

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

(Ref:#37)
(P419-1 to P427-3)(Tape #94
23:00)

己十八 佛如恆沙門
庚一 問

Buddha as many as sands in the Ganges River

38. 佛如恆沙

(4-494)

Then, Bodhisattva Mahamati asked Buddha: Bhargava (World Honored One), you said there are as many Buddha in the past, the present, and the future as sands in the Ganges River.

How does one uphold these words? Are there other meanings that one should uphold as well? I only wish you will explain this to us.

(4-494) 爾時，大慧菩薩復白佛言：世尊！如世尊所說句，過去諸佛，如恆河沙，未來現在，亦復如是，云何世尊，為如說而受？為更有餘義？惟願如來，哀憫解說。

k(4-494)爾時，大慧菩薩復白佛言：世尊！如世尊所說句(之法)，過去諸佛，如恆河沙，未來現在，亦復如是，(我等)云何(受持此句)? 世尊!(我等應該)為如(世尊所)說而受(持)? 為(言說外)更有餘義? 惟願如來，哀憫解說。

庚二 答
辛一 長行
壬一 不如說受

1-(4-495)

Buddha said to Mahamati: Do not uphold the surface of words. The amount of Buddha in the past, present and future cannot be compared to sands in the Ganges River. Why?

The large dharma body of Buddha is beyond the scope of beings' understanding, and it cannot be explained with the numbers or analogies.

1-(4-495) 佛告大慧：莫如說受。三世諸佛量，非如恆河沙。所以者何？過世間望，非譬所譬。

k1-(4-495) 佛告大慧：莫如(言)說(而)受(持句)。三世諸佛(之)量，非如(超出)恆河沙。所以者何？

(諸佛法體超)過世間(心量所期)望(不可以數量知)，非譬(喻)所(能)譬。

2-(4-495)

Lay people are attached to permanence, externalists establish false thoughts and nourish evil views, and both groups reincarnate in the cycle of birth and death endlessly.

2-(4-495) 以凡愚計常，外道妄想，長養惡見，生死無窮。

k2-(4-495) 以凡愚計常，(而)外道(以自心)妄想，長養(種種)惡見，(墮)生死(大海,輪轉)無窮。

3-(4-495)

In order for beings to end the cycle of birth and death and exert intensive efforts in learning (and attaining the sagely fruition), I said to them that while it is not easy to see the blooming of an Udumbara flower, it is easy to see Buddhas, in order for them to cease their evil views and learn the sagely way.

3-(4-495) 欲令厭離生死趣輪，精勤勝進故，為彼說言，諸佛易見，非如優曇鉢華難得見故，息方便求。

k3-(4-495) (如來)欲令(為受化之眾生)厭離生死(六)趣輪，(而)精勤(求)勝進(聖果)故，為彼說言，諸佛易見，非如優曇鉢華難得見故，(以此)息(邪見,而以)方便求(聖道,以離生死)。

4-(4-495)

For those who are sharp rooted but indolent , I say to them that it is difficult to see Buddha just as it is difficult to see the blooming of an Udumbara flower.

4-(4-495) 有時復觀諸受化者，作是說言，佛難值遇，如優曇鉢華。

k4-(4-495) 有時復觀諸受化者(為利根之人但是懈怠,為其發大勇)，(而)作是說言，佛難值遇，如優曇鉢華。

5-(4-495)

In fact, no one has ever seen the blooming of an Udumbara flower in the three periods of time which are the past, present, and future, however, the world has seen Tathagata.

5-(4-495) 優曇鉢華，無已見、今見、當見。如來者，世間悉見。

k5-(4-495) (然而) 優曇鉢華,(世間之人)無已見、今見、當見。(而)如來者，(則是)世間(眾生)悉見。

6-(4-495)

Whether it's easy or not easy to see the blooming of Udumbara flower does not mean that Tathagata appears in the world for establishing the self-realized truth and say that Tathagata is the same as Udumbara flower not easily seen.

6-(4-495) 不以建立自通故，說言如來出世，如優曇鉢華。

k6-(4-495) (如是易見、難見)不(是如來)以建立自通(之自證境界)故，(而)說言如來出世，如優曇鉢華。

7-(4-495)

Mahamati! The self-realized dharma body (of Tathagata) is beyond the comprehension of the worldly people; lay people and foolish people also cannot understand it.

7-(4-495) 大慧！自建立自通者，過世間望，彼諸凡愚所不能信。

k7-(4-495) 大慧！(如來)自(證)建立(法身)自通者，(超)過世間(人心量期)望，彼諸凡愚(人)所不能信。

8-(4-495)

The state of the sagely self-realized wisdom (of Tathagata) cannot be explained by words or analogies. The true dharma-body of Tathagata transcends views of beings which resulted from Citta (the 8th consciousness, mind), Manas (the 7th consciousness, self), mano (the 6th consciousness, mental activity) and Vijnana (the 5 consciousness), and it cannot be explained by worldly analogies.

8-(4-495)自覺聖智境界，無以為譬。真實如來，過心意意識所見之相，不可為譬。

k8-(4-495) (如來)自覺聖智境界，(世間法)無以為譬。真實如來(法身)，(超)過心意意識所見之相，不可(以世間喻)為譬(而能了知)。

王二 更有餘義

(4-496)

Mahamati! It is no fault for me to say that Buddhas are as many as sands in the Ganges River.

(4-496)大慧！然我說譬佛如恆河沙，無有過咎。

1-(4-496)

Mahamati! For example, the sands of the Ganges River are trampled by fishes, turtles, eating larvae, Māra (piranhas), lions, elephants, horses, humans, and animals, but the sands do not resent or develop false thoughts saying they are annoyed. The self-natures of sands are pure without defilements.

1-(4-496) 大慧！譬如恆沙，一切魚、鱉、輸收、魔羅、師子、象、馬、人獸踐踏。沙不念言，彼惱亂我，而生妄想。自性清淨，無諸垢污。(1)

k1-(4-496) 大慧！譬如恆沙，一切魚鱉、輸收(吃仔魚, 英語: eating larvae)、魔羅(梵語: Māra; 英語 piranha 食人魚)、師子、象、馬、人獸踐踏。沙不(自)念言，彼惱亂我，而生妄想。(因恆沙)自性清淨，無諸垢污。

2-(4-496)

The wisdom of sagely self-realized truth attained by Tathagata, Arhat, and Fully-Enlightened One is like the capacity of grains of sand of the Ganges River; and their vast supernatural powers are equivalent to the number of sands in the Ganges River.

2-(4-496)如來應供等正覺，自覺聖智恆河，大力神通自在等沙。

k2-(4-496) 如來應供等正覺，自覺聖智(如彼)恆河，(如彼之)大力神通自在(其量)等(如恆河)沙。

3-(4-496)

Tathagata does not have the thought that he is being distracted by externalists, humans or animals.

3-(4-496)一切外道，諸人獸等，一切惱亂，如來不念而生妄想。

4-(4-496)

Tathagata is in tranquility and is free of thoughts.

His original vow is to use the joy of Samadhi to help all living beings be in the peace, and he does not feel annoyed just like sands in the Ganges River.

4-(4-496)如來寂然，無有念想。如來本願，以三昧樂安眾生故，無有惱亂，猶如恆沙等無有異。

k4-(4-496) 如來寂然，無有念想。如來本願，以三昧樂安眾生故，無有惱亂。(猶如恆沙等無有異)。

5-(4-496)

Tathagatas are free of greed, desire and anger, and without annoyance, just like the sands of Ganges River.

5-(4-496) 又斷貪恚故。

k5-(4-496)又(如來已)斷貪(愛,瞋)恚故(沒有惱亂, 猶如恆沙等無有異)。

6-(4-496)

The self-nature of the earth is like the sands of the Ganges River.

At the End of the Kalpa, fire will burn the earth but will not destroy its self-nature for the earth co-exists with fire.

6-(4-496)譬如恆沙，是地自性，劫盡燒時，燒一切地。而彼地大，不捨自性，與火大俱生故。

k6-(4-496)譬如恆沙，是地(大)自性，劫盡(火起, 欲)燒時，燒一切地。而彼地大，不捨(其)自性，與火大俱(時)生故(性相相容, 滅而不滅, 相滅性存)。

7-(4-496)

Other simple living beings think that earth is being consumed by the fire; however, fire is the source supplying material to the earth (fire is the cause for earth).

7-(4-496)其餘愚夫，作地燒想，而地不燒，以火因故。

k7-(4-496)其餘愚夫，作地(被)燒(盡)想，而地(實)不燒(盡)，以火(為地之生)因故。

8-(4-496)

Mahamati! In the same way, the dharma-body of Tathagata, like the sands of the Ganges River, is indestructible.

8-(4-496) 如是大慧！如來法身，如恆沙不壞。

k8-(4-496) 如是大慧！如來法身，如恆沙不壞(滅)。

9-(4-496)

Mahamati! Just like the sands of the Ganges River are immeasurable, the rays of light of Tathagata are beyond measure.

To mature all beings, Tathagata shines on them in all Buddha lands universally.

9-(4-496)大慧！譬如恆沙無有限量，如來光明，亦復如是，無有限量。為成熟眾生故，普照一切諸佛大眾。

k9-(4-496)大慧！譬如恆沙無有限量，如來光明，亦復如是無有限量。為成熟(無量)眾生故，(放大光明)普照(十方)一切諸佛大眾。

10-(4-496)

Mahamati! The natures of the sands of the Ganges River do not assume another nature other than its own.

Therefore, Mahamati! Tathagata, Arhat, and Fully-Enlightened One are free of birth and death, as causes and conditions of birth and death have ceased.

10-(4-496) 大慧！譬如恆沙，別求異沙，永不可得。

如是大慧！如來應供等正覺，無生死生滅，有因緣斷故。

k10-(4-496) 大慧！譬如恆沙，別求異(於此)沙(之性)，永不可得。

如是大慧！如來應供等正覺，無生死(或)生滅(之相)，(因生死之諸)有因緣斷故。

11-(4-496)

Mahamati! The increase or decrease in the number of sands of the Ganges River cannot be known.

Mahamati! in the same way, the wisdom that Tathagata uses to mature beings does not increase or decrease and cannot be understood by beings.

11-(4-496) 大慧！譬如恆沙，增減不可得知。

如是大慧！如來智慧成熟眾生，不增不減。

12-(4-496)

The dharma-body is not the physical body. The physical body is destructible, while the dharma-body of Tathagata is not.

12-(4-496) 非身法故。身法者有壞，如來法身，非是身法。

k12-(4-496) (如來法身)非(有為-色)身法故。(有為-色)身法者有壞，如來法身，非是(有為-色)身法。

13-(4-496)

For example, compressing the sands of the Ganges River for oil is impossible.

13-(4-496) 如壓恆沙，油不可得。

14-(4-496)

In the same way, even if extreme-suffering beings compress Tathagata, Tathagata will not leave the dharma realm and uses the joy of Samadhi to save beings as long as there is one person is not in nirvana.

14-(4-496) 如是一切極苦眾生，逼迫如來。乃至眾生未得涅槃，不捨法界，自三昧願樂，以大悲故。

k14-(4-496) 如是一切極苦眾生，逼迫如來。乃至(一)眾生未得涅槃，(如來亦)不捨法界，(而)自三昧(相反,如來)願樂(度生), 以大悲故。

15-(4-496)

Mahamati! For example, the sands of the Ganges River flow with the water (and not against it), and the sands absolutely do not absorb water.

15-(4-496) 大慧！譬如恆沙，隨水而流，非無水也。

k15-(4-496) 大慧！譬如恆沙，隨水而流(而不逆流)，非(一定)無(沾)水也。

16-(4-496)

Mahamati! In the same way, dharma is preached by Tathagata flowing in accordance with nirvana (and not against it). Therefore, I said that there are as many Buddha as the sands in the Ganges River.

16-(4-496) 如是大慧！如來所說一切諸法，隨涅槃流，是故說言如恆河沙。

k16-(4-496) 如是大慧！如來所說一切諸法，隨涅槃流(而不逆流), 是故說言(諸佛如來)如恆河沙。

17-(4-496)

Tathagata is neither coming nor going, for coming and going means the cycle of birth and death.

17-(4-496) 如來不隨諸去流轉。去是壞義故。

k17-(4-496) 如來(法身)不隨諸去(趣)流轉。(因為)去(趣)是(生死)壞義故。(如來法身不壞)

18-(4-496)

Mahamati! Birth and death, and nirvana cannot be understood with ordinary knowledge; it can only be understood with self-realization. If Tathagata did not Self-Realized the truth, how can he preach?

Mahamati! Going also means extinguishments of all confusions and cannot be understood by foolish people.

18-(4-496)大慧！生死本際不可知。不知故，云何說去？

大慧！去者斷義，而愚夫不知。

k18-(4-496) 大慧！生死(和)本際(涅槃)不可(以智)知(唯證能知)。(若如來)不知故，云何說去？

大慧！去者(乃諸惑)斷義，而愚夫不(覺)知。

王三 問答抉擇

(4-497)

Mahamati asked Buddha: Bhargava (World Honored One) if birth and death, and nirvana cannot be understood, how does one know how to realize liberation?

(4-497)大慧白佛言：世尊！若眾生生死本際，不可知者，云何解脫可知？

1-(4-498)

Buddha said to Mahamati: By extinguishing the cause of pretense, false thoughts and habits since Endless time, one will understand that all things appear from the self-mind when it encounters external objects. When false thoughts of one's five skandhas ceases, one will reach liberation and realize that the mind does not annihilate.

1-(4-498)佛告大慧：無始虛偽過惡妄想習氣因滅，自心現知外義，妄想身轉解脫不滅。

k1-(4-498)佛告大慧：無始虛偽過惡妄想習氣因滅，(才能見一切法唯)自心現,知(一切)外(境)義(唯心)，(五陰)妄想身(息止)轉(變,而得自心)解脫(而心)不(斷)滅。

2-(4-498)

Therefore, the cycle of birth and death appear from the false thoughts of self-mind, and one cannot say it does not exist.

To help beings annihilate their false thoughts, Tathagata preaches liberation with boundary and without boundary. (In truth, liberation does not fall into boundary or no-boundary.)

2-(4-498)是故無邊，非都無所有。為彼妄想，作無邊等異名。

k2-(4-498) 是故(生死)無邊(由自心妄想而來)，(生死並)非都無所有(妄想從因緣而妄現)。

為彼(凡夫)妄想(分別)，(如來)作(解脫)無(有)邊(際)等異名(然解脫實非有邊無邊)。

3-(4-498)

When one observes the internal mind and the external objects, one understands that all things are free of false thoughts. There are no different appearances among beings; wisdom and objects of wisdom, all things are in the state of tranquility.

3-(4-498)觀察內外，離於妄想。無異眾生，智及爾燄。一切諸法，悉皆寂靜。

k3-(4-498) (反)觀(審)察內(心)外(境)，(一切諸法本)離於妄想(唯一真如)。無(種種)異(相)眾生(可得-眾生皆一如故)，(則能了知)智及爾燄(所知)。一切諸法(能所內外)，(本來)悉皆寂靜。

4-(4-498)

Lay people do not understand that false thoughts appear from the self-mind; therefore, they develop false thoughts.

4-(4-498)不識自心現妄想，故妄想生。若識則滅。

k4-(4-498) (凡夫)不識自心現妄想(之境)，故妄想生。若識(自心現量)則(一切妄想)滅。

辛二 重頌

(4-499)

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

(4-499)爾時，世尊欲重宣此義，而說偈言：

1-(4-499)

When one observes the Masters (Buddha), one knows that there are as many Masters (Buddha) as the sands in Ganges River.

The Dharma-body of Tathagata is indestructible and does not reincarnate, and Tathagata does not dwell in nirvana.

This is the utmost equality.

1-(4-499)觀察諸導師，猶如恆河沙，
不壞亦不去，亦復不究竟，是則為平等。

k1-(4-499) 觀察諸導師，猶如恆河沙，

(其法身)不壞亦不(隨諸趣)去(流轉)，亦復不究竟(涅槃-有報身化身應身故)，是則為(究竟)平等(一相)。

2-(4-499)

When one observes that there are as many Tathagatas as the sands in the Ganges River; they are all free of flaws of birth and death.

Their natures are permanent, and their conducts are in accordance with nirvana.

That is called Buddhas' enlightenment of asmyak-sam!buddha (Perfect Knowledge).

2-(4-499)觀察諸如來，猶如恆沙等，悉離一切過，
隨流而性常，是則佛正覺。

k2-(4-499)觀察諸如來，猶如恆沙等，悉離(世間)一切(生死)過，
隨(順涅槃之)流而(法身)性常(住)，是則佛(之)正(遍知)覺。

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