

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

(Ref:#21)
(P237 to P246-6)(Tape #72)

己二 意生身相門
庚一 誠聽

The appearance of the will-body
18. 意生身相

(3-232)

Then, Bhagavan (World Honored One) told Bodhisattva-Mahasattva Mahamati: Listen well! Listen well and reflect well, for I will explain to you the similarities and differences of will-bodies of bodhisattvas on various grounds.

(3-232)爾時，世尊告大慧菩薩摩訶薩言：意生身分別通相，我今當說。諦聽！諦聽！善思念之。

k(3-232)爾時，世尊告大慧菩薩摩訶薩言：意生身分別(差別相及)通相，我今當說。諦聽！諦聽！善思念之。

(Mrs. Kao):

In the previous lecture, Buddha said that the 8th ground Bodhisattvas have will-bodies but did not mention how many kinds.

前面提到八地菩薩有意生身，但是沒有說有幾種？

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

大慧白佛言：善哉世尊！唯然受教。

庚二 正說
辛一 長行

壬一 總標

1-(3-232)

Buddha told Mahamati: There are three kinds of will-bodies. What are the three? They are:

1. The will-body obtained from samadhi of proper reception (bodhisattva in the third to fifth ground),
2. the will-body obtained by realizing that all dharmas have no self-nature (bodhisattva in the sixth to eighth ground), and
3. the will-body that appears in according to forms of living beings (bodhisattva in the ninth ground to Buddha).

After reaching the initial ground, the cultivator can successively advance and obtain the three kinds of will-bodies.

1-(3-232) 佛告大慧：有三種意生身。云何為三？

所謂：三昧樂正受意生身、覺法自性性意生身、種類俱生無行作意生身。修行者了知初地，上上增進相，得三種身。

K1-(3-232) 佛告大慧：有三種意生身。云何為三？

所謂：

1. 三昧樂正受(所成之)意生身。
2. 覺(知,諸)法自性(所成之)性意生身。
3. (隨順)種類(不同的眾生)(與其)俱生(為同一類型),(但)無行(無造)作,意生身。(此為九地,十地菩薩所得)
(以上皆為)修行者了知(登)初地(後),上上增進(之行)相,(漸次証)得三種(意生)身。

壬二 別釋

2-(3-232)

Mahamati! What is the will-body obtained from the samadhi of proper reception? It is (from the initial to) the third, fourth and fifth ground bodhisattvas, having attained the samadhi of proper reception, dwell peacefully in the mind ocean (the 8th consciousness) in which the self-mind is tranquil and the waves of (the 6th and 7th) consciousness no longer arise. They know that the nature (of six external

objects) of self-mind has no nature. This is the joy of the samadhi of proper reception.

2-(3-232) 大慧！云何三昧樂正受意生身？

謂：第三第四第五地，三昧樂正受故，種種自心寂靜，安住心海，起浪識相不生，知自心現境界性非性，是名三昧樂，正受意生身。

K2-(3-232) 大慧！云何三昧樂正受意生身？

謂：(由初地起)第三、第四、第五地，(入)三昧樂(寂靜)正受故，(由定力在)種種(情形下)自心寂靜，安住(8th識)心海，(故心海因外境界風)起(7th識)浪，(6th識)識相不生，知自心現(之 6 塵)境界(其)性非性(無自性)，是名(入)三昧樂，正受(所成之)意生身。

3-(3-232)

Mahamati! What is the will-body obtained by realizing that all dharmas have no self-natures?

It is when (the six ground to) the eighth ground bodhisattvas observe and realize that all dharmas are illusory and do not exist, and their minds and bodies are turned around (their detail observation to more detail, their bodies more pure).

They have obtained the samadhi of illusion and other samadhi doors which enable them to have the merits of the infinite (wonderful) appearances, supernatural powers, liberations, and brightness intellects of self-mastery.

3-(3-232) 大慧！云何覺法自性性意生身？

謂：第八地，觀察覺了如幻等法，悉無所有，身心轉變，得如幻三昧，及餘三昧門，無量相力自在明。

K3-(3-232) 大慧！云何覺(知,諸)法自性性(所成之)意生身？

謂：(摩訶薩由六地起至)第八地，(以自覺智)觀察覺了(諸法)如幻等法，悉無所有(自性空寂,唯心妄現)，(因而)身心轉變(轉麤為細,再轉為淨)，得如幻三昧，及餘三昧門，(而以)無量(妙色)相、(神通)力、自在(三)明(等功德莊嚴如幻三昧聚成法身)。

4-(3-232)

When their bodies are adorned with wonderful flowers (dharma) they can quickly obtain the will-body and their bodies move as fast as thoughts. The production and extinguishment of their will-bodies are like illusory dreams, the moon in the water and images in the mirror.

4-(3-232) 如妙華莊嚴，迅疾如意，猶如幻夢水月鏡像，

K4-(3-232)如妙華莊嚴(其體成意生身)，迅疾如意(意起身至)，(然其體及其起滅)猶如幻夢水月鏡像。

5-(3-232)

Their will-bodies are not created by the five skandha but their apperances look like they do; the various parts of bodies possess adornments.

5-(3-232) 非造非所造，如造所造，一切色種種支分，具足莊嚴。

K5-(3-232)非(四大能)造(亦)非(其)所造，(然亦)如(四大之能)造所造(相似)，(而令)一切色(相)種種支(體)分，(皆)具足莊嚴。

6-(3-232)

They enter all Buddha lands to teach living beings; and they have thorough knowledge of the self-natures of dharmas.

This is the will-body obtained by realizing that all dharmas have no self-nature.

6-(3-232) 隨入一切佛剎大眾，通達自性法故，是名覺法自性性意生身。

K6-(3-232) (摩訶薩以此所造之相)隨(應,普)入一切佛剎(土)大眾(之中,利樂諸有情)，(摩訶薩)通達(覺了)自性法(無性)故(能自在變化做利益之事)，是名覺(諸)法自性性(所成之)意生身。

7-(3-232)

Mahamati! What is the will-body that appears in according to forms of living beings?

It is when bodhisattvas above the ninth ground (authenticated by Buddha) realize that all Buddha dharma and suchness originate from wisdom of self-realized one.

This is the will-body that appears in according to forms of living beings.

7-(3-232)大慧！云何種類俱生無行作意生身？

所謂：覺一切佛法，緣自得樂相，是名種類俱生無行作意生身。

K7-(3-232)大慧！云何(隨眾生)種類(而與其)俱生，(然而)無行作(不故意造作所顯的)意生身？

所謂：(九地以上菩薩)覺一切(所証之)佛法，緣自(心內証真如/梵文：tathata)得(自覺聖智)樂相，是名種類俱生無行(無造)作(之)意生身。

(Mrs Kao):

When a bodhisattva's mind is in the state of suchness, he has the ability to teach different kinds of living beings, just as a Mani Jewel shines in different colors in different directions.

証真如體，起真如用，而現無量種類身，如摩尼珠，教化利益而了無作意(不起妄念)。

壬三 結勸

8-(3-232)

Mahamati! Practitioners should observe and thoroughly understand these three kinds of will-bodies and practice them.

8-(3-232) 大慧！於彼三種身相，觀察覺了，應當修學。

K8-(3-232) 大慧！於彼三種(意生)身(之行)相，(皆是善)觀察覺了(才能自利利他)，應當修學。

辛二 重頌

(3-233)

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

(3-233)爾時，世尊欲重宣此義，而說偈言：

1-(3-233)

The Great Vehicle is free of the self, languages and words.

1-(3-233) 非我乘大乘，非說亦非字。

k1-(3-233) 非我乘(無我法) (而有)大乘(之名，因諸法離名)，(佛法亦)非(有言)說亦非(文)字(因諸法離文字，及能說所說)。

2-(3-233)

It is neither the four noble truths nor the three liberations. It is not without states.

2-(3-233) 非諦非解脫，非無有境界。

k2-(3-233) (我-佛所証者)非諦非解脫(因法無真妄就無縛無解脫)，(佛所証者雖離一切相)非無有(不是沒有)境界(一切法自在,常樂我淨)。

3-(3-233)

The Mahayana is a vehicle in which one has reached the state of samadhi and self-mastery.

3-(3-233) 然乘摩訶衍，三摩提自在。

k3-(3-233) 然乘摩訶衍(佛所教大乘法)，(亦當証得自在法身,如菩薩入)三摩提(自能証得神通)自在(之意生身)。

4-(3-233)

The various forms of will-bodies are adorned with flowers (dharma) and self-mastery.

4-(3-233) 種種意生身，自在華莊嚴。

k4-(3-233) (乃至証得與佛相同之)種種(隨類法門無作無行之第三種)意生身，(於其中間)自在(之法)華(所)莊嚴(之第二種意生身)。

己三 五無間業門

庚一 請許

The five- uninterrupted karmas

19. 五無間業

(3-234)

Then, Bodhisattva-Mahasattva Mahamati asked Buddha: Bhagavan (World Honored One), the five uninterrupted karmas preached by Bhagavan (World Honored One), having been perpetrated by men or women causes them not to fall into the ānantarya hell (uninterrupted hell).

(3-234) 爾時，大慧菩薩摩訶薩白佛言：世尊！如世尊說，若男子女人行五無間業，不入無擇地獄。

k(3-234)爾時，大慧菩薩摩訶薩白佛言：世尊！如世尊說，若男子女人行五無間業，(無間業/梵語 ānantarya-karman) (亦有)不入無擇(間)地獄。

(Mrs Kao):

Avicii is a Sanskrit term. In Buddhism, it is the lowest (most painful) level of the eight hot hells. Simply put, it is the Avici hell or the unintermittent hell.

Avicii 是梵文,是佛教中八熱地獄的最底層，簡單的說就是『阿鼻地獄』
『無間地獄』。

1-(3-234)

Bhagavan (World Honored One), what are the five ānantarya-karman (uninterrupted karma), having been perpetrated by men and women, cause them not to fall into the Avicii hell (uninterrupted hell)

1-(3-234) 世尊！云何男子女人行五無間業，不入無擇地獄？

k1-(3-234) 世尊！云何(為何說)男子女人行五無間業，(卻有)不入無擇地獄(梵 Avicii hell)？

(3-235)

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

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

(3-235) 佛告大慧：諦聽！諦聽！善思念之，當為汝說。

大慧白佛言：善哉世尊！唯然受教。

庚二 正說

辛一 長行

壬一 標名

1-(3-235)

Buddha told Mahamati: What are the five ānantarya-karman (uninterrupted karma?)

They are the murdering of the mother, the father, arhats, breaking-up of sangha-hood and causing the body of Buddha to bleed from malice.

1-(3-235) 佛告大慧：云何五無間業？

所謂：殺父母，及害羅漢，破壞眾僧，惡心出佛身血。

k1-(3-235) 所謂：殺父母，及害羅漢，破壞眾僧（和合），惡心出佛身血。

壬二 別釋

癸一 內五無間

(3-236)

Mahamati! What is meant by the mother of all beings?

It is the desire love that leads to birth; later, joy and attachment are developed.

In this case, the child is established and the mother is the condition.

(3-236)大慧！云何眾生母？

謂：愛更受生貪喜俱。如緣母立。

k(3-236) 大慧！云何(什麼是)眾生(之)母？

謂：(因貪)愛更受生, (更與之後之)貪喜俱(情執並俱)。(因愛受生)如(子)緣母立(生)。

1-(3-236)

Ignorance is living beings' father, from whom (the six) entrances and (the twelve) places of village (to play) are produced.

When practitioners eliminate these two fundamental roots (ignorance and desire love), it is the murdering of the self-nature that produce the form body (self-nature refers to the mother and father).

1-(3-236) 無明為父，生入處聚落。斷二根本，名害父母。

k1-(3-236) (眾生以)無明為父，生(六)入(十二)處(空)聚落(玩耍)。(若)斷(盡)(無明與愛受生)二根本(就不再受生)，名(殺)害(自性生色身之)父母。

2-(3-236)

What is the meaning of killing arhats?

Annoyance is like a venomous rat.

When one's annoyance is no longer arising and all things are extinguish, it is the meaning of killing arhats.

2-(3-236) 彼諸使不現，如鼠毒發。諸法究竟斷彼，名害羅漢。

k2-(3-236) (云何名殺阿羅漢?)

彼諸使(煩惱)不現，(諸煩惱猶)如鼠毒發(作，厭之，而要斷之)。(為使)諸法究竟(而)斷彼(煩惱)，名害羅漢。

3-(3-236)

What is the breaking-up of sangha-hood?

The combination of the five different skandhas creates one's mind and physical body. When one completely breaks the self-nature, it is the breaking-up of sangha-hood.

3-(3-236) 云何破僧？

謂：異相諸陰和合積聚，究竟斷彼，名為破僧。

k3-(3-236) 云何破(和合)僧？

謂：異相諸陰((自己各種不同五陰)和合積聚(成身心))，(若)究竟斷彼，名為破僧。

(Mrs Kao):

When one breaks up the combination of self-nature, one is the pure and tranquil sangha. Now, the accumulation of the five skandhas has destroyed one's original pure and tranquil sangha-hood.

破自性和合，才能成清淨僧，現在五陰和合(熾盛)，破壞了自己本來的清淨僧

(What is meant by causing Buddha's body to bleed from malice?

(下面是云何出佛身血?)

4-(3-236)

Mahamati! The practitioners are not aware that self-appearance and common-appearance of all external dharma are transformed by the self-mind of the seven consciousnesses.

4-(3-236)大慧！不覺外自共相，自心現量七識身。

k4-(3-236) (云何出佛身血?)

大慧！不覺外(塵一切諸法之)自共相，(乃是)自心現量(之)七識身(所變現有)。

5-(3-236)

If one wishes to attain the three liberations and non-outflow, to extinguish the erroneous thoughts and to thoroughly cut off the seven consciousnesses of Buddha in origin, this is named the killing of svabhāva Buddha in malice (self-nature buddha).

5-(3-236) 以三解脫無漏惡想，究竟斷彼七種識佛，名為惡心出佛身血。

k5-(3-236) (欲)以三解脫/梵語 *tṛiṇi vimoksa-mukhāni* (之)無漏惡(劣之)想(陰)，(要)究竟斷彼七種識(之)佛，名為(以)惡心(欲)出佛(殺自性佛(梵語：svabhāva)身血)。

(Mrs. Kao:)

Fo Guang Dictionary

The three liberation doors:

Sanskrit: *tṛiṇi vimoksa-mukhāni*. It refers to the three dharma doors of liberation to nirvana. It is abbreviated as the three liberations and three doors. These are:

- The door of emptiness (*śūnyatā*), in which all dharma has no self-nature and is born from the interaction of causes and conditions. If one can understand this, one can be at ease in all dharma.
- The door of no-appearance (*animitta*), also known as door of no-thoughts. Knowing that all dharma are empty and observing that sameness or not-sameness of men and women are unobtainable, one can be free of differences and be at ease.
- The door of no-wish (*apranihita*), which is also the door of no creation and desire. It means that knowing that all dharma have no appearance, one will have no desire in the three realms. Without desires, one will not create karma of birth and death. Without karma of birth and death, there will be no karmic suffering, and one will be at ease.

(佛光大辭典):

三解脫門:

梵語 *trīni vimoksa-mukhāni*。指得解脫到涅槃之三種法門。略稱三解脫、三門。即:

(一)空門(梵 *sūnyatā*)，觀一切法皆無自性，由因緣和合而生；若能如此通達，則於諸法而得自在。

(二)無相門(梵 *animitta*)，又稱無想門。謂既知一切法空，乃觀男女一異等相實不可得；若能如此通達諸法無相，即離差別相而得自在。

(三)無願門(梵 *apranihita*)，又作無作門、無欲門。

謂若知一切法無相，則於三界無所願求；

若無願求，則不造作生死之業；

若無生死之業，則無果報之苦而得自在。)

(Mrs. Kao):

The seven consciousnesses of Buddha body refer to the self-nature of the seven consciousnesses, which kills the *svabhāva* (self-nature) Buddha.

七識身, 是七種識自性殺了佛身.

6-(3-236)

If men and women practice from the self-mind of the inner five *ānantarya-karman* (uninterrupted karma), it is named the five *ānantarya-karman*, also named the liberation mind of non-intermittent path.

6-(3-236) 若男子女人，行此無間事者，名五無間，亦名無間等。

k6-(3-236) 若男子女人，行此(內五)無間事者，名五無間，亦名(得証)無間(道之解脫法)等。

(3-237)

Furthermore, Mahamati! There are the external (uninterrupted karma), which I will explain to you. You and other bodhisattvas can teach living beings in the future, so they will not fall into ignorance or create karma.

(3-237) 復次大慧！有外無間，今當演說，汝及餘菩薩摩訶薩，聞是義已，於未來世，不墮愚癡。

k(3-237)復次大慧！(尚)有外(五)無間(業)，今當演說，汝及餘菩薩摩訶薩，聞是義已，於未來世(教化眾生)，不墮愚癡(不令眾生對佛所說生疑,妄造諸業)。

1-(3-237)

What are the five external non-interruption karmas (ānantarya-karman)?
I had been explained previously that those who commit the five kind external karmas will attain neither the three liberations nor the non-intermittent path.

1-(3-237) 云何五無間？

謂：先所說無間。若行此者，於三解脫，一一不得無間等法。

K1-(3-237) 云何(外)五無間(業)？

謂：(我已)先所說(實造了五)無間(業)。若(有人行此外五無間業)者，於三解脫(門中)，一一(法,皆)不得(親証)無間(解脫) (出離三界) 等法。

2-(3-237)

In addition to this, the living beings will fall into the Avicii (non-intermittent hell) in retribution.

The exceptions are Bodhisattvas who have supernatural power and who manifest and conduct the external non- intermittent karmas, such as Sravakas of transformation, bodhisattvas of transformation and Tathagata of transformation.

2-(3-237) 除此已，餘化神力現無間等。謂：聲聞化神力、菩薩化神力、如來化神力。

K2-(3-237) 除此已(造了外五無間業之凡夫, 必須受無間地獄報).

(其)餘(聖人以所)化神力(示)現(外五)無間等(業者,不受無間地獄報, 因神力所化,非實所造)。謂：(如)聲聞(乘聖人所化)化神力、(及)菩薩(所)化神力、(或)如來化神力。

3-(3-237)

They use transformation powers and committed the ānantarya-karman (non-interruption karmas) in order to cast off doubts of living beings and cause them to bring forth vows.

In reality, they did not commit the ānantarya-karman (non-intermittent karmas) and there will not be any retribution.

3-(3-237) 為餘作無間罪者，除疑悔過，為勸發故，神力變化，現無間等。無有一向作無間事，不得無間等。

K3-(3-237) (所現皆)為(令,其)餘(造)作(外五)無間(重)罪者，除疑悔過(除去對因緣果報之懷疑,而懺悔所作之過)，(並勸眾生)為勸發(善心,菩提心)故，(而以)神(通)力(作眾種)變化，(示)現(與其同造)無間等(業)。(事實上並)無有一向作(五)無間事，不得(受,五)無間等(地獄報)。

4-(3-237)

If living beings are aware that all dharma appear from the self-mind and stay away from false thoughts of physical bodies, worldly goods and attachment to the self and external objects, they will not fall into Avicii hell in retribution.

4-(3-237) 除覺自心現量，離身財妄想，離我我所攝受。

K4-(3-237) 除(除非凡夫能)覺(了,一切法皆)自心現量(所造作)，(而能)離(內)身(根)(外器界,資)財妄想，(並)離我我所(之執著)攝受(如是覺了之人不受地獄之報)。

5-(3-237)

Or if they encounter a good knowledgeable advisor and listen to his preaching, they will suddenly understand the true appearance and will not feel suffering in the Avicii (non-intermittent hell).

After being liberated from Avicii (non-intermittent hell), they will no longer have false thoughts or fall into other evil places of birth and death.

5-(3-237) 或時遇善知識，解脫餘趣相續妄想。

K5-(3-237)或時遇善知識(蒙其開導,頓悟實相,頓發真智,頓悟罪性本空,就不覺在地獄苦)，(而得)解脫(無間地獄之後)(再到)餘(惡)趣(中,受生)相續妄想(頓時了空,頓斷輪迴根本)。

辛二 重頌

(3-238)

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

(3-238)爾時，世尊欲重宣此義，而話偈言：

1-(3-238)

Desire love is the mother (that creates physical bodies of living beings) and ignorance is the father.

1-(3-238) 貪愛名為母，無明則為父。

(k3-238)貪愛名為(眾生生色身之)母，無明則為(眾生受生之)父。

2-(3-238)

When one is undeceived by external states and vijñana, one is the self-nature Buddha.

When one is bounded by annoyance, it is the killing of self-nature arhats.

2-(3-238) 覺境識為佛，諸使為羅漢。

k2-(3-238)覺(了,六塵)境(界之諸)識(則名)為(自性)佛，諸(結)使(則)為(殺了自性)羅漢。

3-(3-238)

When one amasses the five skandhas, it is breaking-up of pure self-nature sangha.

3-(3-238) 陰集名為僧。

k3-(3-238) (五)陰集(和合)名為(破壞了自性清淨)僧。

4-(3-238)

When one uses non-intermittent path successively to extinguish the consciousnesses, this is named the five ānantarya-karman and one will not fall into the Avicii (non-intermittent hell).

4-(3-238)無間次第斷，謂是五無間，不入無擇獄。

k4-(3-238)(若以)無間(道法)次第(將諸識)斷(滅),謂是五無間，不入無擇獄。

(Mrs. Kao):

When one made the five non-intermittent karmas (ānantarya-karman) of the beyond-worldly things, it is one's internal conduct, not external. Therefore, one does not suffer in Avicii (the hell), but one is still at fault by destroying his Buddha seed.

就是造了出世間法之內五無間業，因為是內造不是外造，不受無間地獄苦，但有斷滅佛種之過咎。

己四 諸佛知覺門
庚一 問

Natures of Buddha-entities (Enlightenment doors of Buddhas)

20. 諸佛體性 (諸佛知覺門)

(3-239)

Then, Mahamati asked Buddha: Bhagavan (World Honored One), I wish you to explain us the enlightenment of Buddha (fruition).

Bhagavan (World Honored One), what is the enlightenment of Buddha (fruition)?

(3-239)爾時，大慧菩薩復白佛言：世尊！惟願為說佛之知覺？

世尊！何等是佛之知覺？

k(3-239)爾時，大慧菩薩復白佛言：世尊！惟願為說佛(果位上)之(究竟)知覺？

世尊！何等是佛(果位上)之知覺？

庚二 答
辛一 長行

(3-240)

Buddha replied:

Realizing the knowledge of empty of people and things,
realizing the twofold hindrances,

staying away from the twofold death, and

cutting off the twofold annoyances (the 8th consciousness and 6th discrimination),

All of the above is the enlightenment of Buddha.

(3-240) 佛告大慧：覺人法無我，了知二障，離二種死，斷二煩惱，是名佛之(果位上究竟之)知覺。

k(3-240)佛告大慧：
覺(了)人法無我。
了知二障(煩惱障,所之障 空)。
離二種死(分段,變易)。
斷二煩惱(俱生與分別二種無明煩惱)。
是名佛之知覺。

1-(3-240)

If Sravakas (sound hearers) and condition realizers can realize these (by turning from the small and going toward the great), they are also Buddhas. Therefore, with causes and conditions, I said three vehicle practitioners all can enter the one vehicle.

1-(3-240) 聲聞緣覺得此法者，亦名為佛，以是因緣故，我說一乘。

k1-(3-240) 聲聞緣覺 (若迴小向大)得(証)此法者，亦名為佛，以是因緣故，(三乘皆入一乘)我說(唯)一乘。

辛二 重頌

(3-241)

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

(3-241)爾時，世尊欲重宣此義，而說偈言：

1-(3-241)

Thoroughly realizing the dual emptiness, the twofold hindrances, the twofold annoyances and the twofold deaths --- when these are attained, this is the enlightenment of Buddha.

1-(3-241) 善知二無我，二障煩惱斷，
永離二種死，是名佛知覺。

(End of ref#21/book page#246-6)