

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

(Ref:#39)  
(P437-2 to P444-2)(Tape k#98)

已二十 如來變化門  
庚一 請許

**Transformation of Tathagata**

**40. 如來變化**

1. (4-508)

Then, Bodhisattva Mahamati asked Buddha: Bhargavann (World Honored One), why do you say that it is no different in certifying the fruits of Anuttara Samyak Sambodhi between Arhat and Bodhisattva?

1.(4-508) 爾時，大慧菩薩復白佛言：世尊！世尊記阿羅漢，得成阿耨多羅三藐三菩提，與諸菩薩等無差別？

1. k(4-508) 爾時，大慧菩薩復白佛言：世尊！世尊(以何緣)記阿羅漢，(亦)得成阿耨多羅三藐三菩提，與諸菩薩等無差別？

2. (4-508)

Who will reach Buddhahood if dharma of beings does not lead them to nirvana?

2. (4-508) 一切眾生法不涅槃，誰至佛道？

2. k(4-508) (既言)一切眾生(及)法(性實)不涅槃，誰至佛道？

3. (4-508)

Why do you say that you have not spoken a word or answered a question from the time you attained Bodhi until the time you entered nirvana?

3. (4-508) 從初得佛，至般涅槃，於其中間不說一字，亦無所答？

3. k(4-508) (何故說如來)從(最)初得佛(菩提)，至(最後)般涅槃，於其中間不說一字，亦無所答？

4. (4-508)

Why did you say that Tathagata dwells in Samadhi at all time, without thinking or observing? If so, how does he preach dharma to beings?

4. (4-508) 如來常定故，亦無慮，亦無察？

4.k(4-508) (何故)如來(法身)常(在)定故，亦無(緣)慮，亦無(觀)察(如何說法)？

5. (4-508)

Why did you say that preaching and saving beings are the jobs of transformation-body Buddha?

5. (4-508) 化佛化作佛事？

5. k(4-508) (何故說度眾生之事是)化佛(變)化(所)作佛事？

6. (4-508)

Why do you say that vijnanas turn in ksana (momentary, the smallest unit of time) to extinguishment?

6. (4-508) 何故說識剎那展轉壞相？

6. k(4-508) 何故(又)說(諸)識(有)剎那展轉(差別)壞相？

(Explanation by Mrs. Kao, 1-6)

In the previous lecture, Buddha said that the 7th consciousness does not flow, and the 8th conscious (Alaya Vijnana) does. Since the 7th consciousness does not flow, its appearance should not extinguish in ksana (momentary, the smallest unit of time)!

Why do you say now that all appearances of vijnanas extinguish in kasna (momentary, the smallest unit of time)?

(Mrs Kao 說明 1-6):

前面佛說 7th 識不流轉,唯有 8th 識流轉; 7th 識不流轉就不應有剎那變壞之相,若如此,以何因緣又說諸識有剎那變壞之相?

7. (4-508)

Why is vajrapāni-yaksa the guard of Buddha?

7. (4-508)金剛力士，常隨侍衛？

7. k(4-508) (何故說)金剛力士(vajrapāni-yaksa; 金剛梵語：vájra)，常隨侍衛？

(Explanation by Mrs. Kao, #7):

In the previous lecture, Buddha said the dharma body is indestructible, beyond worldly imagination and cannot be described with any analogies.

If so, why does Buddha need the protection of vajrapāni-yaksa?

(Mrs Kao 說明 #7):

前面佛說:法身過世間望,非譬所譬,何故還要金剛力士，常隨侍衛？

8. (4-508)

Why haven't you explain to us the origin of all things?

8. (4-508) 何不施設本際？

8. k(4-508) 何不施設(陳示生死緣起)本際(普令皆知)？

9. (4-508)

When Buddha was in the world, why did Tathagata show demons, demonic karmas, various kinds of evil karmas, retributions, Cancamanusya, the Sundari- the daughter of CiñcaMānavika with an empty bowl still remain obstacles?

9. (4-508)現魔魔業，惡業果報。

a)旃遮摩納，b)孫陀利女、c)空鉢而出，惡業障現。

9.k(4-508) (如來何故)現魔(及)魔業，(及種種)惡業果報。

(如興起雲經中)

(Mrs Kao):

a) A Brahman woman named Cancamanusya tried to slander Buddha with an empty bowl.

Cancamanusya (Sanskrit: Ciñcā-mānavika). Translation by meaning: Tyranny.

Her reputation is similar to those of Devadatta, Kokālika and Sundari, all of them tried to hinder Buddha from saving beings.

When the World-Honored One preached sutra at Jetavana-vihāra (Jetavana Monastery), his reputation was growing day by day, and externalists were jealous. They secretly sent this woman into the monastery. She had a wooden bowl tied to her belly, disguising herself as a pregnant woman. Then in the assembly, she accused dharma preacher (Buddha) of having an affair with her and that she was carrying his child.

While the assembly was having doubts, Śakra turned himself into a white rat, went inside her clothes, cut off the thread and the bowl fell out. As the truth was revealed, the assembly was relieved. Then, the ground ruptured and the woman fell into the Avici Hell. In their journey to the west, Fa Xian and Xuan Zang still saw the remains of the large deep pit.  
(From the Sutra of the Appearance of Light, Chapter 10 Defamation. Biography of Master Faxian. Records from the Regions West of the Great Tang, Chapter 6.)

#### b) Sundari slanders the Buddha

After the above-mentioned conspiracy was debunked, they were still obsessed, they launched a second attack, trying to use women to frame Buddha again.

There was a girl named Sundari among the externalists who was entrusted by the externalists and came in and out of Jetavana-vihāra (Jetavana Monastery) very diligently from morning to night. A few days later, the externalists hired evil people with gold and silver. One night, when Sundari was on her way to Jetavana-vihāra, they killed her, and the body was buried near Jetavana-vihāra.

Next day, the externalists reported Sundari's disappearance to the government and requested a search. As a result, Sundari's body was found near Jetavana-vihāra.

In order to achieve the purpose of slandering the Buddha, the externalists propagated everywhere and accused Buddha of murder. They said that at minimal Sundari and the people in the Jetavana-vihāra had impure behavior and that Sundari's murder must be a dispute over an affair. Therefore, the government naturally finds trouble in Jetavana-vihāra.

3) Buddha went into the village of Suo Na and came out empty-bowled.  
Why Buddha does still has the obstacles of evil karma?

(Mrs. Kao):

a.) 婆羅門女旃遮摩納帶孟謗佛。

旃遮摩納:梵名 Ciñc ā -m ā navika。

意譯為暴志。妨礙世尊度眾之婆羅門女，與提婆達多、瞿伽梨、孫陀利並稱。

世尊於祇園精舍說法時，聲譽日隆，外道嫉之，暗遣此女入精舍，繫木盂於懷中，偽裝妊婦，入大眾中揚言:此說法人與其通，腹中之子乃釋種。時大眾疑之，帝釋天乃化白鼠，入其衣中，斷所繫絲，盂出事顯，眾疑釋然。時地自裂，女墮入阿鼻地獄。法顯、玄奘西遊時，仍見大深坑之遺蹟。

〔出曜經卷十誹謗品、高僧法顯傳、大唐西域記卷六〕 p4119

b) 孫陀利 Sundari 淫女謗佛

上面外道第一次的陰謀被揭穿以後，仍執迷不悟，他們發動第二次攻擊，企圖再用女人來陷害佛陀。

外道當中有一個少女名叫孫陀利的，受了外道的囑託，早晚很勤的在祇園精舍出入。數日以後，外道之徒以金銀雇用了惡人數名，在一個夜中，當孫陀利行走在祇園精舍路上的時候，被他們殺害了，屍體當夜埋在祇園精舍附近。第二日外道向政府報告孫陀利失蹤，請求搜尋，結果在祇園精舍附近發現孫陀利的死屍。

為達到謗佛之目的，外道就到處宣揚，佯稱此事是佛所為，最低限度孫陀利和祇園中的人有不淨的行為；孫陀利的被害，一定是桃色糾紛。由此，政府方面自然找祇園精舍麻煩。

c) (入娑陀那村乞食)空鉢而出，(世尊云何有如是)惡業障現?

10. (4-508)

Why does Bhargavan still has these worldly suffering even though he has attained sarvathā-jñāna (the wisdom of knowing all things in all aspects and relationships)?

10. (4-508) 云何如來得一切種智，而不離諸過？

10. k(4-508) 云何如來得一切種智(梵語:sarvathā-jñāna)，而不離(世間)諸過(患)？

(4-509)

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

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

(4-509)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

1-(4-510)

Buddha said to Mahamati:

- a.) for Sravakas (sound-hearers) to enter the true nirvana instead of dwelling in nirvana with the remainder,
- b.) to induce Sravakas (sound-hearers) to enter the Bodhisattva way,
- c.) to cause those who practice the bodhisattva conduct in the nirvana of Sravakas (sound-hearers) to turn away from the vehicle of Sravakas (sound-hearers) and to proceed on Mahayana (the great vehicle).
- d.) to let them know that they are certified as sound-hearers by transformation-body Buddha. This is not the true certification by the dharma-body Buddha.

1-(4-510)佛告大慧：

- a.)為無餘涅槃故說。
- b.)誘進行菩薩行者故。
- c.)此及餘世界修菩薩行者，樂聲聞乘涅槃，為令離聲聞乘，進向大乘。
- d.)化佛授聲聞記，非是法佛。

k1-(4-510)

(k-a)為(聲聞人入)無餘涅槃故說(羅漢當成菩提),

(k-b)誘進(令)行菩薩(道)行者故,

(k-c) 此及餘世界修菩薩行者, (畏大乘, 樂小乘而退墮)樂聲聞乘(有餘)涅槃, 為令離聲聞乘, 進向大乘。

(k-d) (故)化佛授聲聞記, 非是法佛(之真實受記)。

Mrs kao: (Buddha's answer to question #1: Bhargavann (World Honored One), why do you say that it is no difference in certifying the fruits of Anuttara Samyak Sambodhi between Arhat and Bodhisattva?)

Mrs kao:(佛答問#1. 世尊記阿羅漢，得成阿耨多羅三藐三菩提，與諸菩薩等無差別?)

2-(4-510)

Mahamati! These are the reasons that certifications for Sravakas (sound-hearers) and those for bodhisattvas are not different.

2-(4-510)大慧！因是故，記諸聲聞與菩薩不異。

k2-(4-510) 大慧！因是故，(佛) 記諸聲聞與菩薩不異。

3- (4-510)

Mahamati! Sravakas (sound hearers), condition realizers, Buddhas and Tathagata are not different for they all have eradicated the obstacle of annoyances and liberated in mind (attained the knowledge of emptiness of people).

However, they (Sravakas and condition-realizers) haven't ended the obstacle of knowledge (haven't attained the knowledge of emptiness of things).

3-(4-510)大慧！不異者，聲聞緣覺諸佛如來，煩惱障斷，解脫一味，非智障斷。

k3-(4-510)大慧！不異者，聲聞緣覺諸佛如來，(皆是)煩惱障斷(人空)，(所記之)解脫(平等)一味，非智障斷(之無上解脫)。

4- (4-510)

Mahamati! Those who (Bodhisattvas) eradicated the obstacle of knowledge can attain the knowledge of emptiness of things and the supreme tranquility.

4-(4-510)大慧！智障者，見法無我，殊勝清淨。

k4-(4-510) 大慧！智障(斷)者，(必須)見法無我，(証)殊勝清淨(無染著)。

5-(4-510)

Those who (Sound hearers) wish to free the obstacles of annoyance should initially eradicate the self of people in appearances, which enable them to cease their 7th consciousness.

5-(4-510) 煩惱障者，先習見人無我斷，七識滅。

k5-(4-510) (聲聞人所証之解脫)煩惱障者，(要)先(練)習見人無我(理,而)斷(除)，七識滅(分段無明)。

6-(4-510)

Those who (Bodhisattvas) wish to free the obstacles of things should completely eradicate their habits (of fundamental ignorance) in their vijñana-garba (alaya vijñana-the 8th consciousness) and attain the entity of Tathagata-ultimate tranquility.

6-(4-510) 法障解脫，識藏習滅，究竟清淨。

k6-(4-510) (証)法障解脫，(要)識藏(中之生相無明)習(氣)滅(盡)，(証得如來)究竟清淨(法體)。

7-(4-510)

With the realization of eternally-dwelling, Tathagata knows that all things in the past and future have no self-nature.

7-(4-510) 因本住法故，前後非性。

K7-(4-510) (我)因(証得)本(來常)住法故，(見)前(際)後(際法皆)非性(無自性)

Mrs. Kao: (Buddha's answer to question #3: Why do you say that you have not spoken a word or answered a question from the time you attained Bodhi until the time you entered nirvana?)

Mrs. kao :(佛答問#3. 從初得佛，至般涅槃，於其中間不說一字，亦無所答?)

8-(4-510)

To fulfill the original endless big vows, (in a state of great tranquility, dharma-body) Tathagata (manifests in response-body or transformation-body) and preaches dharmas without thinking or observing.

8-(4-510) 無盡本願故，如來無慮無察，而演說法。

K8-(4-510) 無盡本願故，如來(法身於大寂滅中現應化身)無慮無察，而(為眾生)演說(正)法。

Mrs kao:(Buddha's answer to question #4: Why did you say that Tathagata dwells in Samadhi at all time, without thinking or observing? If so, how does he preach dharma to beings?)

Mrs. kao :(佛答問#4. 如來常定故，亦無慮，亦無察?)

9-(4-510)

To preach the right knowledge, Tathagata has no false thoughts and without thinking or observation.

9-(4-510)正智所化故，念不妄故，無慮無察。

K9-(4-510) (以)正智(觀)所化(之機,乘性而說)故，(淨)念不妄故，(如來)無慮無察。

10-(4-510)

Tathagata have eradicated the four kinds of ignorance (branch ignorance), fundamental ignorance, habits, two kinds of obstacle (the obstacles of theory and practice) and two kinds of deaths (the birth and death of body, rising and ceasing of thoughts); he has realized the no-self in people (dual emptiness) and things and free of the two obstacles.

10-(4-510) 四住地，無明住地，習氣斷故，二煩惱斷，離二種死，覺人法無我，及二障斷。

K10-(k4-510) (因為)四住地(枝末無明)，(及)無明住地(根本無明)，習氣(永)斷故，(事理)二煩惱斷，離二種死(分段及變異)，覺(知)人法(二)無我，及(煩惱,所知)二障斷。

1-(4-512)

Mahamati! Seven consciousnesses, which includes manas vijnana, mano vijnana and eye vijnana, create seeds in ksana (momentary, the the smallest unit of time) when permeated by bad habits, have departed from the non-outflow, awesome nature (Tathagata-garba), and turning in reincarnation of appearances.

However, the entity of Tathagata-garba remains unmoved.

1-(4-512) 大慧！心意意識眼識等七，剎那習氣因，善無漏品離，不復輪轉。

K1-(4-512) 大慧！心意意識(及)眼識等(前)七(識本無自性)，(如來藏由無明薰而成)剎那習氣(之染)因，(純)善無漏品離，(而現生滅相,但本體實)不復輪轉。

Mrs. kao :(Buddha's answer to question #6: Why do you say that vijnanas turn in ksana (momentary, the smallest unit of time) to extinguishment?)

Mrs. kao :(佛答問#6. 何故說識剎那展轉壞相?)

2-(4-512)

Mahamati! Tathagata-garba is the causes of nirvana as well as that of reincarnation, joy and suffering. This is not understood by foolish and ordinary people whose minds are empty like those of Sravakas (sound-hearers) and are evil and chaotic like those of externalists.

2-(4-512) 大慧！如來藏者，輪轉涅槃苦樂因。空亂意慧，愚癡凡夫所不能覺。

K2-(4-512) 大慧！如來藏者，(為無明覆)，輪轉(本俱)涅槃(成為生死及三界)苦樂因。(此深理為墮)空(之小乘,及)亂意(邪)慧(外道人)，(及)愚癡凡夫所不能覺。

3-(4-512)

Mahamati! Vajrapāni-yaksa protects the transformation-body Buddha, not true Tathagata.

3-(4-512)大慧！金剛力士所隨護者，是化佛耳! 非真如來。

K3-(4-512)大慧！金剛力士(執金剛神,梵語：vajrapāni-yaksa)所隨護者，是化佛耳! 非真如來。

Mrs. kao :(Buddha answer to question #7: why does Buddha need the protection of vajrapāni-yaksa?)

Mrs kao:(佛答問#7.何故金剛力士，常隨侍衛?)

4-(4-512)

Mahamati! True Tathagata has no limitation in his sense organs.

4-(4-512) 大慧！真如來者，離一切根量。

K4-(4-512) 大慧！真如來者，離一切(諸)根(之)量。

5-(4-512)

While some practitioners including ordinary people, Sravakas (sound-hearers), condition-realizers and externalists, who have extinguished the limitation of their sense organs, dwell in the samadhi of joy of current things, Tathagata dwells in the deep samadhi of unlimited wisdom. He does not need to be protected by vajrapāni-yaksa.

5-(4-512) 一切凡夫聲聞緣覺及外道，根量悉滅，得現法樂住；無間法智忍故，非金剛力士所護。

K5-(4-512)一切凡夫聲聞緣覺及外道，(有的人,諸)根量悉滅，得現(前)法樂(安)住；(而法身佛得)無間法(樂)智(大寂滅)忍故，非金剛力士所護(不需剛力士護)。

6-(4-512)

All transformation-body Buddha were not born from their karmas.

Transformation-body Buddhas are not the true dharma-body Buddha but are not apart from the true dharma-body Buddha.

6-(4-512) 一切化佛，不從業生。化佛者，非佛，不離佛。

K6-(4-512) (且)一切化佛，不從業生(從眾生機感而生,故無業)。

化佛者，(既)非(真)佛，不離(真)佛。

Mrs kao:(Buddha's answer to question #5: Why did you say that preaching and saving beings are the jobs of transformation-body Buddha?)

Mrs. kao :(佛答問#5. 化佛化作佛事?)

7-(4-512)

Just as a potter who makes potteries depending on the combination of materials and tools, in the same way, transformation-body Buddha preaches dharma to living beings according to the foundations of living beings, not the state of his own self-realization.

7-(4-512) 因陶家輪等，眾生所作相而說法，非自通處，說自覺境界。

K7-(4-512)因(此如)陶(師)家(以繩泥水)輪等(因緣俱足而能做種種容器，化佛亦爾具足)，(化佛依)眾生所作(之色)相而(後演)說法，非(依化佛)自通處，說自覺境界(而是依眾生根機說)。

1-(4-513)

Furthermore, Mahamati! With one thought after another extinguishes on the 7th consciousness, foolish people establish the annihilation view.

1-(4-513) 復次大慧！愚夫依七識身滅，起斷見。

k1-(4-513) 復次大慧！愚夫依七識身(念念)滅(處)，(妄)起斷見。

Mrs. kao :(Buddha answer to question #8: Why haven't you explain to us the origin of all things?)

Mrs. kao :(佛答問#8. 何不施設本際?)

2-(4-513)

Not knowing that vijñana-garba (alaya vijnana- the 8th consciousness) is true in origin, foolish people develop the eternal view based on the endless flow of thoughts on various consciousness.

2-(4-513) 不覺識藏故，起常見。

k2-(4-513)不覺識藏(8<sup>th</sup> 本真,不變隨緣)故，(於諸識念念流注)起常見。

3-(4-513)

Views of annihilation and eternity appear from beings' false thoughts, they do not know the source of initial birth and death.

3-(4-513)自妄想故，不知本際。

k3-(4-513) (斷常惡見皆是)自妄想故，不知(生死)本際。

4-(4-513)

If they cast away false thoughts and evil knowledge, they can attain mind liberation.

4-(4-513)自妄想慧滅，故解脫。

k4-(4-513) (若)自妄想(分別之妄)慧(寂)滅，(即得)故解脫。

5-(4-513)

Buddha have eradicated habits of the four kinds of annoyance (branch ignorance) and the fundamental ignorance, he has extinguished all faults.

5-(4-513)四住地、無明住地習氣斷故，一切過斷。

k5-(4-513) (如來以枝末無明)四住地、(及根本無名)無明住地(之)習氣斷故，一切過(惡及惡果報皆)斷。

辛二 重頌

(4-514)

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

(4-514)爾時，世尊欲重宣此義，而說偈言：

1-(4-514)

The three vehicles have no vehicle , Tathagata is eternal.

Buddha certifies practitioners of the three vehicles because they will eventually be free of all worldly annoyances.

1-(4-514)三乘亦非乘，如來不磨滅，

一切佛所記，說離諸過惡。

k1-(4-514) (如來所證本住法中,實無)三乘亦非乘, 如來(法身常住不動, 永)不磨滅, 一切佛所記(三乘人), (我)說(皆)離(世間)諸(煩惱)過惡。

2-(4-514)

To cause the second-vehicle (sound-hearers) to enter the non-intermittent wisdom and the nirvana without remainder, and to cause those with low-foundations (sound-hearers) to enter the bodhisattva path, Buddha preaches the Buddhahood of second-vehicle.

2-(4-514) 為諸無間智, 及無餘涅槃, 誘進諸下劣, 是故隱覆說。

k2-(4-514) 為(令)諸(二乘人, 修)無間智, 及(入)無餘涅槃, (並)誘進諸(三乘根)下劣(者), 是故(如來)隱覆說(二乘成佛)。

3-(4-514)

Buddha has attained true knowledge, he uses expediency to preach to Sravakas (practitioner of the second vehicle) the wisdom realized by Buddha. The various vehicles are not vehicles; the nirvana of the second-vehicle practitioners is not true nirvana

3-(4-514) 諸佛所起智, 即分別說道, 諸乘非為乘, 彼則非涅槃。

k3-(4-514) 諸佛所起(實)智, 即分別(廣)說(自覺聖智之)道, (其中)諸乘(實)非為乘, 彼(二乘)則非(入)涅槃。

4-(4-514)

The four attachments to ignorance are attachments to desires, to forms, to existences, and to views.

The four attachments arise from Mano (the 6th consciousness) in turn permeate the alaya-vijnanas (the 8<sup>th</sup> consciousnesses), which is the home of manas vijnana (the 7th consciousness, self).

4-(4-514) 欲色有及見, 說是四住地, 意識之所起, 識宅意所住。

k4-(4-514) 欲(愛住地), 色(愛住地), 有(愛住地), 及見(一切住地), (如來) 說是(枝末無明)四住地, (此乃 6th)意識之(分別妄想)所起(反薰 8th 阿賴耶識)識宅(中)意(7<sup>th</sup> 識,我)所住(不捨)。

5-(4-514)

Externalists observe that mano vijnana (the 6th consciousness) and eye consciousness etc. (the 5th consciousness) manifest and disappear by ksana (momentary), they establish impermanence of all things; or they observe that vijnanas flow one after another non-stop, they mistake it for nirvana and establish eternality of all things.

5-(4-514)意及眼識等, 斷滅說無常, 或作涅槃見, 而為說常住。

k5-(4-514)(凡愚見 6th 識)意及眼識等(五識), (皆現剎那)斷滅(相,而)說(一切法)無常, (或見諸識流住不斷,即作常見)或作涅槃見, 而為說(一切法)常住。

(End of ref#39/book page#444-2)