照,諸法皆)有(圓成實)性自性，(因為聖人)聖知、聖見、聖慧眼，如是(一切法之圓成實性/梵文 pariniṣpanna-svabhāva, 圓成實性 = 真如) (圓成實)性自性知(了了知見)。

辛二 再問答

壬一 再問

(3-277)

Mahamati said to Buddha: As Buddha said sages with their sagely knowledge, sagely views and sagely wise eyes realize all dharma have pariniṣpanna-svabhāva (complete and perfect true natures; true suchness) and those with divine eyes, human eyes or foolish thoughts do not.

(3-277) 大慧白佛言：若使如聖，以聖知、聖見、聖慧眼，非天眼，非肉眼，性自性如是知，非如愚夫妄想。

k(3-277) 大慧白佛言：

(假)若使如聖(如佛所說)，(聖人)以聖知、聖見、聖慧眼，(而)非天眼，非肉眼(見)，(諸法圓成實)性自性(既)如是(方能)知，(就)非如愚夫(以肉眼、天眼)妄想(分別所能見)。

1-(3-277)

Bhagavan (World Honored One), why foolish people who are free of false thoughts still can't see pariniṣpanna-svabhāva (the complete and the perfect true nature) of all dharma?

1-(3-277) 世尊！云何愚夫離是妄想，不覺聖性事故？

K1-(3-277) 世尊！云何愚夫離是(以肉眼、天眼所得之)妄想，(仍)不(能)覺(知)聖(人所知見之實)性事故(豈非凡愚成佛無望)？

2-(3-277)

Bhagavan (World Honored One), views of sages and lay people are different. However, minds of foolish people are reverse (deluded) and not-reverse (not-deluded). Why?

2-(3-277) 世尊！彼亦非顛倒，非不顛倒。所以者何？

K2-(3-277) 世尊！（凡聖所見雖有別）彼（凡夫）亦非顛倒，非不顛倒（有顛倒）。所以者何？

3-(3-277)

They do not understand pariniṣpanna-svabhāva (the complete and the perfect true nature) perceived by sages, and they do not understand that all dharma are free of views of existence and non-existence.

3-(3-277) 謂：不覺聖事性自性故，不見離有無相故。

K3-(3-277) 謂：不（能）覺（知）聖事性自性故（聖人所見知圓成實性），（又，凡夫）不見（諸法）離有無相（亦非顛倒）故。

4-(3-277)

Bhagavan (World Honored One), the views and thoughts of sages are not like those of lay people, who distinguish all things and their false thoughts arise from illusory matters. Sages know that appearance from the self-mind are not true.

4-(3-277) 世尊！聖亦不如是見，如事妄想，不以自相境界為境界故。

K4-(3-277) 世尊！聖（人）亦不如（凡愚生分別）是見，（亦不）如（幻化所現染）事（而生）妄想（分別），（聖人）不以自（心所現）相（之）境界為（真實）境界故。

5-(3-277)

Bhagavan (World Honored One), If pariniṣpanna-svabhāva (the complete and the perfect true nature) is perceived by sages then the self-nature of false thoughts is also perceived by the sages. Therefore, both sages and living beings have false thoughts.

5-(3-277) 世尊！彼亦性自性相，妄想自性如是現。

K5-(3-277) 世尊！彼(諸聖人)亦(見諸法有圓成實)性自性相，(若如是者)妄想自性(亦)如是現(於聖智中)(則聖與凡皆有妄想)。(何以故?)

(Why?)

6-(3-277)

Because Buddha (thou) have not spoken of causes and no-causes between the sages and living beings. If thou do, attachments to natures and appearances will arise.

6-(3-277) 不說因無因故。謂墮性相見故。

K6-(3-277) 不說(因世尊並未說)因無因故(成凡或作聖有相異之因,或無相異之因)。(若說有或無,則)謂墮(諸法)性相(分別)見故。

7-(3-277)

If you (Buddha) say the state of sages are different from those of living beings with false thoughts, then that statement is infinitely wrong!

7-(3-277) 異境界，非如彼等，如是無窮過。

K7-(3-277) (若世尊說聖人所行)異(於凡夫)境界，(聖人)非如彼(凡愚之妄想分別)等，如是(說則有)無窮過。

8-(3-277)

Bhagavan (World Honored One), foolish people do not understand that self-natures and self-appearances are pariniṣpanna-svabhāva (the complete and the perfect true nature) for sages (therefore sages do not have false thoughts and distinguish).

8-(3-277) 世尊！不覺性自性相故。

K8-(3-277) 世尊！(凡夫)不覺(知聖人所知之)性自性相(實)故(聖人才無妄想分別)。

9-(3-277)

Bhagavan (World Honored One), since foolish people do not understand pariniṣpanna-svabhāva (the complete and the perfect true nature), we can't say their self-nature of false thoughts arise from distinguishing the self-natures and self-appearances of external objects (because they don't know, so they can't distinguish.)

9-(3-277) 世尊！亦非妄想自性，因性自性相。

K9-(3-277) 世尊！（因為凡夫既不知有實性自性）亦非（就不能說）（凡夫之）妄想自性，（其）因（是對外塵有）性自性相（起分別而生的，因為不知則無從起分別）。

10-(3-277)

Therefore, they cannot differentiate among false thoughts, non-false thoughts and their own false thoughts.

10-(3-277) 彼云何妄想非妄想，如實知妄想？

K10-(3-277) (若如此,則)彼(凡夫)云何(知, 是)妄想(或)非妄想，(又)如(何)實知(自己的)妄想？

11-(3-277)

Bhagavan (World Honored One), the false thoughts of foolish people are different, so natures and appearances that they perceive are also different.

11-(3-277) 世尊！妄想異，自性相異。

K11-(3-277) 世尊！（由於各個凡夫之）妄想（分別（各不相同，所見諸法）異，自性相異（也各不相同））。

12-(3-277)

Bhagavan (World Honored One), the causes of false thoughts are different, so natures and appearances that arise are also different.

12-(3-277) 世尊！不相似因，妄想自性相。

K12-(3-277) 世尊！（由於眾生各依）不相似（習氣）因（去取著），（所以令自心）妄想（所現之諸法）自性相（有種種差別，如一異有無斷常等相）。

13-(3-277)

Things have no false thoughts; it is foolish people who develop false thoughts on their own.

Why did Buddha preach that false thoughts are illusory to help living beings cast away false thoughts?

13-(3-277) 彼云何各各不妄想，而愚夫不如實知，然為眾生離妄想故，說如妄想相不如實有？

K13-(3-277) 彼(一切諸法)云何(本來皆)各各不(自生)妄想(分別)，而(卻能使)愚夫(墮)不如實知(而生種種妄想)，然(佛說法欲令)為眾生離(開)妄想故，(而)說如(自心)妄想(所現之一切)相(皆)不如實有？

14-(3-277)

Bhagavan (World Honored One), why do thou want living beings to cease their false thoughts, views of existence and non-existence, and not attachment to the self-nature of various illusory worldly matters?

a.) Why do thou preach that the states of sages are real, which leads to view of existence?

b.) Why do thou preach that an empty dharma has no nature, which leads to the view of non-existence?

c.) Why do thou preach the true appearance realized by sages, which leads to the view of externalism?

14-(3-277) 世尊！何故遮眾生有無有見，事自性計著，

a. 聖智所行境界計著墮有見。

b. 說空法非性。

c. 而說聖智自性事？

K14-(3-277) 世尊！(既如此)何故(要先)遮(止)眾生(妄想)(令不要依)有、無有(二邊妄想)見，(不令對世間種種幻)事(之)自性(起)計著。

a. (但世尊卻又說)聖智所行境界(為實有,反令人起)計著(因此又)墮有見(之妄想)。

b. (世尊又)說空法(之理)非性(無自性,使人墮於無見之妄想)。

c. 而(世尊又)說聖智自性事(如實而有,又令人墮常見妄想)？

王二 再答

癸一 明說法意

(3-278)

Buddha told Mahamati: It is not true that my preaching of the non-nature of an empty dharma leads to the view of uccheda-drsti (non-existence, annihilationism); Or that my preaching of the true appearance leads to the view of externalism; I preach true self-nature of all things that's realized by sages.

(3-278) 佛告大慧：非我說空法非性，亦不墮有見，說聖智自性事。

k(3-278) 佛告大慧：非我說空法非性 (而令人墮於斷見/ 梵語 uccheda-drsti); 亦不墮有見,(而)說聖智(者知諸法)自性(之)事。

1-(3-278)

In order for living beings to remove fear I do not preach the true suchness to them because they are attached to the view that all things have self-natures and self-appearances since beginningless time.

(If Buddha preach true appearance with no appearance, not existence and not non-existence, they will become fearful. Above preaching is only for those who are attached to worldly things.)

1-(3-278) 然為令眾生離恐怖句故。眾生無始以來計著性自性相。

K1-(K3-278) 然為令眾生離恐怖 (諸法究竟實相)句故。(以種種方便顯示真理)。(因為)眾生(自)無始以來(遍)計(執)著(諸法)性自性(體)相(為實有或實無)，(若開示實相離相, 離有無, 則生恐怖-以上為對世間法起計著者說)。

2-(3-278)

For those who are attached to pariniṣpanna-svabhāva (the complete and perfect true nature) of the sages, I preach the empty dharma.

2-(3-278) 聖智事自性計著相見，說空法。

K2-(3-278) (若修行人對)聖智事自性計著相見，(我就)說空法。

3-(3-278)

Mahamati! I do not say that dharma have natures or no natures.

3-(3-278) 大慧！我不說性自性相。

k3-(3-278) 大慧！我(實)不說(一切法有)性自性(體)相。

4-(3-278)

Mahamati! I dwell in true empty dharma and am free of confused views and appearances. I stay away from nature and no-nature that appear from the self-mind.

4-(3-278) 大慧！但我住自得如實空法，離惑亂相見，離自心現性非性見。

K4-(3-278)大慧！但我(安)住自得(聖智)如實(真)空(之)法，(証無相)離(一切外道)惑亂(顛倒煩惱)相(邪)見，(及)離自心(所)現(之法, 有)性非性見(妄想)。

5-(3-278)

I have attained the three liberations (emptiness, no-appearances, no-expectations) and reached the true suchness.

5-(3-278) 得三解脫，如實印所印。

K5-(3-278) (証)得(一切法空、無相、無願)三解脫，(真)如實(相)印所印(不謬)。

6-(3-278)

I comprehend that the self-natures and self-appearances of all dharma are from self-realization, observation and dwelling, and I am free of views of eternalism and annihilationism.

6-(3-278) 於性自性, 得緣自覺觀察住，離有無事見相。

K6-(3-278)於(一切法之)性自性(相), (皆)得(根據)緣自覺(聖智)觀察(及安)住，(必竟)離有無事(二邊)見(之行)相。

(End of ref#25/book page#295-4)