

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

(Ref:#22)
(Ref#22 P246-7 to P259-6)

戊二 化地智
己一 四等密意門
庚一 問

The four equal-secret meanings

21. 四等密意

(3-242)

Then, Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One) why did thou make the statement in the assembly and also in the Jātaka Sutra: I have attained enlightenment the same as all Buddhas of the past. My various Jātaka (births and deaths), such as I have been the Mandhatri King, the six-tusk elephant, a parrot, a Sakra, a Sunetra and other beings in hundreds of thousands of births (and deaths)?

(3-242) 爾時，大慧菩薩白佛言：世尊！何故世尊於大眾中，唱如是言：我是過去一切佛，及種種受生，我爾時作曼陀轉輪聖王、六牙大象，及鸚鵡鳥、釋提桓因、善眼僊人，如是等百千生經說？

k(3-242)爾時，大慧菩薩白佛言：世尊！何故世尊於大眾中，(無畏)唱如是言：我是過去(三世)一切佛(同一道)，及(說)種種(本生/梵語 Jātaka)受生(之事)，(例如)我爾時作曼陀轉輪聖王(頂生王)、六牙大象，及鸚鵡鳥、釋提桓因、善眼僊人，如是等百千(本生事)(如本)生經(中所)說？

庚二 答
辛一 長行

(3-243)

Buddha told Mahamati: With the four equalities, Tathagata, Arhats and Fully-Enlightened and I made the following statements in the assembly: I was Buddha

Krakucchanda, Kanakamuni and Kasyapa, and I am now Shakyamuni Buddha (the fourth Buddha in the worthy kalpa).

(3-243) 佛告大慧：以四等故，如來應供等正覺，於大眾中唱如是言：我爾時作拘留孫、拘那含牟尼、迦葉佛。

k(3-243)佛告大慧：以(依)四(種平)等故，如來應供等正覺，於大眾中唱(宣說)如是言：我(於)爾時作拘留孫、拘那含牟尼、迦葉佛(及釋迦佛/即現在賢劫的四尊佛)。

1-(3-243)

What are the four equalities?

They are the equality of the Buddha's name, the sounds, the dharma and the (three) bodies.

With the four equalities, Tathagata, Arhat, and Fully-Enlightened One preach in the assembly: I am all Buddhas of the past.

1-(3-243)云何四等？

謂：字等、語等、法等、身等，是名四等。以四種等故，如來應供等正覺，於大眾中唱如是言。

k1-(3-243) 云何四等？

謂：字等、語等、法等、(三)身等，是名四等。以四種等故，如來應供等正覺，於大眾中唱如是言(我是過去一切諸佛)。

2-(3-243)

What is the equality of Buddha's name?

If Buddha is my name, then the word "Buddha" is also the name for all Buddhas.

The self-nature of the word "Buddha" is tranquil and should not be discriminated.

This is the equality of names.

2-(3-243) 云何字等？

若字稱我為佛，彼字亦稱一切諸佛。彼字自性，無有差別，是名字等。

K2-(3-243) 云何字等(諸佛名號平等)？

若(以名)字稱我為佛，彼(諸名)字亦稱一切諸佛。彼(名)字自性，(等)無有差別，是名(名)字(平)等。

3-(3-243)

What is the equality of sounds?

It is the sixty-four sounds of the Brahman languages spoken by me; they are also spoken by all Tathagata, Arhat, and Fully-Enlightened One. Like the sound of kalavinka (birds), the Brahman sound is perfect in nature without increasing, decreasing or distinguishment.

3-(3-243) 云何語等？

謂：我六十四種梵音言語相生，彼諸如來應供等正覺，亦如是六十四種梵音言語相生，無增無減，無有差別，迦陵頻伽梵音聲性。

K3-(3-243) 云何語等？

謂：我(有)六十四種梵音(於)言語相(中自然流出)生，彼諸如來應供等正覺，亦如是六十四種梵音言語相生，無增無減，無有差別，(如)迦陵頻伽(鳥/梵語：kalavinka)梵音(美妙)聲性。

4-(3-243)

What is the equality of bodies?

My dharma body, transformation body and reward body are the same to those of Buddhas in that they all have (32) appearances and (80) perfections (of merits). Except teaching living beings, Tathagatas manifest in various forms according to forms of living beings. This is the equality of bodies.

4-(3-243) 云何身等？

謂：我與諸佛法身，及色身相好，無有差別。除為調伏彼彼諸趣差別眾生故，示現種種差別色身，是名身等。

k4-(3-243) 云何身等？

謂：我與諸佛法身，及色身(化身,報身皆具 32)相(80 種)好，無有差別。除為調伏彼彼諸趣差別眾生故，示現種種差別色身，是名身等。

5-(3-243)

What is the equality of dharmas?

Other Buddhas and I have attained the thirty-seven dharmas of Bodhi. To briefly describe, we all have realized all Buddha dharma and attained the intellect of preaching dharma without obstruction.

These are the four equalities. And with the four equalities, Tathagata, Arhat and Fully-Enlightened One preach in the assembly.

5-(3-243) 云何法等？

謂：我及彼佛，得三十七菩提分法。略說佛法無障礙智，是名四等，是故如來應供等正覺，於大眾中唱如是言。

k5-(3-243)云何(諸佛所證之)法(平)等？

謂：我及彼佛，(皆證)得三十七菩提分法。(大)略說(皆證一切)佛法，(說法)無障礙智，是名四等，是故如來應供等正覺，於大眾中唱如是言。

辛二 重頌

(3-244)

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

(3-244)爾時，世尊欲重宣此義，而說偈言：

1-(3-244)

I am Kasyapa, Krakucchanda and Kanakamuni, and I preach the four equalities to disciples of Buddha.

1-(3-244) 迦葉拘留孫，拘那含是我。

以此四種等，我為佛子說。

己二 依二密法門

庚一 問

The dependence of the two-secret meanings

22. 依二密法

(3-245)

Mahamati said to Buddha: Bhagavan (World Honored One) you had said that “from the night of Equal Enlightenment till the night of entering nirvana, I have not said a word, and dharmas preach in the past and future are not preach by me. This is what Buddha preach”.

(3-245)大慧復白佛言：如世尊所說，我從某夜得最正覺，乃至某夜入般涅槃。於其中間，乃至不說一字，亦不已說當說，不說是佛說。

k(3-245)大慧復白佛言：如世尊所說，我從某夜(證)得最正覺，乃至某夜(當)入般涅槃。於其中間，(我)乃至不(曾)說一字，(三世皆無言說)亦不已說、當說、不(落言)說，(方)是佛說。

1-(3-245)

Bhagavan (World Honored One), why did Tathagata, Arhat and Fully-Enlightened One say that not preaching is what Buddha preach?

1-(3-245)世尊！如來應供等正覺何因說言，不說是佛說？

K1-(3-245)世尊！如來應供等正覺何因說言，不說(乃)是佛說？

庚二 答
辛一 長行

(3-246)

Buddha told Mahamati: I made this statement based on the two dharmas.

(3-246)佛告大慧：我因二法故，作如是說。

1-(3-246)

What are the two dharmas?

They are the dharma of self-realization and the dharma of eternal abiding. Based on two ways, I make the statement.

1-(3-246) 云何二法？

謂：緣自得法及本住法，是名二法。因此二法故，我如是說。

k1-(3-246) 云何二法？

謂：緣自得(內證)法及本住法，是名二(種秘密)法。因此二法故，我如是說。

2-(3-246)

What is the dharma of self-realization?

What has been realized by the Tathagata is also my realization, which is neither increasing nor decreasing. The dharma of self-realization is the perfect state. It is

free of false thoughts, empty words, Asraya (subject, the mind) and Alambana (external objects).

2-(3-246) 云何緣自得法？

若彼如來所得，我亦得之，無增無減。緣自得法，究竟境界，離言說妄想，離字二趣。

k2-(3-246) 云何緣自得法？

若彼如來所得，我亦得之，無增無減。緣自得法，究竟境界，離言說妄想，離(文)字(能詮、所詮)二趣(邊)。

3-(3-246)

What is the dharma of eternal abiding?

The dharma realm realized by ancient sages is eternal, just like the nature of gold and silver which are permanent. Whether Tathagata appears in the world or not, dharma realms have been there all the time.

3- (3-246) 云何本住法？

謂：古先聖道。如金銀等性，法界常住，若如來出世，若不出世，法界常住。

k3- (3-246) 云何本住法？

謂：古先聖(所證常住不變之)道。如金銀等性(本自有之,恆常不變)，法界(之性)常住(不變)，若如來出世，若不出世，法界常住。

4-(3-246)

When one enters the city of nirvana, it is just like a man of wilderness who sees the even path leading to the ancient city; he immediately enters the city (nirvana) and attains the joy of ease.

4-(3-246) 如趣彼城道，譬如士夫行曠野中，見向古城平坦正道，即隨入城，受如意樂。

k4-(3-246)如趣(向)彼(涅槃)城(之)道，譬如士夫行曠野中，見向古城平坦正道，即隨入(涅槃)城，受如意樂。

5-(3-246)

Mahamati! What do you think?

Did he make this road and various pleasures in the city?

Mahamati replied: No.

5-(3-246)大慧！於意云何？彼作是道，及城中種種樂耶？

答言：不也。

k5-(3-246)大慧！於意云何？

彼(人造)作是道，及城中種種樂耶？

答言：不也。

6-(3-246)

Buddha told Mahamati: Other Buddhas in the past and I have become enlightened that the true suchness is the same as the nature of dharma realms which is eternally abiding.

Therefore, I said that from the night of Equal Enlightenment till the night of entering nirvana, I did not said a word and that dharmas preached in the past had not preached by me.

6-(3-246)佛告大慧：我及過去一切諸佛，法界常住，亦復如是。是故說言，我從某夜得最正覺，乃至某夜入般涅槃，於其中間，不說一字，亦不已說當說。

k6-(3-246) 佛告大慧：我及過去一切諸佛(所證之真如)，法界常住(不變之性)，亦復如是。是故說言，我從某夜得最正覺，乃至某夜入般涅槃，於其中間，不說一字，亦不已說當說。

辛二 重頌

(3-247)

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

(3-247) 爾時，世尊欲重宣此義，而說偈言：

1-(3-247)

From the night of Equal Enlightenment till the night of entering nirvana, I have not said a word.

1-(3-247) 我某夜成道，至某夜涅槃，於此二中間，我都無所說。

2-(3-247)

I make statements based on the dharma of self-realization.

There are no distinctions between all other Buddhas and me.

2-(3-247) 緣自得法住、故我作是說。彼佛及與我，悉無有差別。

己三 法離有無門

庚一 請許

Dharmas free of existence and emptiness

23. 法離有無

(3-248)

Bodhisattva Mahamati made this request to Bhagavan (World Honored One): I only wish thou would explain to us whether all dharma have appearances or no appearances, so other bodhisattva-mahasattvas and I can be free of appearances and non-appearances and attain Anuttara Samyak Sambodhi.

(3-248)爾時，大慧菩薩復請世尊：惟願為說一切法有無有相，令我及餘菩薩摩訶薩，離有無有相，疾得阿耨多羅三藐三菩提。

k(3-248)爾時，大慧菩薩復請世尊：惟願為說一切法有無有相(之計著)，令我及餘菩薩摩訶薩，離有無有相，疾得阿耨多羅三藐三菩提。

(3-249)

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

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

(3-249)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 解說

辛一 長行

(3-250)

Buddha told Mahamati: Worldly people are attached to the two erroneous views. They depend on what they see and develop the views of existence and non-existence. They fall into views of nature and non-nature and are deeply attached to them. They think they have attained the liberation of forms; however, they have not.

(3-250) 佛告大慧：此世間依有二種。
謂：依有及無。墮性非性，欲見不離離相。

k(3-250)佛告大慧：此世間(人,所)依(著)有二種(惡見)。
謂：依有(見)及無(見)。墮(入計著諸法,有)性非性，(樂著)欲(如其所)見(實有、實無)不離(未證出離)(認為已)離相(而計著)。

1-(3-250)

Mahamati! Why are worldly people attached to existence?

They regard the world as rising from seeds of causes and conditions (existence) and everything as rising from existence, not non-existence.

Mahamati! their theory is based on the idea that the world arises from no-cause.

1-(3-250)大慧！云何世間依有？

謂：有世間因緣生，非不有。從有生非無有生。

大慧！彼如是說者，是說世間無因。

k1-(3-250)大慧！云何世間(人)依有(見)？

謂：有世間(法)因緣生，非(不是由)不有(無, 生世間法)。從有生(生)非(不是從)無有生。

大慧！彼如是說者，是說世間(法)無因(而生)。

2-(3-250)

Mahamati! Why are worldly people attached to nonexistence?

After committing dharmas of greed, anger and ignorance, they regard natures of these dharmas as non-existence (no retributions).

Mahamati! If one is truly not attached to natures of these dharmas, one will realize that both natures of all dharma and one's mind are tranquil.

Therefore, Tathagata, Sravakas (sound hearers) and condition realizers do not indulge in greed, anger, ignorant and then regard them as non-existence (no retributions).

2-(3-250) 大慧！云何世間依無？

謂：受貪恚癡性已，然後妄想計著貪恚癡性非性。

大慧！若不取有性者，性相寂靜。

故謂諸如來聲聞緣覺，不取貪恚癡性，為有為無。

k2-(3-250)大慧！云何世間(人,所)依無(見)？

謂：(攝)受(取著)貪恚癡性已，然後妄想計著貪恚癡性非性(無果報)。

大慧！若(真)不取(諸法)有性者，(就通達內外諸法之)性相寂靜(不造業, 不取一切法)。

故謂(此即)諸如來聲聞緣覺，不(先)取貪恚癡性，為有(享受)(後, 以)為無(果報)。

3-(3-250)

Mahamati! Among those people who destroy all dharma (by attaching to existence and non-existence), who are the worst?

3-(3-250)大慧！此中何等為壞者？

k3-(3-250)大慧！此中(執有執無)何等為(破)壞者(一切諸法者)？

4-(3-250)

Mahamati replied: Bhagavan (World Honored One), it is the ones who enjoy greed, anger and ignorance, and then say when there is no attachment there is no retributions.

4-(3-250) 大慧白佛言：世尊！若彼取貪恚癡性，後不復取。

k4-(3-250)大慧白佛言：世尊！若彼(攝)取貪恚癡性(造業後)，後(反而說)不復取(不執著就無果報,是二者中最壞的)。

5-(3-250)

Buddha told Mahamati: Very good indeed! Very good indeed! You have understood well.

5-(3-250)佛告大慧：善哉！善哉！汝如是解。

6-(3-250)

The worst ones are those who enjoy greed, anger and ignorance, and then say there are no nature (no retributions).

They not only destroy the worldly dharma but also destroy the beyond worldly dharma realized by Sravakas (sound hearers), conditions realizers and Buddha by claiming that they are the same as the three vehicles.

6-(3-250) 大慧！非但貪恚癡性非性為壞者，於聲聞緣覺及佛亦是壞者。

k6-(3-250)大慧！非但(行)貪恚癡性(後,認為)非性(無果報)為(破)壞(世間因果法)者，於聲聞緣覺及佛(三乘所證之出世間法)亦是(破)壞者。

Why?

7-(3-250)

Because the three vehicles have already realized both internal (mind) and external (object) dharma are unobtainable, and that the nature of annoyance is free of difference and non-difference. (Externalists claim their theory of non-attachment and non-retribution is the same as the fruitions of the three vehicles.)

7-(3-250) 所以者何？

謂內外不可得故，煩惱性異不異故。

k7-(3-250) 所以者何？

謂(三乘所證之)內(身)外(境,一切法皆)不可得故，(證)煩惱性(離)異不異故(妄言只要不執著所作之惡就沒有果報, 與三乘同證果位)。

8-(3-250)

Mahamati! One's internal and external nature of greed, anger and ignorance are not obtainable, because the nature of greed, anger and ignorance do not have entities and one cannot get hold of them. It is not Buddha, Sravakas (sound hearers) or condition realizers destroy dharma, because Buddha, Sravakas (sound hearers) and condition realizers have realized the liberation of self-nature of all dharma. They know the causes of binding and being bound have no nature.

8-(3-250)大慧！貪恚癡若內若外不可得，貪恚癡性無身故，無取故，非佛聲聞緣覺是壞者。佛聲聞緣覺自性解脫故，縛與縛因非性故。

k8-(3-250)大慧！貪恚癡若內(根身)若外(器界)不可得，貪恚癡性無身(無實體性)故，無(可)取故，非(並不是)佛聲聞緣覺是壞(滅之斷見)者。

佛聲聞緣覺(已證一切法)自性解脫故，(所)縛與(能)縛因(之因皆無性)非性故。

9-(3-250)

Mahamati! Those who are being bound, have in them causes for binding.

Mahamati! When living beings destroy proper dharmas and suffer, that is because they claim that bad dharmas are empty (no retributions).

Mahamati! For this reason I prefer living being grow attachment to existences as huge as Mount Sumeru and not develop arrogance and perceive that all dharmas are empty.

9-(3-250) 大慧！若有縛者，應有縛，是縛因故。

大慧！如是說壞者，是名無有相。

大慧！因是故，我說寧取人見如須彌山，不起無所有增上慢空見。

k9-(3-250) 大慧！(外道)若有(三細-惑業)縛者，(未來)應(感)有(苦果之)縛，是(惑業)縛(是苦之)因故。

大慧！如是說(卻說無果報)壞(因緣果報)者，是名無有相(斷滅空)。

大慧！因是故，我說寧取(執有)人見如須彌山，不起無所有增上慢空見。

10-(3-250)

Mahamati! Those who are arrogant and perceive all dharmas are empty hold evil views (annihilationist). They've degenerated into desires (of fruitions) resulting from views of self-appearance and common-appearance and do not realize that all things appear from the self-mind.

10-(3-250) 大慧！無所有增上慢者，是名為壞。墮自共相見希望，不知自心現量。

k10-(3-250) 大慧！無所有增上慢者，是名為壞(因緣果報)。墮(一切法)自共相(邪)見(惡欲)希望(證果位)，不知(一切法唯)自心現量(所現)。

11-(3-250)

They perceived natures of all external things as impermanent that suddenly change and extinguish; they also regard that (five) skandhas, (eighteen) dhatus (realms) and (six) ayatanas (entrances) succeed one another that flow and turn will eventually decay and disappear.

They hold the view that all things are uccheda-drsti (annihilation).
Due to their wrong view of annihilation and cast away all worldly knowledge including words and languages. These are the people who destroy the seeds of Buddha.

11-(3-250) 見外性無常，剎那展轉壞。陰界入相續流注變滅，離文字相妄想，是名為壞者。

k11-(3-250)(見(一切)外(法)性無常，剎那展轉壞。陰界入相續流注變滅(而執一切法是斷滅、斷見/梵語 uccheda-drsti)，離文字相(而做增上慢)妄想，是名為壞(佛種，斷善根)者。

辛二 重頌

(3-251)

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

(3-251)爾時，世尊欲重宣此義，而說偈言：

1-(3-251)

When one casts away the duality of existence and non-existence and the state of the mind, one realizes the equality and tranquility of the mind.

1-(3-251) 有無是二邊，乃至心境界，
淨除彼境界，平等心寂滅。

k1-(3-251) (執)有(執)無是(墮)二邊，乃至心)所行)境界(亦墮二邊)，
(若)淨除彼(二邊)境界，(則諸法)平等心寂滅。

2-(3-251)

Those who enjoyed of greed, anger and ignorance and perceive them as empty (no retributions) and think they have reached the ranks of sages (the three vehicles) should know that they are wrong.

2-(3-251) 無取境界性，滅非無所有，
有事悉如如，如賢聖境界。

k2-(3-251) (外道先行三細,再妄言)無取(三細)境界(即斷滅)性，滅(斷滅之惡見,並)非無所有(著之寂滅)，有事(外道執其所行)悉(是)如如，如(三乘)賢聖境界。

3-(3-251)

The externalists said that birth has no seed, and that birth will be followed by extinction. They insist that dharma produced by causes and conditions are existence and non- existence which is not what I teach.

3-(3-251) 無種而有生，生已而復滅。因緣有非有，不住我教法。

k3-(3-251) (外道且言)無種而有(諸法)生，生已而復(斷)滅。

(外道且執)因緣(所生法)(亦有亦)非有，(這些都)不住我教(的正)法。

4-(3-251)

I said that the productions of all dharmas are from causes and conditions which are not created by externalists, Buddha, the creator or others.

When causes and conditions arise, how could there be extinction (annihilation)?

4-(3-251) 非外道非佛，非我亦非餘。因緣所集起，云何而得無？

k4-(3-251) (我所教的因緣所生法非外道)(亦)非佛(所造作)，非(神)我亦非餘(異因所造)。(乃)因緣所集起(法)，云何而得(言空)無(所有)？

5-(3-251)

Who can say that there is existence when causes and conditions accumulate and then say all karmas are extinct (annihilation) and have no retributions? These are erroneous views.

5-(3-251) 誰集因緣有，而復說言無？

邪見論生法，妄想計有無。

k5-(3-251) 誰(言)集因緣(而起之法為)有，而復說言無？

(此皆以)邪見論(緣起)生法，(而)妄想計有(或)無。

6-(3-251)

One should know that all dharmas have neither birth nor extinguishment and observe that all dharma are originally empty and tranquil. Therefore, one should cast away the erroneous dualistic view of existence and non-existence.

6-(3-251) 若知無所生，亦復無所滅，觀此悉空寂，有無二俱離。

k6-(3-251) 若(實了)知(一切法)無所生，亦復無所滅，
觀此(諸法本自)悉空寂，有無二俱離(當下頓契本住及自得二法)。

(End of ref#22/book page#259-6)