

The Lankavatara Sutra (Chapter 1)
楞伽阿跋多羅寶經(卷第一)

(Ref:#7)
(PageP64-7 to P76-3) (Tape
#20)

己二 開示觀行
庚一 根本慧

(1-32)

Furthermore, Mahamati! if a bodhisattva-mahasattva wishes to understand svacitta-pratyaksa (perception of the self-mind, which results from the seeds of the alaya-vijnana (the 8th consciousness) and pratyakṣa-pramāṇa (manifestation of the self-mind, the 5th consciousness), grasping and grasped objects (both appear from the false self-mind), he should cultivate with self-realization throughout the three intervals of the day and night, and should stay away from social settings, worldly rituals and drowsiness.

(1-32) 復次大慧！若菩薩摩訶薩，欲知自心現量，攝受及攝受者，妄想境界，當離群聚、習俗、睡眠，初中後夜，常自覺悟修行方便。

k(1-32)復次大慧！若菩薩摩訶薩，欲知自心(藏識海-8th 識上的業種)，現量(這些業種顯現在自己的 5th 識見聞覺知一切)法相(上)，(能取之心)攝受及(所取之境)攝受者，(都是自心)妄想(所現之)境界，當離群聚(憤鬧)、習俗(共分)、睡眠(昏沉)，(晝夜六時)初中後夜，常自覺悟 5th 識修行方便(方法)。

1-(1-32)

He should also stay away from erroneous views, misinterpretation of sutras and shastras, and deviated emptiness (attachment to emptiness) held by externalists and vehicle of Sravakas (sound hearers) and condition realizers.

A bodhisattva-mahasattva (with words of Buddha) can thoroughly understand the false appearances that arise from the self-mind (alaya-vijnana).

1-(1-32) 當離惡見經論言說，及諸聲聞緣覺乘相，當通達自心現妄想之相。

K1-(1-32)當離(外道)惡見、(外道惡)經論、(及宣揚惡見人的)言說，及諸聲聞緣覺乘相。(依佛語)當通達(見到)自心(藏識海所)現(出來的)妄想之相。

庚二 上聖智

(1-33)

Furthermore, Mahamati! After a bodhisattva-mahasattva accomplish all the above, he can establish and dwell in the (path to initial) appearance of wisdom (which refers to the body and the mind being unmoved), and he can discipline himself in the cultivation of the three appearances of sagely wisdom.

(1-33) 復次大慧！菩薩摩訶薩，建立智慧相住已，於上聖智三相，當勤修學。

k(1-33)復次大慧！菩薩摩訶薩，(前面 123 都做到了)建立(入道初期)智慧(心)相，(安)住已(身心不動)，於上(一層)聖(聖人所證之三)智三相，當勤修學。

1-(1-33)

What are the three appearances of sagely wisdom with which a bodhisattva should discipline him?

1-(1-33) 何等為聖智三相當勤修學？

2-(1-33)

They are:

- 1.) the appearance of nothingness (no shadow and no attachment in the mind, the emptiness),
- 2.) the appearances of vows of all Buddha (to deliver living beings, the existence), and
- 3.) the ultimate appearance of wisdom of the Sagely Self-Realized One (the middle path).

2-(1-33) 所謂：無所有相、一切諸佛自願處相、自覺聖智究竟之相。

K2-(1-33)所謂：(心上)無所有(影及不執著)相(空觀)、一切諸佛自願處(住持)相(假觀)、自覺聖智究竟之相(中道觀)。

3-(1-33)

Having attained these, the second-vehicle practitioner can cast away the knowledge of a lame donkey (the deviated emptiness held by the second vehicle) and reach the state of the unsurpassed eighth-ground bodhisattva.

These are the three appearances of sagely wisdom; a bodhisattva should cultivate these.

3-(1-33) 修行得此已，能捨跛驢心智慧相，得最勝子第八之地，則於彼上三相修生。

K3-(1-33)修行得此已，能捨(二乘)跛驢(蹩腳)心智慧(劣)相，(證)得最勝子第八(不動)之地，則於彼(上面所說)上(聖智)三相修生(得證)。

4-(1-33)

Mahamati! The appearance of nothingness (the deviated emptiness) is practiced by Sravakas (sound hearers), condition realizers and externalists.

4-(1-33)大慧！無所有相者，謂聲聞、緣覺及外道相，彼修習生。

K4-(1-33) 大慧！無所有相者，謂聲聞、緣覺及外道相，彼修習生(一切相空)。

5-(1-33)

Mahamati! The appearances of the vows of all Buddha is practiced by all previous Buddhas (in their causal grounds to deliver living beings) according to their own vows.

5-(1-33)大慧！自願處相者，謂諸先佛自願處修生。

K5-(1-33)大慧！自願處相者，謂諸先佛(在因地中)自(心)(發)願處(度眾生)修生(菩薩於此處修行亦得生起與佛無二度生宏願)

6-(1-33)

Mahamati! The ultimate appearance of the wisdom of the Sagely Self-Realized One is the state of maya-upama-samadhi of Buddha in which all dharma and appearances are free of attachments.

6-(1-33)大慧！自覺聖智究竟相者，一切法相，無所計著，得如幻三昧身，諸佛地處進趣行生。

K6-(1-33)大慧！自覺聖智究竟相者，一切法(一切)相(空或有)，無所計著，(證)得如幻三昧(心)身，(更於)諸佛(之)地處(精)進趣行生(證自覺聖智究竟之相)。

7-(1-33)

Mahamati! When one attains these three appearances of sagely wisdom, one can reach the state of the ultimate appearance of the wisdom of the Sagely Self-Realized One.

Therefore, Mahamati! You should discipline yourself in the practice of these three appearances of sagely wisdom.

7-(1-33)大慧！是名聖智三相。若成就此聖智三相者，能到自覺聖智究竟境界。是故大慧！聖智三相，當勤修學。

丁二 破執顯性

戊一 有無妄計門

己一 問

(1-34)

Then, knowing the thoughts of the great bodhisattvas in the assembly, which is how does one attain the sagely wisdom and understand the dharma door of three self-natures, and being empowered by all Buddha, Mahamati asked:

(1-34) 爾時，大慧菩薩摩訶薩，知大菩薩眾心之所念，名聖智事，分別自性經。承一切佛威神之力，而白佛言：

k(1-34) 爾時，大慧菩薩摩訶薩，知大菩薩眾心之所念，(也就是)名聖智事，分別(三)自性經(法門)。承一切佛威神之力，而白佛言：

1-(1-34)

Bhagavan (World Honored One), I only hope you will explain to us the sagely wisdom and discern the three self-natures and the one-hundred and eight statements.

Tathagata, Arhat and Fully-Enlightened One all explain these and the self-nature of self-appearance and common appearance (the three self-nature) to bodhisattva-mahasattva.

So they can understand paratantra-svabhāva (nature of reliance on others) and parikalpita-svabhava (nature of universal attachments), are able to observe thoroughly whether they have attained the emptiness of people and dharma, and achieve pariniṣpanna-svabhāva (nature of perfection and completion).

1-(1-34) 世尊！唯願為說聖智事，分別自性經，百八句分別所依。如來應供等正覺，依此分別說菩薩摩訶薩，入自相共相妄想自性。以分別說妄想自性故，則能善知周遍觀察人法無我，淨除妄想。

K1-(1-34) 世尊！唯願為說聖智事，分別(三)自性經，(來分別說明)百八句分別所依。

如來應供等正覺，依此(聖智事)分別(解)說菩薩摩訶薩，(種種墮)入自相、共相妄想(三)自性。以分別說(依他起)妄想自性故，則能善知(遍計執而能)周遍觀察(自心有否)人法無我，淨除妄想(證圓成實)。

2-(1-34)

They will be able to illuminate the various grounds, to transcend the state of Sravakas (sound hearers) and condition realizers and to transcend the joy of dyanna belonging to externalists.

They observe and learn the inconceivable conduct of Tathagata. They will certainly cast away the attachment to the (three) self-nature and the five dharmas.

2-(1-34) 照明諸地，超越一切聲聞緣覺，及諸外道諸禪定樂。

觀察如來不可思議所行境界，畢定捨離五法自性。

K2-(1-34) 照明(明瞭菩薩)諸地，(因而)超越一切聲聞緣覺，及諸外道(所執)諸禪定樂(有所得)。

(且能)觀察如來不可思議所行境界，畢定捨離五法(三)自性(之執著)。

3-(1-34)

This is how bodhisattva-mahasattva attains the wholesome adornment and the wisdom of the dharmakaya (dharma body of Tathagata). They will be able to

manifest thousands of billions of Avatar (transformation bodies), enter the Tushita Heaven of all Buddha lands and even enter the Akanistha Heaven to guide living beings. They will ultimately attain the eternal dharmakaya (dharma-body of Tathagata).

3-(1-34) 諸佛如來法身智慧，善自莊嚴。起幻境界，昇一切佛剎兜率天宮，乃至色究竟天宮，逮得如來常住法身。

K3-(1-34) (達到) 諸佛如來法身智慧，善自莊嚴。起幻境界(千百億化身度眾生)，昇一切(諸)佛剎(入)兜率天宮，乃至色究竟天宮，(證)逮得如來常住法身。

己二 答
庚一 長行
辛一 正答
壬一 出計

Externalists' attachment to existence and emptiness

3. 外道有無妄計

1-(1-35)

Buddha told Mahamati: There is a kind of externalist who is attached to false view of annihilationism (the cease of causes and conditions). They believe that, just like the hare's no horns, all causes will eventually cease to exist so do all dharma.

1-(1-35) 佛告大慧：有一種外道，作無所有妄想計著。覺知因盡，兔無角想。如兔無角，一切法亦復如是。

k1-(1-35) 佛告大慧：有一種外道，作(認為一切法)無所有(起)妄想計著。覺知因盡(彼 6th 識發現, 因緣盡了, 一切都沒有了)，(看到)兔無角(而起妄)想。(認為)如兔無角(之因)，一切法亦復如是(無因)。

2-(1-35)

Mahamati! There is another kind of externalist, who, upon seeing distinctions existing in the objects (composed of four elements), guna (fruition produced by

merits), fine motes of dust, dravya (the pure entity without substances), shapes and places, and becomes attached to the view that the hare's horns are non-existent and that the bull has horns.

2-(1-35) 大慧！復有餘外道，見種、求那、極微、陀羅驪、形、處，橫法各各差別。見已計著，無兔角橫法，作牛有角想。

k2-(1-35)大慧！復有(其)餘外道：

a. 見種 (四大和合生一切法) 、

b. 求那 (功德能成法, 將“德”分為色、香、味、觸、數、量、等二十四種/梵語 *guna* 。音譯作懼曩、慶曩、求那。意指功能福德。亦謂行善所獲之果報。)、

c. 極微 (極細微塵恆常)、

d. 陀羅驪 (實法 the pure entity without substances);

實-陀羅驪, *dravya* 、

德-求那 *guna* 、

業-羯磨 *karma*) 。

e. 形(相) 、

f. 處(所) 、

g. 橫法 (這種形量-構造不同分位)各各差別。見已計著，無兔角橫法(沒有兔角這種形量構造分位)，(見牛有角就說牛有形量構造分位)作牛有角想。

(Mrs. Kao):

When karma and guna unite, it is the characteristic of dravya.

Dravya is the pure entity without substances. It refers to removal of all other attributes.

Guna refers to turning merits into wholesome fruition. But it is contradictory.

(Mrs Kao):

1.) 業(*karma*)與德(*guna*)和合因緣,此即“實”之特性。

2.) (*dravya*),譯為實,相當於英語的 *Substance*,意指抽去一切屬性的純

實體- the pure entity without substances 。

3.) 求那 Guna : 指功德能成為善果報,但是說的矛盾,無法成就.

壬二 破執

(1-36)

Mahamati! These externalists have fallen into the dualistic views (annihilationism and externalism) and do not understand the state of self-mind, the increasing of false thoughts and the cause for creation of body and property all appear from the root capacity of the self-mind (the alaya-vijnana, the 8th consciousness).

(1-36)大慧！彼墮二見，不解心量。自心境界，妄想增長。身受用建立妄想根量。

k(1-36) 大慧！彼墮(斷常)二見，不解心量(不解一切法唯心現量)。(在)自心境界(起分別)，(使)妄想增長。身受用建立妄想根量(建立正報身根和依報器界)，妄想根量(是藏識海浪)妄想根(心)量。

1-(1-36)

Mahamati! All things are the same; they all appear from the self-mind. You should stay away from the views of existence and non-existence.

1-(1-36)大慧！一切法性，亦復如是。離有無，不應作想。

K1-(1-36) 大慧！一切法性，亦復如是。(自心藏識所變現,要)離有無,不應(在有無上,造)作(妄)想。

2-(1-36)

Mahamati! If a practitioner who has transcended the views of existence and non-existence but is still attached to the view that the hare has no horns, this is called the erroneous view.

2-(1-36) 大慧！若復離有無，而作兔無角想，是名邪想。

K2-(1-36) 大慧！若復離有無(想)，而作(又起)兔無角想，是名邪想。

3-(1-36)

Based on relativity, a practitioner thinks that the hare has no horns. A Buddhist should not develop this kind of false thought.

3-(1-36) 彼因待觀，故兔無角，不應作想。

K3-(1-36) 彼因待觀(用相對待的方法去比較)，(才說)故兔無角，不應作想(這種互相比較而起妄想)。

4-(1-36)

He also should not use fine motes of dust to discriminate or compare self-nature of things and matters, which is unobtainable.

4-(1-36) 乃至微塵分別事性，悉不可得。

K4-(1-36) 乃至微塵(用)分別(比較)事(物之自)性，悉不可得。

5-(1-36)

Mahamati! Sages are free of the thoughts that the ox has horns (free of existence and non-existence).

5-(1-36) 大慧！聖境界離，不應作牛有角想。

K5-(k1-36) 大慧！聖境界離(有無分別)，不應(於所見處)作牛有角想。

辛二 轉問

(1-37)

Then, Bodhisattva Mahamati asked Buddha:

Bhagavan (World Honored One), seeing that the hare has no horns, one observes that the ox has horns, can we say this person has no false thoughts?

(1-37) 爾時，大慧菩薩摩訶薩白佛言：世尊！得無妄想者，見不生相已，隨比思量觀察，不生妄想，言無耶？

k(1-37) 爾時，大慧菩薩摩訶薩白佛言：世尊！(是否)得無妄想者，見不生相已(兔無角)，(即以)隨比(較)思量(思惟)觀察(判斷牛有角)，不生(兔無角)妄想，言(兔為何)無(角)耶？

(1-38)

Buddha replied: It is not from observation; it is from false thoughts.

(1-38) 佛告大慧：非觀察不生妄想言無。

k(1-38)佛告大慧：(並)非(有)觀察(能力)不生妄想(而)言(免)無(角)。

辛三 推破

1-(1-38) Why is it from false thoughts?

所以者何？

2-(1-38)

First false thought arises from the cause of self-mind, and not from seeing an external object. The successive false view gives rise to distinguish with or without horn of the hare.

2-(1-38) 妄想者，因彼生故。依彼角生妄想。

K2-(1-38)(說兔無角) 妄想者，因彼生故(是彼人心中自生妄想為因，並非見外法而生妄想)，(再) 依彼(外塵兔)角(有無而)生妄想。

3-(1-38)

From ordinary people view that based on seeing that the hare has no horns, one's differentiating thought arise; Buddha said it is from one's self-mind. One should away from the views of sameness and not sameness.

3-(1-38) 以依角生妄想，是故言依因故，離異不異。

K3-(1-38)以依(兔)角(有無這一念而)生妄想，是故(佛)言依因故(依內心妄想為因，而起兔角有無妄想)，離異不異(不要執著不同或同)。

4-(1-38)

Therefore, discrimination of horns and no horns does not arise from observation; it is from false thoughts.

4-(1-38) 故非觀察不生妄想，言無角。

K4-(1-38)故非(不是)觀察(牛有角相待兔無角)(才有)(兔)不生(角)妄想，(而)言(兔)無角。(外道不是觀察，而是相對待牛有角，而說兔不生角)。

5-(1-38)

Mahamati! If one's false thoughts are different from the horns (arising of false thoughts has nothing to do with hare has no horns or buffalo has horns), then false thoughts are not born from horns (false thoughts do not arise from seeing hare has no horns).

5-(1-38) 大慧！若復妄想異角者，則不因角生。

K5-(1-38) 大慧！若復妄想異角者(若內心妄想生起，與外塵兔無角牛有角，沒有關係)，則不因角生(妄想就不會因有無角生起)

(Mrs. Kao):

First there are seeds of false thought in the 8th consciousness → then there are external objects → which pull out the matured seeds in the 8th consciousness → seeds manifest (the mind organ moves) → manifestation leads to the mind organ to discriminate → the mind organ instructs the mouth to speak → manifestation leads production of karma seeds.

(This sentence :) The ignorance arises first, then thoughts arise when seeing the hare has no horns, and then one compares it to buffalo has horns that one has seen before.

(Mrs. Kao):

先要有 8th 識妄想的種子 → 再有外塵 → 拉出 8th 識上成熟的種子 → 種子起現行(意根飄動) → 現行起(意根)分別 → ((意根)指揮四大開口說話 → 現行生(業)種子。

(此句):內心無明先起，再見外塵兔無角起念頭，再與過去見牛有角,對比

6-(1-38)

If they are not different, then false thoughts are born from horns.

When one discriminates all the way to fine motes of dust, the theory that neither false thoughts nor horns have self-nature still holds.

6-(1-38) 若不異者，則因彼故。乃至微塵分析推求，悉不可得。

K6-(1-38) 若不異者(若妄想的念頭生起與說出兔無角，二者相同)，則因彼故(妄想念頭的生起與兔無角是有關係的)。

乃至微塵分析推求(將牛角碎為微塵,再分析牛角的自性)，(自性)悉不可得。

7-(1-38)

They are not different; therefore both false thoughts and hare have no horns have no self-nature.

7-(1-38) 不異角故，彼亦非性。

K7-(1-38) 不異角故 (即使妄想念頭的生起與說出兔無角, 二者相同)，彼亦非性(妄想念頭與兔無角都是無自性的)。

8-(1-38)

Since neither has self-nature, then what dharma or causal conditions lead one to say horn or no horn?

8-(1-38) 二俱無性者，何法何故而言無耶？

K8-(1-38) 二俱無性者(妄想念頭與兔無角都是無自性可得)，何法何(緣)故而言無(有角無角)耶？

9-(1-38)

Mahamati! Since there is no cause leading to the false thought that the hare has no horns when sees the ox has horns, one should not discriminate between the two.

9-(1-38) 大慧！若無故無角，觀有故言兔無角者，不應作想。

K9-(1-38) 大慧！若無(因) 故(說兔)無角，觀(牛)有(角)故(說)言兔無角者，不應作(相對比分別)想。

(Mrs. Kao):

Both buffalo has horns and hare has no horns have no self-nature. Therefore, there shouldn't be any comparison. One needs to understand the truth.

Mrs kao:(牛兔二角均無自性, 故實無牛兔二角相對立, 要能如實知)

10-(1-38)

Mahamati! Externalists believe that causes for horns and no horns are different; they discriminate between existence and non-existence, which are not obtainable.
10-(1-38)大慧！不正因故，而說有無，二俱不成。

K10-(1-38) 大慧！(外道)不正因故(見牛有角, 兔無角,不能正知二者因不相同), (以分別)而說有無(常斷)，二俱不成。

辛四 再斥外計

(1-39)

Mahamati! There are other externalists who are attached to forms, space, matters, places, and false thoughts, do not understand the relationship between space and forms and develop the false thought that space and forms are separate from each other.

(1-39) 大慧！復有餘外道，見計著色、空、事、形、處、橫法。不能善知虛空分齊，言色離虛空，起分齊見妄想。

k(1-39) 大慧！復有餘外道，見計著色、空、事、形(相)、處(所)、橫法(各個事物的差別結構, 橫生妄想計著)。不能善知(徹底了解)虛空(與色的)分齊(關係)，言色離(不同於)虛空，起(二)分(別見)(不是)齊(一)見(知見的)妄想(即色法與空是二分,不是齊一之分)。

辛五 重破

1-(1-40)

Mahamati! Space is form because it is filled with all kinds of appearances.

1-(1-40)大慧！虛空是色，隨入色種。

K1-(1-40)大慧！虛空(中)是色(妙有)，隨(緣)入(顯現)色種(種種色相)。

2-(1-40)

Mahamati! Form is space because nature of both space and form is empty. You should understand the relation that space supports forms and that forms are supported by space.

2-(1-40) 大慧！色是虛空，持所持處所建立，性色空事，分別當知。

k2-(1-40)大慧！色(即)是虛空(空性)，(在虛空中能)持所持(色)處所建立，性色空事，(二者的關係)分別當知。(能所一體, 水與波一體)

3-(1-40)

Mahamati! When the four elements rise, they are different in appearance.

They do not dwell in fixed places in space, and yet they are not apart from space.

3-(1-40) 大慧！四大種生時，自相各別，亦不住虛空，非彼無虛空。

k3-(1-40) 大慧！四大種生時，自相各別，亦不(停)住虛空，非彼(四大)無(不在)虛空。

辛六 合破

1-(1-41)

Therefore, Mahamati! The externalists are attached to the ox has horns and that the hare has no horns (because of discrimination).

1-(1-41) 如是大慧！觀牛有角，故兔無角。

k1-(1-41) 如是大慧！(因為分別執著而)觀牛有角，故兔無角。

2-(1-41)

However, when one analyzes down ox horns to fine motes of dust, what is left to discriminate with?

2-(1-41) 大慧！又牛角者，析為微塵，又分別微塵，剎那不住，彼何所觀故，而言無耶？

k2-(1-41) 大慧！又牛角者，析為微塵，又分別微塵，剎那不住，彼何所觀故，而言(兔)無(角)耶？

3-(1-41)

When you observe all other dharma, the theory is the same.

3-(1-41) 若言觀餘物者，彼法亦然。

k3-(1-41) 若言觀餘物(法)者，彼法亦然。

辛七 勸告

(1-42)

Then, Bhagavan (World Honored One) said to Bodhisattva Mahamati :

You should cast away the discrimination of the hare's horns, the ox's horns, space, forms, evil views and false thoughts.

When you and other bodhisattva-mahasattvas understand that false thoughts appear from (subtle habits in) the self-mind, you can enter all Buddha lands, be the most respected Buddha disciples and use expediency from self-experience to guide living beings.

(1-42) 爾時，世尊告大慧菩薩摩訶薩言：當離兔角牛角，虛空形色，異見妄想。汝等諸菩薩摩訶薩，當思惟自心現妄想，隨入為一切剎土最勝子，以自心現方便而教授之。

k(1-42) 爾時，世尊告大慧菩薩摩訶薩言：當離兔角牛角(相對比)，虛空(與)形色，異見妄想(不同妄見)。汝等諸菩薩摩訶薩，當思惟(觀察)自心(微細習氣)現(起現行的)妄想(分別)，隨入為一切剎土(為)最勝子，(對於凡夫要)以自心現方便而教授之(令入佛智)。

庚二 重頌

(1-43)

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

爾時，世尊欲重宣此義，而說偈言：

1-(1-43)

The false mind and the six external objects are empty originally, and nourishment (the six external objects) gives rise to the false mind.

Body, property and habitation come into existence, and living beings manifest from their alaya-vijnanas and seven vijnanas.

1-(1-43) 色等及心無，色等長養心，身受用安立，識藏現眾生。

K1-(1-43) 色等(五蘊)及心無(本無體)，色等長養心，(色等-六塵, 滋養心-受想行識), 身(色)、受用(心), 安立(眾生)，識(前七識)、藏(8th 識)現眾生(色心)。

2-(1-43)

Thus, I preach Citta (the mind), Manas (the 6th and 7th consciousnesses), Vijnana (five consciousnesses), the three Svabhava (self-nature), the five dharmas and dual emptiness (to help living beings forsake false thoughts).

2-(1-43) 心意及與識，自性法有五，無我二種淨，廣說者所說。

K2-(1-43) 心(8th)、意(7th、6th)及與識(5th)，(三)自性、法有五(五法)，(人法)無我二種淨，廣說者所說(是佛所說, 以除去妄想)。

3-(1-43)

Long and short, existence and non-existence (the four tenets held by externalists) come into being because of discrimination. Non-existence (no horns) becomes existence (horns) and existence becomes non-existence.

3-(1-43) 長短有無等，展轉互相生，以無故成有，以有故成無。

K3-(1-43) 長短有無等 (外道四句論)，(空色)展轉互相生(因及妄想)，以無故成有，以有故成無(對比生妄想)。

4-(1-43)

When objects are analyzed down to motes of dust, one should not develop false thoughts based on objects.

With the establishment of their own self-minds, externalists hold evil views and do not like to hear the proper dharma.

4-(1-43) 微塵分別事，不起色妄想，心量安立處，惡見所不樂。

K4-(1-43) 微塵分別事，不起色妄想，心量安立處，惡見(之人)所不樂(聞)。

5-(1-43)

Feelings and emotions of lay people and Sravakas (sound hearers) are not the true realizations.

The savior (Buddha) preaches the state of self-realization.

5-(1-43) 覺想非境界，聲聞亦復然。救世之所說，自覺之境界。

K5-(1-43) 覺想(見聞覺知)非境界(正智)，聲聞(有餘涅槃)亦復然。
救世之所說，自覺之境界。

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