

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

(Ref:#29)

(P326-4 to P336-3) (Tape k#76)

己十 涅槃差別門
庚一 請許

Nirvana and differences

30. 涅槃差別

(3-411)

Then, Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One), what is the content of Nirvana dharma?

Many externalists falsely claim that they have entered their version of nirvana.

(3-411)爾時，大慧菩薩復白佛言：世尊！所言涅槃者，說何等法，名為涅槃？而諸外道各起妄想。

k(3-411)爾時，大慧菩薩復白佛言：世尊！所言涅槃者，說何等法，名為涅槃？而諸外道各起妄想(說自己証得涅槃)。

(3-412)

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

Nirvana is not what externalists claim to be, which they reach with false thoughts and differentiation.

Mahamati replied: I will uphold the teaching.

(3-412)佛告大慧：諦聽！諦聽！善思念之，當為汝說，如諸外道妄想涅槃，非彼妄想隨順涅槃。

大慧白佛言：唯然受教。

k(3-412)佛告大慧：諦聽！諦聽！善思念之，當為汝說，如諸外道(以)妄想(分別稱為)涅槃，非彼(以)妄想(分別說是)隨順涅槃。

大慧白佛言：唯然受教。

庚二 解說
辛一 長行
壬一 正說
癸一 外道妄執

1-(3-413)

Buddha told Mahamati:

- 1.) There are externalists whose theories are similar to those of second vehicle practitioners, they claim nirvana to be a state in which
- a.) The five skandhas (aggregates), dhatus (eighteen realms) and ayatanas (six entrances) have ceased like the fire extinguished, the seeds decayed, and there are no false thoughts (in the 6th consciousness),
 - b.) desires or greed no longer arise when encountering external objects,
 - c.) one realizes all things are impermanent,
 - d.) the king of the mind (seeds from the 8th consciousness), and the objects of the mind no longer rise,
 - e.) thoughts no longer roam in the past, future and present (when one is attached to absolute emptiness and is trending to annihilationism).

Mahamati! Buddha's nirvana is not extinction of all dharma (Rather, it is the non-production and non-extinction of all dharma).

(Above is the 1st type of externalists' nirvana theory.)

1-(3-413) 佛告大慧：

或有外道。

- a.) 陰界入滅。
- b.) 境界離欲。
- c.) 見法無常。
- d.) 心心法品不生。
- e.) 不念去來現在境界。

諸受陰盡，如燈火滅，如種子壞，妄想不生，斯等於此，作涅槃想。

K1-(3-413) 佛告大慧：

有(一類近二乘)外道。

- a.) (言)陰界入滅(盡)，(為涅槃)境界。
- b.) 離(貪)欲。
- c.) 見法無常。
- d.) 心(王)心(所)法(諸)品不生(起現行)。
- e.) 不念去來現在(三世一切)境界。

(如枯木死灰,沉空滯寂)諸(五)受陰(滅)盡，如燈火滅，如種子壞，(因此依於 6th 識之)妄想不生，斯等(二乘)於此(偏空斷滅之境界)，作涅槃想。

大慧！非以見壞，名為涅槃。(第 1 種)

大慧！(佛之正法並)非以見(法現)壞(滅相)，名為涅槃。(而是以見不生不滅, 名為涅槃) (第 1 種)

2-(3-413)

2.) Mahamati! Other externalists believe that nirvana and liberation are that the living beings born in one direction and die in another direction in space, and their minds also cease to operate, just like the wind stopped blowing.

(Above is the 2nd type of externalists' nirvana theory.)

2-(3-413) 大慧！或以(眾生)從方至方，名為解脫。

境界想滅，猶如風止。(第 2 種)

K2-(3-413) 大慧！或(計方外道)以從方(所而生)(死回)至方，名為(涅槃)解脫。(或計外)境界(及眾生)想(心息)滅，猶如風(之)止(息)。(第 2 種)

3-(3-413)

3.) Some believe that liberation is extinctions of awareness and objects of awareness.

(Above is the 3rd type of externalists' nirvana theory.)

3-(3-413) 或復以覺所覺見壞，名為解脫。(第 3 種)

K3-(3-413) 或復以覺所覺(之)見(皆)壞(滅)，名為(涅槃)解脫。(第 3 種)

4-(3-413)

4.) Some perceive liberation to be in the views of eternity and annihilation.

(This is the 4th type of externalists' nirvana.)

4-(3-413) 或見常無常，作解脫想。(第 4 種)

K4-(3-413) 或(外道雙計斷常)見(法)常(或)無常，作(涅槃)解脫想。(第 4 種)

5-(3-413)

5.) Some believe that various appearances and thoughts are causes for sufferings. With such view, they are not aware of their own perceptions of the self-mind.

They fear appearances, love no appearance and think this is nirvana.

(This is the 5th type of externalists' nirvana.)

5-(3-413) 或見種種相想，招至苦生因。思惟是已，不善覺知自心現量，怖畏於相，而見無相，深生愛樂，作涅槃想。(第 5 種)

K5-(3-413) 或(有外道)見種種(外境之)相(及內心之)想，(乃為)招至(未來)苦(果之)生因。思惟(如)是(事)已，不善覺知(內外一切相皆是)自心(所)現(之)量，(因而)怖畏於(種種內外諸)相，而(妄)見無相(實有可得)，(於是對無相之境)深生愛樂，作涅槃想。(第 5 種)

6-(3-413)

6.) Some believe that all inner (physical body) and outer (external objects) have self-appearances and common-appearances and that natures of these things (the combination of physical body and external objects) are indestructible throughout the past, present and future, and they perceive this to be nirvana.

(This is the 6th type of externalists' nirvana theory.)

6-(3-413) 或有覺知內外諸法，自相共相，去來現在，有性不壞，作涅槃想。(第 6 種)

K6-(3-413) 或有(外道)覺知內外(根、塵)諸法，(皆有)自相共相，(且於過)去來現在(三世)，有(法)性(常住)不壞(之自共相)，作涅槃想。(第 6 種)

7-(3-413)

7.) Some perceive that the extinction of appearances of the self, people, living beings and life spans to be nirvana.

(This is the 7th type of externalists' nirvana.)

7-(3-413) 或謂我、人、眾生、壽命，一切法壞，作涅槃想。(第 7 種)

K7-(3-413) 或(有外道)謂我、人、眾生、壽命(四相等/人相、我相、眾生相、壽者相)，一切法壞(盡)，作涅槃想。(第 7 種)

8-(3-413)

8.) There are foolish people who learn from the externalists of Sankya who hold evil and wrongful knowledge;

8-(3-413) 或以外道惡燒智慧。

k8-(3-413) 或(有愚夫)以外道(數論師邪)惡燒智慧(為師)。

8a-(3-413)

They falsely claim that there are tamas (absolute nothingness as the self-nature in origin) and puruṣa (creator; maker) which are different from each other.

8a-(3-413) 見自性及士夫，彼二有間。

K8a-(3-413) 見(冥性為)自性及士夫(神我)，彼二(冥性與神我)有間(不同)。

8b-(3-413)

And claim that Prakṛti (the mind) gives birth to puruṣa (creator; maker) which is equivalent to tamas (primitive self-nature).

8b-(3-413) 士夫所出，名為自性。

k8b-(3-413) 士夫所出(由神我所生者)，名為(冥初)自性。

8c-(3-413)

and that from tamas (primitive self-nature) buddhi is developed and so on.

8c-(3-413) 如冥初比。

K8c-(3-413) 如(同)冥初(自性生覺知)比(類)。

8d-(3-413)

The guna (merits) can transform micro dust to world dharma (phenomenal).

8d-(3-413) 求那轉變。

K8d-(3-413) 求那(微塵依緣)轉變(生世間一切法, 亦如是)。

8e-(3-413)

They believe that puruṣa (creator) and guṇa are the nirvāṇa.

(This is the 8th type of externalists' nirvāṇa.)

8e-(3-413) 求那是作者，作涅槃想。(第 8 種)

k8e-(3-413) (因此計能變之) 求那是(器世間之)作者，作(外道將士夫、求那視為)涅槃想。(第 8 種)

(Mrs. kao 註 k8):

或(有愚夫妄)以外道惡(見燃)燒(之惡)智(惡)慧(為師)。

a. (妄)見(有冥初)自性 *tamas* 及士夫(*puruṣa*)，(且謂)彼二(者-冥性 *tamas* 與士夫 *puruṣa*)有間(分別)。

b.) (並謂由神我 *Prakṛti*) 士夫 *puruṣa* 所(生)出，名為(冥初)自性(即冥性)。

c.) 如(從)冥初(自性, 生覺/梵 *buddhi* 之)比(類)。

d.) 求那轉變 (*Guna* 功德或是微塵, 依緣而生器世間一切法)。

e.) (彼外道以士夫 *puruṣa*), 求那(*Guna* 器世間微塵) 是作者 (*creator*), 作涅槃想。(第 8 種)

(Mrs. Kao):

Fo Guang Dictionary

Externalists' early doctrine advocated the unification of spirit and material as the "highest self", that is, taking the standpoint of theism and monism (see the narrative poem). In the later period, they denied the "highest self" and became the dualism of atheism.

- The creator is a pure consciousness and has no function. It merely reflects the self-nature.
- The self-nature develops into enlightened (Sanskrit: *Buddhi*).
- Arrogance (Sanskrit: *ahajkāra*), five elements, sixteen variations. This principle is collectively called the Twenty-Five Noble Truths with the creator and self-nature.
- The so called self-nature (Sanskrit: *prakṛti*) is the only cause for development, and its constituent elements includes three virtues such as goodness (Sanskrit: *sattva*), confused (Sanskrit: *rajas*), and darkness (Sanskrit: *tamas*).
- The creator is the materials produced after the development, and exist alone. At that time, it is called liberation.

佛光大辭典:

其早期學說主張精神、物質二者統一為「最高我」，即採取有神論與一元論之立場（見敘事詩），
至晚期則否認最高我，成為無神論之二元論。
-神我為純粹意識，不具作用，僅觀照自性而已。
-自性依序開展為覺（梵 *buddhi*）、
-我慢（梵 *ahajkāra*）、五大、十六變異。
此一原理與神我、自性合稱二十五諦。
-所謂自性（梵 *prakṛti*），即可供開展之唯一因子，其構成之要素有純質（梵 *sattva*）、激質（梵 *rajas*）、翳質（梵 *tamas*）等三德；
-神我即由開展後所產生之物質結果中脫離出來，獨自存在，其時即稱為解脫。

9-(3-413)

9.) Some tīrthaka (externalists) who hold the view of causelessness and effectlessness believe nirvana is the emptiness of merits and sin;

10.) or the emptiness of worries without cultivation;

11.) or the extinguishment of wisdom.

(The 9th, 10th and 11th type of externalists' nirvana.)

9-(3-413) 或謂福非福盡，或謂諸煩惱盡，或謂智慧。(第 9, 10, 11 種)

k9-(3-413)或(有撥無因果之外道)謂: 福(與)非福(罪)盡(皆空無所有,即是涅槃)。

k10-(3-413) 或謂諸煩惱盡(不須修證, 即是涅槃)。

k11-(3-413) 或謂智慧(滅盡, 即是涅槃)。(第 9, 10, 11 種)

12-(3-413)

12.) Some tīrthaka (externalists) believe nirvana to be the Maheśvara for it creates births and deaths of living beings.

(This is the 12th type of externalists' nirvana.)

12-(3-413)或見自在，是真實作生死者，作涅槃想。(第 12 種)

k12-(3-413) 或(有外道)見(大)自在(天梵語: *Maheśvara*)，是真實(造)作(眾生之)生死者，(於自在天作涅槃想)。(第 12 種)

13- (3-413)

13.) Some believe births and deaths of living beings are cycles without causes. Clinging to this belief of the erroneous cause continuously, foolish tīrthaka (Externalists) are not aware. They think this is nirvana. (This is the 13th type of externalists' nirvana.)

13- (3-413) 或謂展轉相生，生死更無餘因，如是即是計著因，而彼愚癡不能覺知。以不知故，作涅槃想。(第 13 種)

k13-(3-413) (有外道)或謂(眾生乃是)展轉相生(並非由業)，(一切)生死(就是自相展轉為因)更無餘因，如是即是計著(邪)因，而彼愚癡不能覺知。以不知故，作涅槃想。(第 13 種)

14-(3-413)

14.) Some tīrthaka (externalists) said that they have attained nirvana of tamas (true self-nature in origin). (This is the 14th type of externalists' nirvana.)

14-(3-413) 或有外道言，得真諦道，作涅槃想。(第 14 種)

k14-(3-413) 或有外道言，(已証)得(冥初)真諦(之)道，作涅槃想。(第 14 種)

15-(3-413)

15.) Some believe nirvana to be the combinations of (inner) merits (the creator of mind) and (outer) guna (objects formed by motes of dusts), from which develops the nature of the same, different, both identical or both different. (This is the 15th type of externalists' nirvana.)

15-(3-413) 或見功德，功德所起和合，一異俱不俱，作涅槃想。(第 15 種)

k15-(3-413) 或(有外道)見功德，功(神我-心)德(求那 guna-物,微塵生萬物,名功德)(二者)所起(互相)和合，(成)一(性)異(性)俱不俱，(而於四句之性)作涅槃想。(第 15 種)

(Mrs. Kao):

They believe that motes of dusts are the creator, and dharma arise from combination of dusts is merit.

微塵為能生, 微塵與微塵所起之法為功德。

16-(3-413)

16.) Some (externalists of Saṃjaya) believe nirvana to be the (mother) nature that gives rise to all things in this world, such as colorful peacocks, various precious minerals and thorns.

(This is the 16th type of externalists' nirvana.)

16-(3-413) 或見自性所起孔雀文彩，種種雜寶，及利刺等性, 見已作涅槃想。(第 16 種)

k16-(3-413) 或(有計自然之外道; 刪闍夜毗羅胝子, Saṃjaya 即自然外道, 說: 一切法, 皆自然生。)見(一切諸法皆是)自(然之)性所(生)起(如動物界)孔雀(羽毛之)文彩(自然而有不假因緣), 種種雜(色真)寶(礦物界), 及利刺(荊棘-植物界)等(微小之)性(都是自然而有), 見已作涅槃想。(第 16 種)

17-(3-413)

17.) Mahamati! Some (externalists of Sankya) believe that nirvana is the awareness of the twenty-five theories.

(This is the 17th type of externalists' nirvana.)

17-(3-413) 大慧! 或有覺二十五真實。(第 17 種)

k17-(3-413) 大慧! 或有(外道數論派 數論 (Sankya 以)覺(知)二十五(諦)真實(涅槃)。(第 17 種)

18-(3-413)

18.) Some (externalists of Vaiśeṣika) believe that the nirvana is the king who protects his country and upholds the six virtue theories.

(This is the 18th type of externalists' nirvana.)

18-(3-413) 或王守護國，受六德論，作涅槃想。(第 18 種)

k18-(3-413) 或(有外道計)王守護國(土), 受(持)六德論 (六勝論師之論)作涅槃想。(第 18 種)。

(Mrs. Kao):

School of Vaiśeṣika, one of the six ancient Indian philosophies, transliterated “Wei Shi Shi Jia”, also translated as “Pi Shi Shi”, the original meaning is difference. Paraphrasing as surpassing or victory.

Its founder is Kanada, whose name is Uluka Raga, who is the third generation BC. Kanada practiced ascetic practices throughout his life and often lived on straw in the field.

The theory is from the Vaiśeṣika-sūtra, which was written in the second century BC.

勝論學派, (梵文: Vaiśeṣika, 古印度六派哲學之一, 音譯「衛世師迦」, 亦譯為「毗世師」, 原意是異、差別。意譯為殊勝, 即是勝論派。

其創始人為伽那陀 (Kanada), 伽那陀是其姓氏, 名優蘿伽 Uluka, 是公元前第三世人。迦那陀一生修持苦行, 常臥於田中稻草上過活。

理論載於《勝論經》(Vaiśeṣika-sūtra) 中, 該經寫定於公元前 2 世紀。(第 18 種)

19-(3-413)

19.) Some believe time and space are the causes of the world.

These people fathom it is nirvana.

(This is the 19th type of externalists' nirvana.)

19-(3-413) 或見時是作者, 時節世間。如是覺者, 作涅槃想。(第 19 種)

k19-(3-413)或(有外道)見時(間、時節)是作者(一切法的生因), (謂從)時節(出生)世間(一切法)。(對)如是(妄)覺者, 作涅槃想。(第 19 種)

20.) Some perceive nirvana to be the entity with self-nature;

21.) Some perceive nirvana to be the non-entity with non-self-nature;

22.) Some perceive nirvana to be having self-nature and having non-self-nature;

23.) Some believe nirvana to be the difference of different philosophical schools.

(These are the 20th, 21st, 22nd and 23rd type of externalists' nirvana.)

20-(3-413) 或謂性。

21-(3-413) 或謂非性。

22-(3-413) 或謂知性非性。

23-(3-413) 或見有覺與涅槃差別, 作涅槃想。(第 20-23 種)

k20-(3-413)(有外道)或謂(有體有自)性(為涅槃)。

k21-(3-413)(或謂非性。

k22-(3-413)(或(有外道雙計有無)謂知性非性(為涅槃)。

k23-(3-413)(或(有外道)見有(冥)覺(自謂)與(其他宗派之)涅槃差別(有差別)，(而)作涅槃想。(第 20-23 種)。

24-(3-413)

There are many false thoughts created by the externalists. They will not obtain nirvana, and will be discarded by the wise.

24-(3-413) 有如是比種種妄想，外道所說不成所成，智者所棄。

K24-(3-413)有如是(眾多)比(類)種種妄想，(皆為)外道所說(皆)不(能)成(就其)所(欲)成(之涅槃)，(故為)智者所棄。

25-(3-413)

Mahamati! All tīrthaka theories (externalist's theories) fall into the dualistic view, they believe this is nirvana. Their view of nirvana comes from their false thoughts of production and extinguishment.

25-(3-413)大慧！如是一切，悉墮二邊，作涅槃想。如是等外道涅槃妄想，彼中都無若生若滅。

k25-(3-413) 大慧！如是一切(外道之論)，悉墮二邊，(彼)作涅槃想。如是等外道涅槃妄想，彼中都無若生若滅(全是生滅，無法證涅槃)。

26-(3-413)

Mahamati, the externalists created their versions of nirvana, which cannot stand by the test of the wise.

26-(3-413)大慧！彼一一外道涅槃，彼等自論。智慧觀察，都無所立。

K26-(k3-413) 大慧！彼一一外道(所說的)涅槃，(都是)彼等自論，(若以)智慧觀察，都無(法)所立。
(何以故?)

26a-(3-413)

Their false thoughts attach citta (the mind), mano and manas (mentation) to external dusts. Their false thoughts float like water algae and are speedy like wild horses and erupt like strong torrents, therefore they are unable to reach nirvana.

26a-(3-413) 如彼妄想心意來去，漂馳流動，一切無有得涅槃者。

K26a-(3-413) 如彼妄想(令)心意(攀緣)來去，漂(盪如浮萍), 馳(奔馳如野馬), 流動(不定如暴流)，一切無有得涅槃者。

癸二 如來正見

(3-414)

Mahamati! I said the state of nirvana is:

- 1.) the awareness of the self-mind,
- 2.) being detached to the natures of external objects,
- 3.) free of catuskoti (the four extremes theories or the four tenets),
- 4.) thoroughly realizing the true suchness and true appearance,
- 5.) not falling into the self-false thought of dualistic views, for the grasping mind and objects of grasped are unattainable.
- 6.) understanding living beings' discrimination, attachment and their mental capacities are not real.
- 7.) not following or studying living beings' false theories,
- 8.) leaving all erroneous theories and attaining self-realization,
- 9.) knowing the meaning of the dual emptiness, free of the two annoyances, cleaning up two obstructions and being apart from two kinds of death forever.
- 10.) knowing the contents and practices of each bodhisattva ground and transcending to the Tathagata ground,
- 11.) and realizing expedient images and illusions in deep Samadhi and being free of citta (the mind, 8th consciousness), manas (the self, 7th consciousness), mano (mental activities, 5th consciousness), and vijnana (five consciousness).

All of the above is the state of nirvana.

(3-414)大慧！如我所說涅槃者，謂：

- 1.) 善覺知自心現量。
- 2.) 不著外性。
- 3.) 離於四句。
- 4.) 見如實處。
- 5.) 不墮自心現妄想二邊，攝所攝不可得。
- 6.) 一切度量不見所成。

- 7.) 愚於真實，不應攝受。
- 8.) 棄捨彼已，得自覺聖法。
- 9.) 知二無我，離二煩惱，淨除二障，永離二死。
- 10.) 上上地，如來地，
- 11.) 如影幻等諸深三昧，離心意意識，說名涅槃。

k(3-414) 大慧！如我所說涅槃者，謂：

- 1.) 善覺知自心現量。
- 2.) 不著外(法之)性。
- 3.) 離於四句(四種極端 Four Extremes /梵文 CatuSkoti)。
- 4.) (徹)見(真)如實(相)處。
- 5.) 不墮自心(所)現妄想二邊(邪)，(能)攝(妄心)所攝(妄塵境)不可得。
- 6.) (於凡愚)一切(分別,計)度(之)量(皆)不見(其有)所成(立)。
- 7.) 愚(迷)於真(不)實(解之妄論)，不應攝受。
- 8.) 棄捨彼(諸邪見)已，(即)得自覺聖法。
- 9.) (了)知(人、法)二無我，離(根本及枝末)二(無明)煩惱，淨(事、理)，除(煩惱、所知)二障，永離二死(分段及變異)。
- 10.) (如實知菩薩)上上(諸)地(之行相-修行方法)，
- 11.) (入)如來地，(証)如影、幻等諸(甚)深三昧，離心意意識(8,7,6,5 識)，(如是我)說名涅槃。

壬二 結勸

1-(3-414)

Mahamati! You and other bodhisattva-mahasattvas should study right dharma and should stay away from false theories of the nirvana held by externalists.

1-(3-414)大慧！汝等及餘菩薩摩訶薩，應當修學，當疾遠離一切外道諸涅槃見。

辛二 重頌

(3-416)

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

(3-416)爾時，世尊欲重宣此義，而說偈言：

1-(3-416)

Externalists' views on nirvana are false thoughts that derived from their self-minds, and this is not the way to attain liberation or expediency.

1-(3-416) 外道涅槃見，各各起妄想，
斯從心想生，無解脫方便。

K1-(3-416) (諸)外道(之)涅槃見，各各(皆是)起(於)妄想，
斯(等)從(自)心(妄)想生，無解脫方便。

2-(3-416)

They have no knowledge that the bounded mind and objects of bondage are from self-mind and do not possess wholesome expediency.

They hope for liberation but their theories cannot lead them to liberation.

2-(3-416) 愚於縛縛者，遠離善方便，
外道解脫想，解脫終不生。

K2-(3-416) 愚(痴不解)於(能)縛(所)縛者(皆為自心所現)，(因而)遠離(諸)
善(巧)方便，外道(自認是)解脫想，解脫終不生。

3-(3-416)

Divided into many schools of evil views, externalists claim that they have reached nirvana.

Their views are just foolish false thoughts and will not lead them to liberation.

3-(3-416) 眾智各異趣，外道所見通，
彼悉無解脫，愚癡妄想故。

K3-(3-416) (外道)眾(多邪)智各異趣(各各不同)，外道所(生妄)見通(認為
是自通)，彼悉無(真實)解脫，(皆是)愚癡妄想故。

4-(3-416)

All foolish externalists hold the views of Asraya (subject), Alambana (object), existence and non-existence, and there is no liberation in them.

4-(3-416) 一切癡外道，妄見作所作，
有無有品論，彼悉無解脫。

k4-(3-416) 一切癡外道，妄見(有能)作所作，
(且認諸法皆是)有無有(二)品論(計著)，彼悉無解脫。

5-(3-416)

Foolish people indulge in their own false thoughts and do not want to hear the true wisdom.

Attachment to languages and words are the causes for the three sufferings, while true wisdom can extinguish the cause of sufferings.

5-(3-416) 凡愚樂妄想，不聞真實慧，言語三苦本，真實滅苦因。

K5-(3-416) 凡愚樂妄想，不聞真實(智慧(涅槃))，(計著)言語(所成之)三苦(根)本，(唯有)真實(智慧才能)滅(此三)苦因。

6-(3-416)

All things are like images reflected in a mirror, and they are not real.

With false thought in the mind-mirror, foolish people see the two - the grasping mind and objects of grasped, and think they are real.

6-(3-416) 譬如鏡中像，雖現而非有，於妄想心鏡，愚夫見有二。

K6-(3-416) (一切諸法)譬如鏡中像，雖現而非(真實)有，於妄想心鏡，愚夫見(實)有二(能緣、所緣)。

7-(3-416)

When one does not understand the mind and conditions, one develops the false thoughts of Asraya (subject) and Alambana (object).

When one understands the mind and conditions, one's false thoughts will not arise.

7-(3-416) 不識心及緣，則起二妄想，了心及境界，妄想則不生。

K7-(3-416) 不識(能緣之)心及(所)緣(之境)，則起(能、所)二(法差別之)妄想，了心及境界(皆唯心所現)，妄想則不生。

8-(3-416)

Mind is no other than multiplicity; one should away from of Asraya (subject) and Alambana (object).

Matters are visible but not in the way as seen by the ignorant with false thoughts.

8-(3-416) 心者即種種，遠離相所相，事現而無現，如彼愚妄想。

K8-(3-416) (自) 心者即種種 (諸法)，遠離(能)相所相，
(一切諸法雖有)事(境之)現而無(所)現，如彼愚妄想(為實有)。

9-(3-416)

The three realms are no other than false thoughts; all external objects are not real. All forms are derived from false thoughts, ignorant people do not understand.

9-(3-416) 妄想種種現，凡愚不能了。

K9-(3-416) 三有惟(是自心)妄想(所現)，(一切)外(境)義悉無有(實)，
(以依)妄想(故有)種種(境界)現(起)，凡愚(於此)不能(覺)了。

10-(3-416)

In every sutra, Buddha says that false thoughts are from attachment to names or words.

If one can away from the attachments of names and words, one can be free of false thoughts (and its theory of governance).

10-(3-416) 經經說妄想，終不出於名，若離於言說，亦無有所說。

K10-(3-416) (佛於) 經經說妄想 (之相)，(妄想)終不出於(對)名(言之計著)。若離於言說，(則了)亦無有所說(之妄想及對治之理)。

(End of ref#29/book page#336-3)