

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

(Ref:#30)  
(P337 to P346-2)(Tape #78)

己十一 如來覺性門  
庚一 問

**The nature of Tathagata Enlightenment**

**31. 如來覺性**

(4-417)

Then, Bodhisattva Mahamati said to Buddha: Bhagavan (World Honored One), I only hope you will explain to us about Anuttara Samyak Sambuddha.

That way, bodhisattva-mahasattvas and I could understand the self-nature of Tathagata and awaken ourselves and others.

(4-417)爾時，大慧菩薩白佛言：世尊！惟願為說三藐三佛陀，我及餘菩薩摩訶薩，善於如來自性，自覺覺他。

k-(4-417) 爾時，大慧菩薩白佛言：世尊！惟願為說(如來)三藐三佛陀(法身之性相)，我及餘菩薩摩訶薩，(若能)善於(了知)如來(正覺法身之)自性，(如是)自覺覺他。

(4-418)

Buddha said to Mahamati: Ask me what you desire and I will answer.

(4-418) 佛告大慧：恣所欲問，我當為汝隨所問說。

k(4-418) 佛告大慧：恣所欲問(任由你問)，我當為汝隨所問說。

(4-419)

Mahamati asked Buddha: Bhagavan (World Honored One), is Dharma body of Tathagata, Arhat, or Fully-Enlightened One considered to be

(1,2) made or unmade;

(3,4) an effect or a cause;

(5,6) the initiative appearances or passive appearance;

(7,8) the preacher or the dharma of preach;  
 (9,10) awareness or objects of awareness?  
 (11,12) Is dharma body different from these expressions or not different?  
 (4-419)大慧白佛言：世尊！如來應供等正覺，

k(4-419)如來應供等正覺(之法身)，

1) 為作耶？ (k) 為(修持造作而證得)作耶？	2.) 為不作耶？
3.) 為事耶？ (k) 為(修行之)事(果)耶？	4.) 為因耶？ (k) 為(在修)因(中)耶？
5.) 為相耶？ (k) 為(能作之)相耶？	6.) 為所相耶？ (k) 為所(作之)相耶？
7.) 為說耶？ (k) 為(能)說(之人)耶？	8.) 為所說耶？ (k) 為所說(之法)耶？
9.) 為覺耶？ (k) 為(能)覺(之智)耶？	10.) 為所覺耶？ (k) 為所覺(之理)耶？
11.12) (如來法身與)如是等辭句， 為異為不異(同)？	

庚二 答  
 辛一 長行

(4-420)  
 Buddha said to Mahamati: Tathagata, Arhat, or Fully-Enlightened One is neither an effect nor a cause. Why?

These sentences are all error of dualism.

(4-420)佛告大慧：如來應供等正覺，於如是等辭句，非事、非因。所以者何？俱有過故。

k(4-420) 佛告大慧：如來應供等正覺，於如是等辭句(俱非可說)，(如來法身)非事(果)、(亦)非因(非修因)。所以者何？

(此等二邊之句) 俱有過(失)故。

1-(4-420)

Mahamati! If dharma body is an effect or made, then Tathagata would be impermanent. If Tathagata were impermanent, then all things in the world could be Tathagata. This is what other Tathagatas and I do not want to hear for it hurt the Bodhi way.

1-(4-420) 大慧！若如來是事者，或作或無常。無常故，一切事應是如來，我及諸佛，皆所不欲。

1-(4-420)大慧！

1.)若如來(法身)是事(果)者，(法身即有能作)或(所)作或無常(性)。無常故，一切事應(都)是如來(法身)，(如是不定之言)我及諸佛，皆所不欲(聞說,以其害道故)。

2-(4-420)

If dharma body is unmade and has no innate character, then efforts of cultivation throughout an unlimited time will be useless, like hare's horns or bandhyā (women who can't have children), because they are not real.

2-(4-420) 若非所作者，無所得故，方便則空，同於兔角，繫大之子, 以無所有故。

K2-(4-420)若(言如來法身)非所作者(則無體性)，無所得故，(則如來無量劫所修証之智慧)方便則空(落於虛妄)，同於兔角，繫大之子(如同石女/梵語 vandhyā , 即女人不能懷孕), 以(虛妄)無所有故。

3-(4-420)

Mahamati! If Tathagata were neither an effect nor a cause, Tathagata would be neither existent nor non-existent, and then would transcend catuskoti (the four extremes).

3-(4-420) 大慧！若無事無因者，則非有非無。若非有非無，則出於四句。

k3-(4-420) 大慧！若(實知如來法身)無事無因者(非果非因)，則非有非無。若非有非無，則(超)出於四句。

4-(4-420)

Catuskoti (the four extremes) are languages of the worldly people.

By transcending catuskoti (the four extremes), one will not degenerate into ordinary beings.

4-(4-420) 四句者，是世間言說。

若出四句者，則不墮四句。

K4-(4-420)四句者，是世間言說。

若(超)出四句者，則不墮(凡夫)四句。

5-(4-420)

The wise ones do not degenerate into catuskoti (the four extremes). Tathagatas' ten names are also free of catuskoti (the four extremes).

5-(4-420) 不墮四句故，智者所取。一切如來句義，亦如是。

K5-(4-420) 不墮四句故，智者所取(離四句絕百非)。一切如來(十號)句義，亦如是(離四句)。

6-(4-420)

The wise ones should understand when I say that all things have no self, which refers to non-attachment to self-nature.

6-(4-420) 慧者當知! 如我所說，一切法無我。當知此義，無我性是無我。

K6-(4-420) 慧者當知! 如我所說，一切法無我。當知此義，(以諸法中)無(有)我(執之自)性, 是(故說諸法)無我。

7-(4-420)

All things have their self-nature (individualities) and not natures of others, just as cows have their natures and not natures of horses.

7-(4-420) 一切法有自性，無他性，如牛馬。

K7-(4-420) 一切法(皆)有自性，無他(法之)性，如牛馬(牛有牛性, 馬有馬性, 但是牛無馬性, 馬無牛性)。

8-(4-420)

Mahamati! Take for example that cows do not have natures of horses and horses do not have natures of cows.

8-(4-420)大慧！譬如非牛馬性，非馬牛性。

K8-(4-420) 大慧！譬如 (並) 非牛(有)馬性，非馬(有)牛性。

9-(4-420)

Therefore, each of them has its own nature (individuality) and not that of another; each of them is not without its own nature.

9-(4-420) 其實非有非無, 彼非無自性。

K9-(4-420) (牛馬之性) 其實(雖)非有(他性), 非無(自性), 彼(牛馬)非無(各自之)自性。

10-(4-420)

In the same way, Mahamati! all dharma are not without their self-appearances; They have their own true suchness self-appearances.

10-(4-420) 如是大慧！一切諸法，非無自相有自相。

K10-(4-420) 如是大慧！一切諸法(亦復如是)，非無(不是沒有)自相, (確)有(真如)自相。

11-(4-420)

But this cannot be understood by foolish people who have not attained no-self and no-discrimination of all things. Therefore they cannot realize that all things are empty, no-born, and without self-nature.

11-(4-420) 但非無我愚夫之所能知。以妄想故，如是一切法空，無生，無自性。

K11-(4-420) (諸法中真如自相) 但非(不是未達)無我(之)愚夫之所能知。  
(因為愚夫)以(自心)妄想(分別所遮蔽)故，(不能了知我說的)如是一切法空、無生、無自性。

12-(4-420)

You should know that Tathagata (dharma body) and (five) skandhas are neither different nor not different.

12-(4-420) 當如是知。如是如來與陰，非異非不異。

K12-(4-420) 當如是(了)知。如是如來(法身)與(五)陰，(亦是)非異非不異。

13-(4-420)

If Tathagata were not different from (five) skandhas, then Tathagata would be impermanent as (five) skandhas.

13-(4-420) 若不異陰者，應是無常。

K13-(4-420) 若(法身)不異(五)陰者，(法身)應(與五陰一樣)是無常。

14-(4-420)

If Tathagata were different from (five) skandhas, then all efforts of cultivation would become useless.

14-(4-420) 若異者，方便則空。

K14-(4-420) 若異者(若如來法身與五陰不同)，(如來無量功德自利利他)方便則(落玩)空。

15-(4-420)

If they were different, they would be two separate entities.

15-(4-420) 若二者，應有異。

K15-(4-420) 若(如來法身與五陰是)二者，應有異(有絕對相異之處)。

16-(4-420)

Just like a cow's two horns which look alike, we say they are the same;

16-(4-420) 如牛角，相似故不異。

K16-(4-420) 如牛角(之二角本一體所生)，(互)相(類)似故不異(是同)。

17-(4-420)

However, the two horns are different in length, we say they are different.

17-(4-420) 長短差別故有異。

K17-(4-420) (牛之二角) 長短差別故有異。

18-(4-420)

This can be said of all things.

18-(4-420) 一切法亦如是。

19-(4-420)

Mahamati! The right horn of a cow is different from his left horn; so is the left one from the right. The same can be said of their lengths and colors.

19-(4-420) 大慧！如牛右角異左角，左角異右角，如是長短種種色各各異。

K19-(4-420) 大慧！如牛右角異左角，左角異右角，如是長短(及)種種色(相)各各(互)異。

(4-421)

Mahamati! Tathagata (dharma body) is neither different nor not different from (five) skandhas (five aggregates), dhatus (eighteen realms) or ayatanas (twelve entrances).

(4-421) 大慧！如來於陰界入，非異非不異。

k(4-421) 大慧！如來(法身)於陰界入，非異(同)非不異(不同)。

1-(4-421)

Tathagata (dharma body) is also neither different nor not different from liberation (nirvana).

1-(4-421) 如是如來解脫，非異非不異。

K1-(4-421) 如是如來(法身與)解脫(涅槃)，非異非不異。

2-(4-421)

Therefore, Tathagata and liberation are one and nirvana is Tathagata.

2-(4-421) 如是如來，以解脫名說。

K2-(4-421)如是如來(法身)，(得)以(涅槃)解脫(之)名(而)說(名為如來)。

3-(4-421)

If Tathagata (dharma body) were different from no-appearance of liberation, then Tathagata would have form and appearance. With form and appearance, Tathagata would be impermanent.

3-(4-421) 若如來異解脫者，應色相成，色相成故，應無常。

K3-(4-421) 若如來(法身)異(涅槃)解脫(之無相)者，(如來法身)應(是)色相(所)成，色相成故，應無常。

4-(4-421)

If Tathagata (dharma body) were not different from no-appearance of liberation, then there would be no distinction between fruition and the cause of cultivation. In reality, cultivators see the difference.

Therefore, Tathagata (dharma body) and liberation are neither different nor not different.

4-(4-421) 若不異者，修行者得相應無分別，而修行者見分別。是故非異非不異。

K4-(4-421)若(如來法身與涅槃)不異者，修行者得(果之)相(與修因)應無分別，而修行者見(有能証、所証、修因與得果之)分別, 是故非異非不異。

(4-422)

In a same way, Bodhi (in origin) is neither different nor not different from jñeya (the awakened – being equipped with Bodhisattvas' five sciences, or Bodhi an active state).

(4-422) 如是智及爾燄，非異非不異。

k(4-422) 如是(能知之本覺-bohdi)智及爾燄(所知之始覺/梵語 jñeya 。又作爾炎、爾燄。意譯為所知、境界、智母、智境。聲明、工巧明、醫方明、因明、內明等五明之法，皆為能生智慧之境界，稱為爾焰。)(始覺、本覺契合, 唯一究竟覺體, 無能、所之相), 非異非不異。

1-(4-422)

Mahamati! Bodhi (in origin) and jñeya (Bodhi in active state; Bodhisattvas' five sciences) are neither different nor not different, which means they are:

1-(4-422)大慧！智及爾燄，非異非不異者：

K1-(4-422)大慧！(若本覺)智及爾燄(始覺法身究竟一體)，非異非不異者：

neither eternal nor not eternal, 1) 非常非無常。 k1.) (則此體) 非常非無常。
neither Asraya (subject) nor Alambana (object), 2.) 非作非所作。 k2.) 非(能)作非所作。
neither conditional nor unconditional, 3.) 非有為非無為。 k3.) 非有為非無為。
neither awareness nor objects of awareness, 4.) 非覺非所覺。 k4.) 非(能)覺非所覺。
neither giving appearance nor accepted appearance, 5.) 非相非所相。 k5.) 非(能賦予)相、非所(賦予)相。
neither (five ) skandhas nor apart from (five) skandhas, 6.) 非陰非異陰。 k6.) 非(即是五)陰、非異陰。

neither speech nor words of speech, 7.) 非說非所說。
neither the same nor not the same, 8.) 非一非異。 k8.) 非一(同)非異(不是不同)。
neither both nor not both, 9.) 非俱非不俱。
Because they are neither different nor not different and neither both nor not both, they are free of all mental capacities. 10.) 非一非異，非俱非不俱故，悉離一切量。 k10.) (以) 非一非異，非俱非不俱故，悉離一切(言思之)量。

When one is free of all mental capacities, one will not have meaningless words. (4-423) 離一切量，則無言說。 k(4-423)離一切(言思之)量，則無言說。
Without meaningless words, one will dwell in the state of no-production. 1-(4-423) 無言說，則無生。 K1-(4-423) 無言說，則(証)無生。
With no-production, one attains no-extinguishment. 2-(4-423) 無生則無滅。 K2-(4-423) (証)無生則無滅。
With no-production and no-extinguishment, one's mind is in tranquility. 3-(4-423) 無滅，則寂滅。 K3-(4-423) (無生) 無滅，則(本自)寂滅。
When one's mind is in tranquility, one attains self-nature of nirvana. 4-(4-423) 寂滅，則自性涅槃。 K4-(4-423) (本自) 寂滅，則(証)自性涅槃。
When one is in the state of self-nature of nirvana, one will thoroughly observe no-fruitions, and no-causes.

5-(4-423) 自性涅槃，則無事無因。 K5-(4-423) (証)自性涅槃，則(徹見)無事無因(等相)。
Without effects or causes, one will not cling to conditions. 6-(4-423) 無事無因，則無攀緣。 K6-(4-423) 無事無因，則無攀緣。
Without conditions, one transcends all pretentions. 7-(4-423) 無攀緣，則出過一切虛偽。 K7-(4-423) 無攀緣，則(超)出過(失)一切虛偽。
Without pretention, one is Tathagata (dharma body). 8-(4-423) 出過一切虛偽，則是如來。 K8-(4-423) (超)出過一切虛偽，則是如來(法身)。
Tathagata is Samyak Sambuddha. 9-(4-423) 如來則是三藐三佛陀。 K9-(4-423) 如來(法身)則是三藐三佛陀。
Mahamati! Samyak Sambuddha is Tathagata. 10-(4-423) 大慧！是名三藐三佛陀佛陀。

Mahamati! Anuttara Samyak Sambuddha is free of all sense organs and mental capacities.

11-(4-423) 大慧！三藐三佛陀佛陀者，離一切根量。

K11-(4-423) 大慧！三藐三佛陀佛陀者，(永)離一切根量(心意意識)。

辛二 重頌

(4-424)

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

(4-424) 爾時，世尊欲重宣此義，而說偈言：

1-(4-424)

Tathagata is free of sense organs, mental capacities and has no effect or causes.  
Tathagata is free of awareness, objects of awareness and is free of Asraya (subject) and Alambana (object).

1-(4-424) 悉離諸根量，無事亦無因，已離覺所覺，亦離相所相。

K1-(4-424) 悉離諸根量，無事亦無因，已離(能)覺所覺，亦離(能)相所相。

2-(4-424)

Enlightened One is free of (five) skandhas, conditions and the views of the same and not the same.

When one casts aside the views of the same, not the same, Asraya (subject) and Alambana (object) how can one discriminate?

2-(4-424) 陰緣等正覺，一異莫能見，若無有見者，云何而分別。

K2-(4-424) (離)陰(入界,能、所)緣等(如來)正覺，(其)一異莫能見(執)，若無有(能)見者，云何而(有所見及種種)分別。

3-(4-424)

The state of Tathagata has no creator or objects of creation, no effects or causes, no skandhas or non-skandhas, or other erroneous views. (It is ultimate tranquility.)

3-(4-424) 非作非不作，非事亦非因，非陰非在陰，亦非有餘雜。

k3-(4-424) (諸佛如來三德密藏乃是)非作(法)非不作(法)，非事(果)亦非因，非(離)陰非在(五)陰，亦非有(邪,小乘,)餘雜(過咎之法-是究竟清淨)。

4-(4-424)

Tathagata is unattached to nature, non-nature, views and false thoughts. However, Tathagata observes the true appearance of all things.

4-(4-424) 亦非有諸性，如彼妄想見，當知亦非無，此法法亦爾。

k4-(4-424) 亦非有(妄計一異有無)諸性，如彼(愚夫)(自心)妄想(所)見，當知亦非無(實相可見)，此(世間)法、(如來)法亦爾(皆離相, 染淨皆一, 如所見)。

5-(4-424)

Sentient beings see all matters in existence and develop the empty view;

when matter are non-existent, they develop the view of existence.

If one hears the theory that all things annihilate, one should not study or accept;

If one hears or sees a thing rise, one should not produce false thought.

5-(4-424) 以有故有無，以無故有有，若無不應受，若有不應想。

K5-(4-424) (凡夫)以(妄)有故有(見立)無(見)，以無(見)故有有(見)，若(聞)無(見則)不應受，若(聞)有(見)不應(起念作)想。

6-(4-424)

When one develops attachments to the self or the no-self, lingers on words and degenerates into the dualistic views, one destroys one's own wholesome root and those of others as well.

6-(4-424) 或於我非我，言說量留連，沈溺於二邊，自壞壞世間。

K6-(4-424) (凡夫不了法性)或於(如來所說之)我、非我(虛妄執著)，言說(之)量留連(不捨)，沈溺於二邊，自壞(且)壞世間(人之善根)。

7-(4-424)

If one realizes that Tathagata is liberated from all faults (the dualistic view of all dharma), then one observes with right knowledge that all things appear from self-mind. This is right observation and does not destroy the teaching of the great master.

7-(4-424) 解脫一切過，正觀察我通，是名為正觀，不毀大導師。

K7-(4-424) (若了法身乃)解脫(自在,離)一切(法二邊之)過，(以)正(智)觀察我(所)通(之一切法唯心所現量)，是名為正觀，(則)不毀(謗如來)大(乘)導師。(凡言如來是二邊者,皆是謗佛)

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