

The Lankavatara Sutra (Chapter 4)  
楞伽阿跋多羅寶經(卷第四)

(Ref:#38)  
(P427-4 to P437-1)(Tape #96)

已十九 諸法剎那門

**Ksana natures of dharmas**

**39. 諸法剎那**

(4-500)

Then, Bodhisattva Mahamati asked Buddha: Bhargava (World Honored One), I only wish you will explain to us the ksana destruction of all things. Bhargava (World Honored One), why are all things produced or extinguished by ksana?

(4-500)爾時，大慧菩薩復白佛言：世尊！唯願為說一切諸法，剎那壞相。世尊！云何一切法剎那？

k(4-500) 爾時，大慧菩薩復白佛言：世尊！唯願為說一切諸法，剎那(一念)壞(滅)相。世尊！云何一切法(有)剎那？

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

佛告大慧：諦聽！諦聽！善思念之，當為汝說。

庚二 解說

辛一 長行

壬一 直說

1-(4-501)

Buddha said to Mahamati: All things can be classified as good, bad, avyākṛta (undecided), conditional, unconditional, worldly, beyond-worldly, guilty, not guilty, outflowing, non-outflowing, receptive or unreceptive.

1-(4-501)佛告大慧：一切法者，謂：善、不善、無記、有為、無為、世間、出世間、有罪、無罪、有漏、無漏，受不受。

k1-(4-501) 佛告大慧：一切法者，謂：善(法)、不善、無記(無法斷言、無法區分其特性之意。無意義或不應予以解答的問題;無記(梵語：avyākṛta)、有為、無為、世間、出世間、有罪、無罪、有漏、無漏，受不受(法)。

2-(4-501)

Mahamati! In short, Citta (the 8<sup>th</sup> consciousness, mind), Manas (the 7<sup>th</sup> consciousness, self), mano (the 6<sup>th</sup> consciousness, mental activity) and Vijnana (the 5<sup>th</sup> consciousness) and habits are the causes for the five skandhas. The five skandhas rise from Citta (the 8<sup>th</sup> consciousness, mind), Manas (the 7<sup>th</sup> consciousness, self), Mano (the 6<sup>th</sup> consciousness, mental activity) and Vijnana (the 5<sup>th</sup> consciousness) and habits, which nourish good or bad false thoughts of ordinary and foolish people.

2-(4-501)大慧！略說心意意識及習氣，是五受陰因。  
是心意意識習氣，長養凡愚善不善妄想。

k2-(4-501) 大慧！略說心意意識及習氣，是五受陰(生)因。  
(五受陰)是心意意識(及)習氣(而得)，長養(但)凡愚(不了一切唯心健立，而起)善不善妄想(分別)。

3-(4-501)

Mahamati! The cultivation of the joy of Samadhi, attainment of the Samadhi of right reception and dwelling in the joy of current things are called the pure good and non-outflow conduct of worthies and sages.

3-(4-501)大慧！修三昧樂，三昧正受，現法樂住，名為賢聖善無漏。

k3-(4-501) 大慧！(若)修三昧樂，(得)三昧正受，(於)現(前)法樂(中)住，名為賢聖(純)善無漏(之法)。

1-(4-502)

Mahamati! Good and bad refers to the Alaya Vijnana (the 8th consciousness).

What is the Alaya Vijnana (the 8th consciousness)?

It is originally the Tathagata-garba and also known as the vijnana-garba. It comprises of citta, manas, mano vijnana, and the five vijnanas, which cannot be understood and is not taught by externalists.

1-(4-502) 大慧！善不善者，謂八識。何等為八？

謂：如來藏，名識藏。心、意、意識，及五識身，非外道所說。

k1-(4-502) 大慧！善不善(法)者，謂八識。何等為八？

謂：如來藏，(亦)名識藏。(亦)心、意、意識，及五識身，(此)非外道所(能知能)說。

2-(4-502)

Mahamati! The entity of the five-vijnanas (the 5th consciousness) rises together with citta, manas and the mano vijnana. It flows and turns continuously with the succession of good and bad external objects, but eventually, it turns into bad.

It closely attaches to the Alaya Vijnana (8th consciousness) and flows continuously.

2-(4-502) 大慧！五識身者，心意意識俱，善不善相，展轉變壞，相續流注。

k2-(4-502) 大慧！五識身者，(與 8 種識之)心意意識俱(時生起)，(且隨)善不善(境)相，(而)展轉變壞，(而五識身所依之-8<sup>th</sup> 識本體)相續流注。

3-(4-502)

The 5th consciousness manifest birth and death, however, it does not destroy the Alaya vijnana (the 8th consciousness) which gives rise to birth and death of the 5th consciousness.

3-(4-502) 不壞身生，亦生亦滅。

k3-(4-502) (五識雖現生滅相,然)不壞(8<sup>th</sup> 識本)身(而能對境顯出)生(滅)，(因此五識有-生已即滅)亦生亦滅。

4-(4-502)

Beings do not understand that this is the manifestation of the self-mind.

4-(4-502) 不覺自心現，

k4-(4-502) (凡愚)不覺自心現(量)，

5-(4-502)

When one's 5th consciousness depart from the external objects and their perceptions ceased, at the same time the 6th consciousness arises, which grasps the shadow from the 5th consciousness, enabling the 6th consciousness to understand various shapes and forms of external objects and thinking that they are real.

5-(4-502)次第滅，餘識生。形相差別攝受，

k5-(4-502) (於前五識離境)次第滅(時)，(反攀緣前五識落下影子妄想分別,而令)餘識生(6<sup>th</sup> 識分別前五識了別之根與塵影子)。(因而 6<sup>th</sup> 意識了解外塵各種)形相差別(而)攝受(執著為實有)，

6-(4-502)

Therefore, when encountering the external objects, the mano vijnana (the 6th consciousness) and the five vijnanas (the 5th consciousness) rise at the same time. The mano vijnana (the 6th consciousness) rises and falls endlessly ksana-after-ksana. This is called a ksana.

6-(4-502)意識五識俱，相應生。剎那時不住，名為剎那。

k6-(4-502) (6th)意識(與前)五識(緣境時)俱(時)，相應(而)生。

(生已)剎那時不住，名為剎那(生滅法)。

1-(4-503)

Mahamati! Ksana (momentary, the smallest unit of time) refers the mano vijnana (the 6th consciousness), which is attached to the vijnana-garba (alaya vijnana, the 8th consciousness), and it is Tathagata-garbha in origin.

1-(4-503)大慧！剎那者，名識藏，

k1-(4-503) 大慧！(6<sup>th</sup> 意識之)剎那者，(其所依之體)名識藏(8<sup>th</sup> 識)，(此識藏即)如來藏，

2-(4-503)

When Tathagata-garbha is covered with defilement, it turns into alaya vijnana (the 8th consciousness). The alaya vijnana and mano vijnana arise at the same time, giving rise to mano vijnana (the 6th consciousness).

Good and bad habits of mano vijnana permeate the manas vijnana (self-7th consciousness), which is called the outflow ksana (momentary, the smallest unit of time).

2-(4-503)如來藏意俱，生識習氣剎那。

k2-(4-503) (第 8th 識)(與第七識)意俱(時)，生(由 6th)識(善惡)習氣(薰 7th 識成有漏)剎那。

3-(4-503)

The non-outflow habits in the 8<sup>th</sup> consciousness are non-ksana (non-momentary), which is not understood by ordinary and foolish people.

3-(4-503) 無漏習氣非剎那，非凡愚所覺。

k3-(4-503) (第 8th 藏識中之)無漏習氣(則)非剎那(法)，非凡愚所覺。

4-(4-503)

Those who are attached to the (evil) theory of ksana do not understand that within the dharmas of ksana there are the dharmas of non-ksana.

They use annihilationism to destroy the unconditional dharma.

4-(4-503)計著剎那論故，不覺一切法剎那非剎那，以斷見壞無為法。

k4-(4-503) 計著剎那(邪)論故，不覺一切法剎那(無常中有)非剎那(常住不壞之法)，以(凡愚以)斷見壞無為法。

(Mrs Kao):

(Excerpt from the Shurangama Sutra, chapter 4:

“Purna, you think that form and space overcome and destroy one another in Tathagata-garbha. However, Tathagata-garbha appears to beings as form and space in harmony throughout the Dharma Realm.”

1.) 楞嚴經卷四:

富樓那! 汝以色空, 相傾相奪, 于如來藏。而如來藏, 隨為色空, 周遍法界。

I bow to the Tathagata-garbha (Ones Come Thus), and to those inconceivable ones with non-outflow。

2.) 頂禮如來藏, 無漏不思議。

Excerpt from the Lankavatara Sutra:

Nature of Tathagata-garbha is similar to the gold.

3.) 楞伽經: 如來藏之性如金性。)

1-(4-504)

Mahamati! Manas vijnana (the 7th consciousness) itself is neither reincarnation nor receptive to suffering or pleasure (instead, it is the five skandhas), and it is not the source for nirvana (because of its inequality).

1-(4-504)大慧! 七識不流轉, 不受苦樂, 非涅槃因。

k1-(4-504) 大慧! (第)七識(平等識, 本身)不流轉(六道), (亦)不受苦樂(而是五陰), (亦)非涅槃因。

2-(4-504)

Mahamati! Tathagata-garba has two sides in one entity. When cover by defiled mind Tathagata-garba is named vijnana-garba (alaya vijnana; the 8th consciousness) which percept suffering and pleasure and is the cause of birth, death, and nirvana.

2-(4-504)大慧! 如來藏者, 受苦樂, 與因俱, 若生若滅。

k2-(4-504) 大慧! 如來藏者(8th), 受苦樂, 與(生死, 涅槃)因(共)俱, (有)若生若滅(之相)。

3-(4-504)

Ordinary and foolish people are not aware that they immerse in the four branches of ignorance and avidya-vasa (the fundamental ignorance), thus have two kinds of birth and death. They are permeated by false thought, erroneous views and say that all things change like ksana (momentary).

3-(4-504)四住地，無明住地所醉，凡愚不覺，剎那見，妄想熏心。

k3-(4-504) (以受)四住地(枝末無明)，(及)無明住地(根本無明)所醉(而受二種生死)，凡愚不覺，(而為)剎那(邪)見，妄想(所)熏心(而言一切法剎那不住)。

(Mrs. Kao):

The four attachments: The annoyance of deluded views and deluded thoughts in the three realms.

1. The attachment to delusions arising from seeing things as they seem: all deluded views in the three realms.
2. The attachment to desires in the desire-realm: all deluded thoughts in the desire realm. Greed and desire are the most severe faults in the deluded thoughts. Therefore, they represent all other faults.
3. The attachment to desires in the form-realm: all deluded thoughts in the form realm.
4. The attachment to desires in the formless realm: all deluded thoughts in the formless realm.

With the addition of avidya-vasa (the fundamental ignorance), it becomes the five attachments. According to The Shengman Sutra (The Lion's roar of Queen Srimala Sutra), these five attachments is the source of all faults and annoyance as many as sands in the Ganges River.

According to The Mahayana Sraddhotpada Sastra, ignorance (avidya: The illusory phenomena for realities) refers to not-awakening. There are two kinds of not-awakening:

(1) Fundamental ignorance (Sanskrit: mūlāvidyā).

It is also called fundamental not-awakening, endless ignorance or original ignorance. This is to be ceased by bodhisattvas.

Fundamental ignorance is the confusion that arise from the first thought in the dharma realm.

(2) Branches of ignorance.

It is the confusion and karma of three subtleties and six coarse marks of ignorance that arise from fundamental ignorance. This is cultivated by ordinary people.

Small vehicle practitioners are limited to branches of ignorance and cannot relate them to true suchness. Thus they cannot end the attachment to dharma.

Fundamental ignorance:

Zhenyan School names it endless intermittence.

Tiantai School names it refined ignorance and obstructed ignorance.

Shengman names it the attachment to ignorance among the five attachments.

Branches of ignorance:

According to The Avatamsaka Sutra, although there is an infinite number of refined and obstructed ignorance, they can be categorized into forty two levels and are to be ceased by initial dwelling practitioners all the way up to Buddha.

Once the forty two levels of ignorance are turned, it becomes the knowledge of original awakening, and it can cease the last level of ignorance. The last level of ignorance is called endless ignorance or original ignorance, according to Tiantai School.

(Mrs. Kao):

四住地:三界見思之煩惱。

- 1.見一切住地，三界之一切見惑也。
- 2.欲愛住地，欲界之一切思惑也，思惑之中以貪愛為重過，故舉重而攝他。
- 3.色愛住地，色界之一切思惑也。
- 4.有愛住地，無色界之一切思惑。

於此加入無明住地，稱為五住地，皆言住地者，以此五法為生一切之過，恆沙之煩惱之根本依處。是勝鬘經之法門。

[大乘起信論]說，無明 (*avidya*; The illusory phenomena for realities)為不覺。此不覺分為二種:

1. **根本無明** (梵語 *mūlāvidyā* )。

又作根本不覺/無始無明/元品無明, 乃菩薩所斷。

迷於法界理之原始一念，為**根本無明**。

## 2. 枝末無明。

因根本無明而起三細六麤之惑業，為枝末無明。乃凡夫所修。小乘之無明局於枝末無明，以彼不會真如、不斷法執也。

**根本無明**，真言(宗)稱之為無始間隔。

天台家號之為微細無明與障中無明。

勝鬘所說五住地中之無明住地，即謂此也。

**枝末無明**，而此障中微細無明之品數雖為無量，姑分為四十二品（華嚴經），於初住已上至佛果之四十二位斷之。

其中第四十二之無明為始覺之智最後所斷者，謂之最後品無明，迷於真如之原始無明，謂之元品無明，是台家圓教之判也。（參見：無始無明）。

4-(4-504)

Furthermore, Mahamati! like that of gold and diamond, the nature of Buddha's śarīra is exceptional and indestructible.

(Tathagata-garbha and vijnana-garbha are the same exceptional and indestructible.)

4-(4-504)復次大慧！如金、金剛、佛舍利，得奇持性，終不損壞。

k(4-504) 復次大慧！如金(比喻如來藏)、金剛、佛舍利(梵語：śarīra)，(皆)得奇持(希有之)性，終不損壞(非剎那不住，如來藏識藏亦如是奇持)。

5-(4-504)

Mahamati! If a sage has attained the non-intermittent nature of Tathagata-garbha but he still lives in ksana (non-Samadhi), he is not a sage.

5-(4-504)大慧！若得無間，有剎那者，聖應非聖，而聖未曾不聖。

k5-(4-504) 大慧！若得無間(如來藏真常之性)，有剎那者，聖應非聖，而聖未曾不聖。

6-(4-504)

Just like gold and Vajra (diamond) will not decrease their quantity even pass the number of kalpas time. (It refers that the wisdom and merits of sages will not decrease in kalpa time.)

6-(4-504)如金、金剛，雖經劫數，稱量不減。

k6-(4-504)如金、金剛，雖經劫數，稱量不減(心未離定,功德不減)。

7-(4-504)

Why can't ordinary and foolish people contemplate the deeper meaning of my preaching? Instead, they think that their inner minds and external objects go through endless birth and death in ksana (momentary, the smallest unit of time).

7-(4-504)云何凡愚，不善於我隱覆之說，於內外一切法作剎那想？

k7-(4-504)云何凡愚，不善於我隱覆(密祕)之說，於內(身)外一切法作剎那(不住)想？

壬二 問答

(4-505)

Bodhisattva Mahamati asked Buddha: You said by perfecting the six paramitas, one attains the equal enlightenment. What are the six?

(4-505) 大慧菩薩復白佛言：世尊！如世尊說，六波羅蜜滿足，得成正覺。何等為六？

Buddha replied: There are three kinds of paramitas. They are the worldly, the beyond-worldly and the highest beyond-worldly.

(4-506)佛告大慧：波羅蜜有三種分別。謂：世間、出世間、出世間上上。

1-(4-506)

Mahamati! Those (ordinary people) who practice the worldly paramitas, are attached to Asraya (subject), Alambana (object), grasping and objects of

grasping, and the two sides; they do not want to teach beings, thus they degenerate into birth and death in various places.

1-(4-506) 大慧！世間波羅蜜者，我我所攝受計著，攝受二邊，為種種受生處。

k1-(4-506) 大慧！世間波羅蜜者，(凡愚於所行之法起)我我所攝受計著(無度生之念)，攝受二邊，為種種受生處(三界)。

2-(4-506)

They practice paramitas of precept, patience, vigor, dhyana and wisdom, for a better life after rebirth and for the pleasure of forms, sounds, smell, tastes and touch.

They can attain the (five) worldly supernatural power or ascend to the Braham heaven.

2-(4-506) 樂色、聲、香、味、觸故，滿足檀波羅蜜。

戒、忍、精進、禪定、智慧、亦如是。凡夫神通，及生梵天。

k2-(4-506) 樂色、聲、香、味、觸(果報)故，(修行)滿足檀波羅蜜。

戒、忍、精進、禪定、智慧、亦如是。(成就)凡夫(五)神通，及生梵天。

3-(4-506)

Mahamati! Sravakas (sound hearers) and condition realizers (small vehicle) practice the beyond-worldly paramitas and will degenerate into nirvana with the remainder. They practice the six paramitas and indulge in the joy of nirvana for themselves.

3-(4-506) 大慧！出世間波羅蜜者，聲聞緣覺，墮攝受涅槃故，行六波羅蜜，樂自己涅槃樂。

k3-(4-506) 大慧！出世間波羅蜜者，聲聞緣覺，墮攝受(取有餘)涅槃故，行六波羅蜜，樂(求)自己(住)涅槃樂。

4-(4-506)

Bodhisattva-Mahasattvas practice the highest beyond-worldly paramita and are aware that all things are the capacity of false thoughts that appear from the self-mind, which causes attachment. They also understand that Asraya

(subject) and Alambana (object) of the self-mind have no self-nature, thus they are free of false thoughts. They no longer fall into birth and death of the six realms, and are not attached to appearances.

4-(4-506) 出世間上上波羅蜜者，覺自心現妄想攝受，及自心二故，不生妄想。於諸趣攝受非分，自心色相不計著。

k4-(4-506) 出世間上上波羅蜜者，(菩薩摩訶薩)覺(諸法乃是)自心(所)現妄想量(而)攝受(執著)，及(見)自心(能所)二(法皆非實有自性)故，不生妄想。於諸趣攝受非(有)分，(於)自心色相不計著。

5-(4-506)

With the highest superior expediency, they practice dana-paramita (the paramita of offering) to bring all sentient beings peace and joy.

5-(4-506) 為安樂一切眾生故，生檀波羅蜜，起上上方便。

k5-(4-506) (但)為安樂一切眾生故，生檀波羅蜜，起上上(度生)方便。

6-(4-506)

When crime conditions arise, they are aware of the mind of upholding and the precepts of upholding. Thus no false thought appear. That is called Sila-paramita (the paramita of doctrine).

6-(4-506)即於彼緣，妄想不生戒，是尸波羅蜜。

k6-(4-506)即於彼(犯戒等境)緣，(能持所持)妄想不生戒，是尸波羅蜜。

7-(4-506)

Bodhisattva-Mahasattvas are aware that the mind of patience and object of patience (are not real), thus no false thought arise. This is called ksanti-paramita (the paramita of patience).

7-(4-506) 即彼妄想不生，忍，知攝所攝，是羸提波羅蜜。

k7-(4-506)即彼(能忍所忍境界上)妄想不生，(成就無生之)忍，(了)知(能)攝(之心)所攝(之境,皆非實有)，是(出世)羸提波羅蜜。

8-(4-506)

Bodhisattva-Mahasattvas exert effort vigorously in cultivation with expediency from day to night; they do not develop any false thoughts. This is called virya-paramita (the paramita of vigor).

8-(4-506)初中後夜，精勤方便，隨順修行方便，妄想不生，是毗梨耶波羅蜜。

k8-(4-506) 初中後夜，精(進)勤(習)方便，隨順(如實法性)修行(無上智)方便，(能勤所勤)妄想不生，是毗梨耶波羅蜜。

9-(4-506)

When false thoughts cease, they will not degenerate into grasping and reception, which is the state of the sound-hearer nirvana. This is called dhyana-paramita (the paramita of dhyana).

9-(4-506)妄想悉滅，不墮聲聞涅槃攝受，是禪波羅蜜。

k9-(4-506)妄想悉(寂)滅，不墮聲聞(對)涅槃(之)攝受，是禪波羅蜜。

10-(4-506)

Bodhisattva-Mahasattvas are aware that all false thoughts appear from the self-mind and are without self-nature. With wisdom, they can observe all things; they will not degenerate into dualistic views, able to transform their karma bodies of prior karmas to the superior and permanent dharma body and attain the sage self-realization.

That is called prajna-paramita (the paramita of prajna).

10-(4-506) 自心妄想非性，智慧觀察，不墮二邊，先身轉勝而不可壞，得自覺聖趣，是般若波羅蜜。

k10-(4-506) (覺了)自心(所現一切)妄想非(有自)性，(以)智慧觀察(妄想境界)，不墮二邊(邪見)，先(業所得色)身轉(為)勝(妙法體)而不可壞，得自覺聖趣，是般若波羅蜜。

辛二 重頌

(4-507)

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

(4-507) 爾時，世尊欲重宣此義，而說偈言：

1-(4-507)

Emptiness, impermanence, and ksana are created by the false thoughts of foolish people.

Ksana can be illustrated by flowing water in the river, lamp light and seeds in the wind.

1-(4-507)空無常剎那，愚夫妄想作，  
如河燈種子，而作剎那想。

k1-(4-507) (如佛所說)空無常剎那，(皆是)愚夫妄想作，  
(才說諸法)如河(水)燈(焰)種子(遷變不常)，(凡夫)而作剎那想。

2-(4-507)

When ksana ceases, annoyance also ceases (provisional teaching); the mind is in tranquility and has departed from the mind of creation and objects of creation. There is no birth of things in origin; this is what I meant by ksana (momentary, the smallest unit of time)(true meaning).

2-(4-507)剎那息煩亂，寂靜離所作，一切法不生，我說剎那義。

k2-(4-507) 剎那息(止)煩亂(是權說)，(為令其)寂靜離(能)所作，  
一切法(本)不生，我說剎那義(實義)。

3-(4-507)

All things have birth and death; in reality, there is no birth or death, but I do not preach this to foolish people.

3-(4-507)物生則有滅，不為愚者說。

k3-(4-507) 物生則有滅(而實無生滅)，不為愚者說。

4-(4-507)

The nature of non-intermittent thought results from the permeation of false thoughts as conditions.

Ignorance is its cause, and caitta (caitasika, closely attached to the mind) arise from false thoughts.

4-(4-507)無間相續性，妄想之所熏。  
無明為其因，心則從彼生，

k4-(4-507) 無間相續(心念)性，(以)妄想之所熏(為緣)。  
(以)無明為其(所依之)因，心(所法; 梵語 caitta, caitasika)則從彼(妄想)生，

5-(4-507)

When there are no forms, where can one find one's mind that discriminates?

5-(4-507)乃至色未生，中間有何分？

k5-(4-507) 乃至(外)色(境)未生(時)，中間(相續緣色之心念由)有何分(而住)？

6-(4-507)

When old thought ceases one-by-one continuously, new thought rises. What are the conditions for arising thoughts when one is not attached to the form?

6-(4-507)相續次第滅，餘心隨彼生，

不住於色時，何所緣而生？

k6-(4-507) (若心念為無間)相續次第滅，餘心隨彼(前念滅而)生，

不住於色時，何所緣而生(念)？

7-(4-507)

If thoughts arise without the condition, they are illusory without real causes.

How can one know that thoughts extinguish by ksana (momentary) when there are no rising thoughts?

7-(4-507)以從彼生故，不如實因生，云何無所成，而知剎那壞？

k7-(4-507) 以(計心念)從彼(不住色之心而)生故，(此是從)不如實(之心)

因生，云何(求心念之生滅相)無所成(立)，而(卻)知(心念有)剎那壞(滅相)？

8-(4-507)

Bodhisattvas are in the state of Samadhi of right perception; they observe that all things are true suchness just as the Buddha's sarira and Abhasvara (the heavenly palace) are indestructible. Nothing will cause one to be foolish, except one's evil thoughts.

8-(4-507)修行者正受，金剛佛舍利，  
光音天宮殿，世間不壞事。

k8-(4-507) 修行者(在三昧)正受(中)，(一切法當下真實如)金剛佛舍利，  
(及)光音天(梵語:Abhasvara)宮殿，(皆是)世間不(會使你成凡夫)壞事(是  
你那一念)。

9-(4-507)

When bodhisattvas dwell in the state of Samadhi, they have already attained Tathagata wisdom; bhiksus also have attained the prajna of equality. How can there be things that perish by ksana (momentary, the smallest unit of time)?

9-(4-507)住於正法得，如來智具足，  
比丘得平等，云何見剎那？

k9-(4-507) (住於定中尚如此照見,何況)住於正法(証)得，如來智具足(之  
摩訶薩)，(及)比丘得(法性)平等(之智)，云何(會)見(諸法有)剎那(不住)？

10-(4-507)

Just like the city of Gandharvas (mirage), and dreams, forms have no ksana-nature of birth and death.

Beings are attached to all illusory forms and believe all things have real ksana-nature of birth and death.

10-(4-507)犍闍婆幻等，色無有剎那，  
於不實色等，視之若真實。

k10-(4-507) (一切法從緣而生,本來不實)犍闍婆(成,如)幻(夢)等，色無有  
剎那(生滅)，(凡愚)於不實色(如幻)等(法)，視之若真實(復計著有生滅  
之妄想)。

(End of ref#38/book page#437-1)