

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

(Ref:#31)
(P346-3 to P359-3)(Tape #80)

已十二 不生不滅門
庚一 設問

The no-production and no-extinction (of Buddhas)
32. (諸佛) 不生不滅

(4-425)

Then, Bodhisattva Mahamati asked Buddha: Bhagavan (World Honored One), as thou have said that sutra enables the grasping mind and objects of grasped and the consciousness in the between to be free of production and extinguishment.

(4-425)爾時，大慧菩薩復白佛言：世尊！如世尊說，修多羅攝受不生不滅。

k(4-425) 爾時，大慧菩薩復白佛言：世尊！如世尊說，修多羅 (處處詮釋能) 攝受 (之根, 所攝受之塵, 及中間之識) 不生不滅。

1-(4-425)

Bhagavan (World Honored One), thou also have said that the no-production and the no-extinguishment is another name for Tathagata (dharma body).

1-(4-425) 又世尊說，不生不滅，是如來異名。

K1-(4-425) 又世尊說，不生不滅，是如來(法身)異名。

2-(4-425)

Why did Bhagavan (World Honored One) say that? Did you say all things are free of production and extinguishment because they have no self-nature? Is that another name for Tathagata (dharma body)?

2-(4-425) 云何世尊為無性故, 說不生不滅, 為是如來異名?

K2-(4-425) 云何世尊(做如是說?) (是否根塵諸法)為無(自)性故, 說不生不滅 (如是就墮斷見?) (或) 為是如來異名(則墮有見?)

(4-426)

Buddha said to Mahamati: No-productions and no-extinctions of all dharma that I teach to relinquish existence and non-existence.

(4-426) 佛告大慧：我說一切法不生不滅，有無品不現。

k(4-426) 佛告大慧：我說一切法不生不滅，有無 (二)品(皆)不現(起心)。

(4-427)

Mahamati said to Buddha: Bhagavan (World Honored One), if all things were never produced, then the grasping mind and objects of grasped would never raise.

(4-427) 大慧白佛言：世尊！若一切法不生者，則攝受法不可得，一切法不生故。

(4-427)大慧白佛言：世尊！若一切法不(曾)生者，則(能)攝受(所攝受, 內外諸)法不可得(就不能說有一切諸法)，(因為)一切法不(曾)生故。

1-(4-427)

If there is true meaning embedded in the name of Tathagata, I only hope you will explain this to us.

1-(4-427) 若名字中有法者，惟願為說。

K1-(4-427)若(如來)名字中有(實)法者(此實法為何)，惟願為(我等解)說。

(4-428)

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

Mahamati replied: I will uphold the teaching.

(4-428)佛告大慧：善哉！善哉！諦聽！諦聽！善思念之！吾當為汝分別解說。

大慧白佛言：唯然受教。

庚二 正答
辛一 異名釋

1-(4-428)

Buddha told Mahamati: Tathagata (dharma body) is not without dharma nature, production or extinguishment.

Tathagata embraces all wholesome dharmas, is free of relative conditions, is not without truth, therefore, Tathagata has neither production nor extinction.

1-(4-428)佛告大慧：我說如來，非無性，亦非不生不滅，攝一切法，亦不待緣故不生不滅，亦非無義。

K1-(4-428) 佛告大慧：我說如來(法身)，非無性(不是無法性)，亦非不生不滅，攝一切法，(但是法身沒有相對待)，亦不待(餘)緣故(而顯)不生不滅，(法身)亦非無義(不是沒有實義之頑空)。

2-(4-428)

Mahamati! “will-dharma body” is another name for Tathagata. For those without will-dharma bodies, such as externalists, Sravakas (sound hearers), condition realizers and seventh dwelling bodhisattvas, they do not understand.

Mahamati! no-production and no-extinguishment is synonymous with Tathagata.

2-(4-428)大慧！我說意生法身如來名號，彼不生者，一切外道聲聞緣覺七住菩薩，非其境界。

大慧！彼不生，即如來異名。

K2-(4-428) 大慧！我說意生法身(即)如來名號，(如來法身如意自在)彼(意生法身)不生(而生，生而不生之深密微妙境界)者，一切外道聲聞緣覺七住菩薩，非其境界(皆不能了)。

大慧！彼不生(不滅)，即如來異名。

3-(4-428)

Mahamati! Take for example that Indra, Sakra and Purandara are various names for the same person.

In the same way, all things on earth have many names, but each does not have more than one nature and is not without nature.

3-(4-428) 大慧！譬如因陀羅釋迦、不蘭陀羅，如是等諸物，一一各有多名，亦非多名而有多性，亦非無自性。

k3-(4-428) 大慧！譬如因陀羅釋迦、不蘭陀羅,如是等諸物，一一各有多名，亦非(有)多名而有多(體)性，亦非(多名而)無自(體)性。

(Mrs. Kao):

King of Devas:

Sanskrit: Indra or Śakra. His full name is Śakro devānām indraḥ.

因陀羅釋迦:

(帝釋, 名因陀羅/梵語: Indra)，又名帝釋天(Śakra)。釋提桓因陀羅 / 梵文全名為「Śakro devānām indraḥ」。

4-(4-428)

In the same way Mahamati! in this Saha-lokadhatu (Saha world) I have as many names as there are number of kalpas in asankhyeya.

Foolish people might recognize some of these names, but they do not know the meanings of the names.

4-(4-428) 如是大慧！我於此娑呵世界，有三阿僧祇百千名號，愚夫悉聞，各說我名，而不解我如來異名。

K4-(4-428) 如是大慧！我於此娑呵世界(娑婆世界/梵語 Saha-lokadhatu)，有三阿僧祇 asamkhyā 百千名號，愚夫悉聞，各說我名，而不解(彼諸名皆是)我如來異名。

5-(4-428)

Mahamati! Some beings know my name as:

5-(4-428) 大慧！或有眾生，

as Tathagata. 1.) 知我如來者。 K1- 知我(名)如來者。	Or the Knower of everything. 2.) 有知一切智者。
or Buddha. 3.) 有知佛者。	or Savior. 4.) 有知救世者。
or Self-Realized One. 5.) 有知自覺者。	or Master. 6.) 有知導師者。
or Universal Master.	or Master of All.

7.) 有知廣導者。	8.) 有知一切導者。
or Immortal. 9.) 有知僊人者, (k9) 有知僊人(仙人)者。	or Brahman. 10.) 有知婆羅門者。
or Vishnu. 11.) 有知毗紐者。 (k11) 有知毗紐者 (毗濕奴神)。	or Maheśvara. 12.) 有知自在者。 (k12.)有知自在者(大自在天/梵語： Maheśvara)。
or erudite. 13.) 有知勝者。	or Kapila. 14.) 有知迦毗羅者。 (k14.) 有知迦毗羅(仙)者。
or Bhutanata (End of Reality). 15.) 有知真實邊者。	or the Moon. 16.) 有知月者。
or the Sun. 17.) 有知日者。	or the Owner. 18.) 有知主者。
or or never born. 19.) 有知無生者。	or never pass away. 20.) 有知無滅者。
or vacuum. 21.) 有知空者。	or Suchness. 22.) 有知如如者。
or Truth, 23.) 有知諦者。	or Reality, 24.) 有知實際者。
or Dharma Nature. 25.) 有知法性者。	or Nirvana. 26.) 有知涅槃者。
or Eternal. 27.) 有知常者。	or Equality. 28.) 有知平等者。
or No-Duality. 29.) 有知不二者。	or No-Appearance, 30.) 有知無相者。

or Liberation. 31.) 有知解脫者。	or the Way. 32.) 有知道者。
Or Will Body. 33.) 有知意生者。	

(Mrs Kao):

#9 Immortals:

In Sanskrit name rsi.

It also named celestial beings, great immortals, sagely immortals; or simply immortals.

It means a person who lives in the mountain or forest in a long life.

#9: 僊人:

梵語 rsi。又作神仙、大仙、仙聖。略稱仙。住於山林，保持長壽之人。

6-(4-428)

Mahamati! These are my names in the Three Asankhyeya Kalpas, neither more nor less.

In this world and in other worlds, living beings know me as the moon in the water that never enters into or exits from water.

6-(4-428)大慧！如是等三阿僧祇百千名號，不增不減。

此及餘世界，皆悉知我，如水中月，不出不入。

K6-(4-428) 大慧！如是等三(大)阿僧祇百千名號(雖多,法體實一)，不增不減。

此及餘世界(眾生)，皆悉知(見)我(之應化)，(我)如水中(所現之)月，不(出(來)不入(去))。

7-(4-428)

This is not understood by the foolish people who have fallen into the dualistic views.

Though they respect and praise me, they do not understand well the meanings of words and definitions.

Neither do they not understand well that the meaning of all my names are based on the same essence nor do they understand that dharma body is the body of the self-realized one.

Instead, they develop attachments to the words and sentences of my teaching. They mistake no-production and no-extinguishment of my dharma body for no-nature.

7-(4-428) 彼諸愚夫，不能知我，墮二邊故。
然悉恭敬供養於我，而不善解知辭句義趣。
不分別名，不解自通，計著種種言說章句。
於不生不滅，作無性想。

K7-(4-428) 彼諸愚夫，不能知我，(由於)墮二邊故。
然悉恭敬供養於我，而不善解知(如來所說)辭句(之)義趣。
不(能善)分別(眾)名(一體)。
不解(如來法身)自(性宗)通，(但)計著種種言說章句。
於不生不滅(之法體)，作無(法)性想。

8-(4-428)

They fail to understand that all names of Tathagata, such as Indra, Sakra, and Purandara, are one. They do not understand that the nature of Tathagata is the nature of the self-realized one. Instead, they discriminate among the names and become attached to them.

8-(4-428) 不知如來名號差別，如因陀羅釋迦、不蘭陀羅。不解自通，會歸終極。於一切法，隨說計著。

K8-(4-428) 不知如來(種種)名號差別(實為一體)，如因陀羅釋迦、不蘭陀羅(雖多名，體為一)。(凡愚)不解自(性宗)通，(種種差別名)會歸終極(一體)。於一切法，隨說計著。

辛二 離言釋

(4-429)

Mahamari! Those foolish people declare that meanings and words are the same and that words are not different from meanings.

Why? Meanings have no forms. There are no other meanings outside of words.

(4-429) 大慧！諸彼癡人，作如是言：義如言說，義說無異。所以者何？

謂：義無身故，言說之外，更無餘義，惟止言說。

k(4-429) 大慧！諸彼癡人，作如是言：義(正)如言說，義(與言)說無異。所以者何？

謂：義無(體相)身故，言說之外，更無餘義(無餘處有義可求)，惟(在)止(於)言說。

1-(4-429)

Mahamati! With evil views, they destroy their own proper knowledge and do not know that self-natures of words are empty in origin. They fail to recognize that words are subject to production and extinguishment, but meanings are not.

1-(4-429) 大慧！彼惡燒智，不知言說自性。不知言說生滅，義不生滅。

K1-(4-429) 大慧！彼惡(見)燒(毀正)智，不知言說自性(本空)。不知言說(音聲)生滅(無常)，(而)義不生滅(因為眾生會記得)。

2-(4-429)

Mahamati! Words are dependent on letters, but meanings are not. The meaning is free of nature, no-nature, birth and form.

2-(4-429) 大慧！一切言說，墮於文字，義則不墮，離性非性故，無受生，亦無身。

K2-(4-429) 大慧！一切言說，(皆)墮於文字，義則不墮(任何處)，(義)離(有)性非性故，無受(無)生，亦無身(相可執)(故不應於言說中取著)。

3-(4-429)

Mahamati! Tathagata does not teach the doctrine that is dependent upon letters.

As to letters, there being or non-being is not obtainable.

Except for Bodhisattvas, all living beings are dependent on the letters

3-(4-429) 大慧！如來不說墮文字法，文字有無不可得故，除不墮文字。

K3-(4-429) 大慧！如來不說墮(於)文字法，(以)文字有無不可得故，(唯)除不墮文字(之菩薩外，其餘凡小皆不能了)。

4-(4-429)

Mahamati! Those who say that Tathagata is dependent on words, are speaking false words. Natures of dharma are beyond words.

4-(4-429) 大慧！若有說言，如來說墮文字法者，此則妄說。法離文字故。

K4- (4-429) 大慧！若有說言，如來說墮文字法者，此則妄說。(以)法(性本)離文字故。

5-(4-429)

Therefore, Mahamati! Not a single word has been uttered or answered by Buddhas, bodhisattvas or me. Why?

5-(4-429) 是故大慧！我等諸佛，及諸菩薩，不(曾)說一字，不答一字。所以者何？

K5-(4-429) 是故大慧！我等諸佛，及諸菩薩，不(曾)說一字，(亦)不(曾)答一字。所以者何？

5a-(4-429)

Truth does not depend on words.

It does not mean that Buddha is not willing to benefit all beings by preaching the meaning with words.

Instead, Tathagata uses words to eliminate false thoughts of beings.

5a-(4-429)法離文字故。非不饒益義說。言說者，眾生妄想故。

K5a-(4-429) (諸)法(之性)離文字(語言)故。(諸佛並)非不饒益(眾生,隨)義說(一切法)。(此無說之)言說者,(乃破)眾生妄想故。

6-(4-429)

Mahamati! If Buddhas do not use words to preach dharma, the sagely dharma wheel will break.

If the dharma wheel is broken, Buddhas, bodhisattvas, sound hearers or condition realizers will not come to the world.

If they do not come to the world, then who will teach beings? Who will be taught?

6-(4-429)大慧！若不說一切法者，教法則壞。

教法壞者，則無諸佛菩薩緣覺聲聞。
若無者，誰說為誰？

K6-(4-429) 大慧！若不說一切法者，(聖)教法(輪)則(斷)壞。
教法壞者，則無諸佛菩薩緣覺聲聞(出興於世)。
若無(佛及三乘出興於世)者，誰說(能說法?)為誰(而說)？

7-(4-429)

Therefore, Mahamati! Bodhisattva-mahasattvas do not cling to words when they use expediency to preach dharma from sutras.

7-(4-429) 是故大慧！菩薩摩訶薩莫著言說，隨宜方便廣說經法。

K7-(4-429) 是故大慧！菩薩摩訶薩莫著言說，隨宜(機)方便(為眾生)廣說經法。

8-(4-429)

Buddhas and I preach dharma to living beings according to their desires and afflictions and foundations. So, they can depart from citta (the mind), mano, manas (mentation) and vijnana (consciousness).

Buddhas and I do not preach dharmas to those who have already attained the wisdom of self-realization.

8-(4-429) 以眾生希望煩惱不一故，我及諸佛，為彼種種異解眾生，而說諸法，令離心意意識故，不為得自覺聖智處。

K8-(4-429) 以眾生(心之)希望(欲樂)、煩惱不一故，我及諸佛，為彼種種(差)異(信)解眾生，而說諸法。

令離心意意識(所起之妄想)故(而有言說)，不為(已證)得自覺聖智處(菩薩而說)。

9-(4-429)

Mahamati! Bodhisattva-mahasattvas realized that all dharma have no natures, they are aware that all images are from the self-mind, and they have stayed away from the two false views. Therefore, they rely on meanings of dharmas and not on words.

9-(4-429) 大慧！於一切法無所有，覺自心現量，離二妄想。

諸菩薩摩訶薩依於義，不依文字。

K9-(4-429) 大慧！(已證得自覺聖智之菩薩了達)於一切法(性本)無所有，覺(了境界乃)自心現量，(已)離(有無)二(邊邪見)妄想。
(故)諸菩薩摩訶薩依於義，不依文字。

10-(4-429)

If good men and good women are attached to words, this will destroy the meaning of the primary truth. They cannot awaken themselves or others, will continue to fall into evil views, and wrongly teach others.

They cannot comprehend all dharma, contents of all Bodhisattva stages, all forms of practicing and meanings of all verses and sentences.

10-(4-429) 若善男子善女人，依文字者，自壞第一義，亦不能覺他，墮惡見相續，而為眾說。

不善了知一切法、一切地、一切相，亦不知章句。

K10-(4-429) 若善男子善女人，依文字(語言)者，自壞第一義(諦)，亦不能覺(悟)他(人)，墮惡見相續，(依己之計著)而為眾說。

不善了知一切法、(菩薩之)一切地、一切(修行之行)相，亦不知章句(文字之真實義)。

11-(4-429)

If they can comprehend all dharma, contents of all Bodhisattva stages, all forms of practicing and meanings of all verses and sentences, they will fully possess the pure self-nature of the primary truth, using the correct no-form to delight themselves and the equality of Mahayana (the great vehicle school) to teach beings.

11-(4-429) 若善一切法、一切地、一切相、通達章句，具足性義，彼則能以正無相樂，而自娛樂，平等大乘建立眾生。

K11-(4-429) 若善一切法、一切地、一切相、通達(文字)章句，具足(自)性(清淨第一)義(理)，彼(菩薩)則能以正無相(妙)樂，而自娛樂，(且能以)平等(之)大乘建立(成就)眾生。

(Mrs. Kao):

The following is about meaning of dharma and teaching of dharma.

下段為妙通、宗說二通。

(4-430)

Mahamati! Upholding Mahayana means upholding dharma of Buddha, bodhisattvas, sound-hearers and condition-realizers.

Upholding dharma of Buddha, bodhisattvas, sound-hearers and condition-realizers means upholding dharma of all living beings.

Upholding dharma of all living beings means upholding proper dharma.

When upholding right dharma, one's Buddha seed will not be destroyed.

When the Buddha seed is not destroyed, one will attain the unsurpassed state (the self-realized sagely wisdom).

(4-430)大慧！攝受大乘者，則攝受諸佛菩薩緣覺聲聞。

攝受諸佛菩薩緣覺聲聞者，則攝受一切眾生。

攝受一切眾生者，則攝受正法。

攝受正法者，則佛種不斷。

佛種不斷者，則能了知得殊勝入處。

k(4-430) 大慧！攝受大乘者(梵語：mahāyāna)，則攝受諸佛菩薩緣覺聲聞。

攝受諸佛菩薩緣覺聲聞者，則(能)攝受一切眾生。

(若能)攝受一切眾生者，則(能)攝受正法。

(若能)攝受正法者，則(能令)佛種不斷。

(能令)佛種不斷者，則能了知得殊勝入處(自覺聖智)。

1-(4-430)

When unsurpassed states are reached, bodhisattva-mahasattvas will attain transformation bodies, establish the ten self-mastery powers of Mahayana and be able to manifest various forms of living beings.

1-(4-430) 知得殊勝入處，菩薩摩訶薩常得化生，建立大乘十自在力，現眾色像。

K1-(4-430) (了) 知得殊勝入處，菩薩摩訶薩常得化生(於十方國土)，建立大乘(以)十自在力，現眾色像。

2-(4-430)

They thoroughly understand desires, annoyances and appearances of all beings, and preach true dharma to them according to their foundations.

2-(4-430) 通達眾生形類希望煩惱諸相，如實說法。

K2-(4-430)通達(一切)眾生形類希望煩惱諸相，(隨其根性)如實說法。

3-(4-430)

True dharmas are not differentiated.

3-(4-430) 如實者，不異。

K3-(4-430) (所言)如實(法)者，(則是)不異(沒又異相,始終如一)。

4-(4-430)

True dharmas have no appearances of coming or going.

4-(4-430) 如實者，不來不去相。

K4-(4-430)如實(法)者，(即)不來不去相。

5-(4-430)

When all pretensions (conceptual elaboration or dualistic views, and false thoughts) have ceased, it is called the truth.

5-(4-430) 一切虛偽息，是名如實。

K5-(4-430) 一切虛偽(戲論妄想)息，是名如實。

6-(4-430)

Mahamati! Good men and good women should not be attached to words. The truth is free of words.

6-(4-430) 大慧！善男子，善女人不應攝受隨說計著。真實者，離文字故。

K6-(4-430) 大慧！善男子，善女人不應攝受隨(言)說(而)計著。真實(法)者，離文字故。

7-(4-430)

Mahamati! Take for example when one point to an object with his finger at something to the foolish person, that person mistakes the finger for the thing pointed at and does not understand the meaning of the truth.

7-(4-430)大慧！如為愚夫以指指物，愚夫觀指，不得實義。

K7-(4-430)大慧！（有人）如為愚夫以指指物，愚夫觀指（不看所指之物），不得（其所要表達的）實義。

8-(4-430)

Such foolish people cling to the fingers and the words and do not let go even at death. With such attachments, they will not be able to attain the primary truth.

8-(4-430)如是愚夫，隨言說指，攝受計著，至竟不捨，終不能得離言說指第一實義。

K8-(4-430)如是愚夫，隨言說（之）指，攝受計著（乃至命終）至竟不捨，終不能得離言說（所）指（之）第一實義。

9-(4-430)

Mahamati! For example, a baby should eat cooked food and not raw food.

Otherwise, he will get sick. Those who give a baby uncooked foods do not know how to prepare food properly.

9-(4-430)大慧！譬如嬰兒，應食熟食，不應食生。若食生者，則令發狂，不知次第方便熟故。

K9-(4-430)大慧！譬如嬰兒，應食熟食，不應食生。

若食生者，則令發狂（生病），不知次第方便（成）熟（食物）故。

(Mrs. Kao):

In a similar way, living beings should not learn certain things until their foundations have matured with expediency.

眾生根基不成熟時，有些法還不能教。

10-(4-430)

Mahamati! Although the mind is neither the production nor the extinction, one still needs to cultivate with expediency. Otherwise, it is not wholesome. Therefore, one

should cultivate with expediency, and one should not be attached to words or mistake the finger for the thing at which someone has pointed.

10-(4-430)大慧！如是不生不滅，不方便修，則為不善。
是故應當善修方便，莫隨言說，如視指端。

10-(4-430) 大慧！如是不生不滅(亦然)，不(以)方便修(執著言說)，則為不善(增加眾生迷悶且令發狂)。
是故應當善修方便，莫隨言說，如視指端(而不視所指之物)。

11-(4-430)

Therefore, Mahamati! truth should be realized with expediency.

11-(4-430) 是故大慧！於真實義，當方便修。

k11-(4-430) 是故大慧！於真實義(真如實相第一義)，(以巧智離言說)當方便修。

12-(4-430)

Truth is wonderful, tranquil, (free of the 8th, 7th, and 6th consciousness) and it is the cause for nirvana.

12-(4-430) 真實義者，微妙寂靜，是涅槃因。

K12-(4-430)真實義者，(乃離 8765 識)微妙寂靜，是涅槃因。

13-(4-430)

Words unite with false thoughts; false thoughts give rise to birth and death.

13-(4-430) 言說者，妄想合。

妄想者，集生死。

K13-(4-430) 言說者，(乃與)妄想(和)合。

妄想者，(是)集(聚流轉)生死。

(4-431)

Mahamati! A wise person obtains truth from knowledge, not from words.

(4-431)大慧！真實義者，從多聞者得。

K(4-431) 大慧！真實義者,(離言)從多聞者得。

1-(4-431)

Mahamati! A knowledgeable and wise person understands well meanings, not words.

1-(4-431)大慧！多聞者，謂: 善於義，非善言說。

K1-(4-431)大慧！多聞者，謂: 善(通達)於義，(並)非善(於文字)言說。

2-(4-431)

Those who understand well the meanings do not follow sutras of externalists and do not mislead others. These people are knowledgeable and have great virtues.

2-(4-431) 善義者，不隨一切外道經論，身自不隨，亦不令他隨，是則名曰大德多聞。

K2-(4-431)善(通達)義者，不隨一切外道經論(邪說)，身自不隨，亦不令他隨，是則名曰大德多聞。

3-(4-431)

Therefore, if one wants to seek the meaning of the truth, one should approach the good, knowledgeable and wise ones, and stay away from those who are attached to words.

3-(4-431) 是故欲求義者，當親近多聞，所謂善義。
與此相違，計著言說，應當遠離。

K3-(4-431)是故欲求(真實)義者，當親近多聞(智者)，(亦即)所謂善(通達)(實)義。

(而) 與此相違, (之)計著(文字)言說，應當遠離。

(End of ref#31/book page#359-3)

