

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

(Ref#40)
(P444-3 to the End) (Tape k#99
30:30)

已二十一 遮斷肉食門
庚一 請許

(4-515)

Then, Bodhisattva Mahamati asked in verse style:

(4-515)爾時，大慧菩薩以偈問曰：

1-(4-515)

If bodhisattvas want to cultivate on the path of Buddhahood, can they eat meat, onions or consume alcohol?

I only wish the Unsurpassed Honored One will explain to us.

1-(4-515)彼諸菩薩等，志求佛道者，

酒肉及與蔥，飲食為云何？

惟願無上尊，哀潛為演說。

k1-(4-515) 彼諸菩薩等，志求佛道者，

酒肉及與蔥，(若)飲(若)食為云何(可以嗎)？

惟願無上尊，哀潛為演說。

2-(4-515)

Foolish people desire putrid meat-food which has no names (dead bodies have no names).

The meat-food is liked by tigers and wolves; why do people desire it?

2-(4-515)愚夫所貪著，臭穢無名稱，

虎狼所甘嗜，云何而可食？

k2-(4-515) 愚夫所貪著，(乃)臭穢無名稱(死屍叫不出名稱)，

虎狼(才)所甘嗜，云何而可食？

3-(4-515)

Those who eat meat-food commit faults, and those who don't, collect merits. I only wish you will explain to us about eating or not eating meat-food, as well as the faults and merits associated with them.

3-(4-515)食者生諸過，不食為福善。
惟願為我說，食不食罪福。

k3-(4-515) 食者生諸過，不食為福善。
惟願為我說，食不食(肉及五辛)罪福。

4-(4-516)

After asking in verse style, Bodhisattva Mahamati asked Buddha again: I only wish you will explain to us about eating or not eating meat-food, as well as the faults and merits associated with them.

4-(4-516)大慧菩薩說偈問已，復白佛言：惟願世尊為我等說食不食肉功德過惡。

k4-(4-516)大慧菩薩說偈問已，復白佛言：惟願世尊為我等說食不食肉功德(及)過惡。

5-(4-516)

Bodhisattvas and I can preach dharma to meat-eating beings in the present and future and cause them to establish kindness for each other.

5-(4-516)我及諸菩薩，於現在未來當為種種希望食肉眾生，分別說法，令彼眾生，慈心相向。

6-(4-516)

With the attainment of kind minds, they can dwell in (bodhisattva) grounds with tranquility and clear understanding and can reach the unsurpassed Bodhi quickly (because of no killing).

6-(4-516)得慈心已，各於住地，清淨明了，疾得究竟，無上菩提。

k6-(4-516) 得慈心已，各於(所)住(菩薩)地，清淨明了，(以不殺故)疾得究竟，無上菩提。

7-(4-516)

If Sravakas (sound-hearers) and condition-realizers can stop kill and cease their false thoughts (of eating meats), they also can reach the unsurpassed Bodhi quickly.

7-(4-516)聲聞緣覺，自地止息已，亦得速成無上菩提。

k7-(4-516)聲聞緣覺(若斷殺)，自地止息(妄心)已，亦得速成無上菩提。

8-(4-516)

Externalists who are attached to evil and inverted theories, such as the views of annihilation and eternal also uphold the precept of not eating meat.

How can Tathagata, the savior of the world, who has attained the unsurpassed dharma, be eating meat?

8-(4-516)惡邪論法，諸外道輩，邪見斷常，顛倒計著，尚有遮法，不聽食肉。況復如來，世間救護，正法成就，而食肉耶？

k8-(4-516) (雖宣傳)惡邪論法，諸外道輩，(有)邪見斷常，顛倒計著，尚有(禁止)遮法，不聽食肉。況復如來，世間救護，正法成就，而食肉耶？

(4-517)

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

Mahamati replied: I will uphold the teaching.

(4-517)佛告大慧：善哉！善哉！諦聽！諦聽！善思念之，當為汝說。
大慧白佛言：唯然受教。

庚二 解說

辛一 長行

(4-518)

Buddha said to Mahamati: There are an infinite number of causes and conditions not to eat meat; I will explain this to you briefly.

(4-518)佛告大慧：有無量因緣不應食肉。然我今當為汝略說。

1-(4-518)

In the reincarnation of turning and flowing with causes and conditions since beginningless time, there is not one person who has not been your six kinds of kinship. Considering this family relationship, one should not eat meat.

1-(4-518) 謂：一切眾生，從本已來，展轉因緣，嘗為六親。以親想故，不應食肉。

2-(4-518)

Flesh of beings, such as jennets, camels, foxes, dogs, cows, and horses etc., are sold by butchers randomly. Therefore, bodhisattvas should not eat meats.

2-(4-518) 驢騾駱駝，狐狗牛馬，人獸等肉，屠者雜賣故，不應食肉。

3-(4-518)

Fleashes were nurtured by the impure five skandhas. Therefore, Bodhisattva should not eat meat.

3-(4-518) 不淨氣分所生長故，不應食肉。

k3-(4-518) (五陰,經血)不淨氣分所生長故，不應食肉。

4-(4-518)

Animals become fearful when they smell the body of a meat-eater. In the same way, when dogs see a Chandala or Dombra, they bark in fear. Therefore, Bodhisattva should not eat meat.

4-(4-518) 眾生聞氣，悉生恐怖。如旃陀羅，及譚婆(獵人)等，狗見憎惡，驚怖群吠故，不應食肉。

k4-(4-518) 眾生聞氣，悉生恐怖。如旃陀羅，及譚婆(獵人)等，狗見憎惡，驚怖群吠故，不應食肉。

5-(4-518)

Meat eating causes cultivators not to develop the mind of kindness. Therefore, Bodhisattva should not eat meat.

5-(4-518) 又令修行者慈心不生故，不應食肉。

k5-(4-518) 又令修行者慈心不生(起)故，不應食肉。

6-(4-518)

Meat which is liked by ordinary and foolish people is defiled and impure and has no wholesome name. Therefore, one should not eat meat.

6-(4-518) 凡愚所嗜，臭穢不淨，無善名稱故，不應食肉。

7-(4-518)

Mantras do not work when one eats meat. Therefore, one should not eat meat.

7-(4-518) 令諸咒術不成就故，不應食肉。

k7-(4-518) 令諸咒術不成就故，不應食肉。

8-(4-518)

A butcher is attached to appearance and taste (of flesh). Therefore, one should not eat meat.

8-(4-518) 以殺生者，見形起識，深味著故，不應食肉。

k8-(4-518) 以殺生者，見(眾生身)形起(分別肥瘦美醜)識，深味著故，不應食肉。

9-(4-518)

Heavenly deities do not protect meat-eaters. Therefore, one should not eat meat.

9-(4-518) 彼食肉者，諸天所棄故，不應食肉。

10-(4-518)

A meat-eater has bad breath. Therefore, one should not eat meat.

10-(4-518) 令口氣臭故，不應食肉。

11-(4-518)

A meat-eater has nightmares frequently. Therefore, one should not eat meat.

11-(4-518) 多惡夢故，不應食肉。

12-(4-518)

In a solitary forest, the scent of a meat-eater is liked by tigers and wolves.

Therefore, one should not eat meat.

12-(4-518) 空閒林中，虎狼聞香故，不應食肉。

k12-(4-518) 空閒林中，虎狼聞(食肉者身有肉)香故，不應食肉。

13-(4-518)

Meat eating causes one to lose control of one's diet. Therefore, one should not eat meat.

13-(4-518) 令飲食無節故，不應食肉。

14-(4-518)

Meat eating prevents a practitioner from departing the three realms. Therefore, one should not eat meat.

14-(4-518) 令修行者不生厭離故，不應食肉。

15-(4-518)

I often say one should regard all food as the flesh of his son and all food as medicine. Therefore, one should not eat meat.

15-(4-518) 我嘗說言，凡所飲食，作食子肉想、作服藥想故，不應食肉。

16-(4-518)

If one claims that I approve of meat-eating, one is incorrect.

16-(4-518) 聽食肉者，無有是處。

17-(4-518)

Furthermore, Mahamati! in the past, there was a king named Simhasaudasa. He ate various kinds of flesh, including that of humans. His countrymen could not bear his actions; they stopped offerings to him and denounced his throne. This is the consequence of eating meat. Therefore, one should not eat meat.

17-(4-518) 復次大慧！過去有王，名師子蘇陀娑，食種種肉，遂至食人。臣民不堪，即便謀反，斷其俸祿。以食肉者，有如是過故，不應食肉。

18-(4-518)

Furthermore, Mahamati! Hunters kill animals for money and foolish meat-eaters use the money to entice others to kill. Hunters use nets to kill those animals in the air or on the ground and then sell them for money.

18-(4-518) 復次大慧！凡諸殺者，為財利故，殺生屠販。

彼諸愚癡食肉眾生，以錢為網，而補諸肉。

彼殺生者，若以財物，若以鉤網，取彼空行水陸眾生，種種殺害，屠販求利。

19-(4-518)

Mahamati! One would not be able to buy meats or fishes without requesting, inquiring or thinking. Therefore, one should not eat meat.

19-(4-518) 大慧！亦無不教、不求、不想，而有魚肉，以是義故，不應食肉。

20-(4-518)

Mahamati! For expedience, sometimes I said five or ten kinds of clean meat can eat. Now I mean, in this sutra, under no circumstances, such as time and place shouldn't eat meat.

20-(4-518) 大慧！我有時說，遮五種肉，或制十種，今於此經，一切種、一切時，開除方便，一切悉斷。

21-(4-518)

Mahamati! Tathagata, Arhat, and Fully-Enlightened One no longer need food, let alone meat.

With compassionate minds, he regards every living being as his only child and does not teach others to eat meat. Therefore, one should not eat the flesh of one's only child.

21-(4-518) 大慧！如來應供等正覺，尚無所食，況食魚肉？亦不教人，以大悲前行故，視一切眾生，猶如一子，是故不聽令食子肉。

辛二 重頌

(4-519)

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

(4-519)爾時，世尊欲重宣此義，而說偈言：

1-(4-519)

Every living being has been each other's six kinship. His/her body is born of impure elements (five skandhas) and made up of defilements and impurities. Others become fearful when they smell a meat-eater.

1-(4-519)曾悉為親屬，鄙穢不淨雜，
不淨所生長，聞氣悉恐怖。

k1-(4-519) 曾悉為親屬，鄙穢(五陰)不淨雜(四住地,無明住地)，
不淨所生長，聞氣悉恐怖。

2-(4-519)

A practitioner should stay away from onion, chive, garlic, all kinds of meat and indulgence in alcohol.

2-(4-519)一切肉與蔥，及諸韭蒜等，
種種放逸酒，修行常遠離。

k2-(4-519) 一切肉與蔥，及諸韭蒜等，
種種放逸酒(昏沉)，修行常遠離。

3-(4-519)

A practitioner should stay away from flaxseed oil. A practitioner should not sleep on a bed perforated with spikes, for caterpillars find shelters in them, and others become fearful at the sight of them.

3-(4-519)亦常離麻油，及諸穿孔牀，
以彼諸細蟲，於中極恐怖。

k3-(4-519) 亦常離麻油，及諸穿孔(之)牀，
以彼諸細蟲(在床恐中)，於(人)中(坐, 諸細蟲)極恐怖。

4-(4-519)

(Spending too much effort on) Food and drink cause one to become lax. Being lax gives rise to various discriminations and discriminations gives rise to greed and desire. Therefore, one should not eat meat.

4-(4-519)飲食生放逸，放逸生諸覺，
從覺生貪欲，是故不應食。

k4-(4-519) 飲食(上花太多功夫)生放逸，放逸生諸(惡)覺，
從(惡)覺(識)生貪欲，是故不應食。

5-(4-519)

Spending too much effort on food gives rise to greed, and greed gives rise to insobriety. Insobriety gives rise to love and desire, causing one to be unable to be liberated from birth and death.

5-(4-519)由食生貪欲，貪令心迷醉，
迷醉長愛欲，生死不解脫。

k5-(4-519) 由食(上花太多功夫)生貪欲，貪令心迷醉，
迷醉長愛欲，生死不解脫。

6-(4-519)

Killing living beings for money and buying meat with money are two evil karmas; these cause one to degenerate to Raurava (hell of lamentations).

6-(4-519)為利殺眾生，以財網諸肉，
二俱是惡業，死墮叫呼獄。

k6-(4-519) 為利殺眾生，以財網諸(眾生而食其)肉，
二俱是惡業，死墮叫呼(喚地)獄(果報)。

7-(4-519)

There are no such three kinds of clean meat-food that result from no-instructing, no-thinking or no-inquiry. There is meat-food without these causes. Therefore, one should not eat meat.

7-(4-519)若無教想求，則無三淨肉，
彼非無因有，是故不應食。

k7-(4-519) 若無教(不)想(不)求，則無三淨肉，
彼非無(殺眾生)因有(肉可吃)，是故不應食。

8-(4-519)

All practitioners should stay away from eating meat. From the ten directions, Buddhas and Bhagavan (World Honored One) all reproach meat-eating.

8-(4-519)彼諸修行者，由是悉遠離，
十方佛世尊，一切咸呵責。

9-(4-519)

While turning and flowing (in the cycle of birth and death), living beings keep on eating each other, and degenerate into the realms of tigers and wolves. They are defiled, are despised by others and are often reborn as stupid beings.

9-(4-519)展轉更相食，死墮虎狼類，
臭穢可厭惡，所生常愚癡。

10-(4-519)

They are reborn as Chandalas, Dombas, Pukkakas, carnivorous beings, Rakshas or cats.

10-(4-519)多生旃陀羅，獵師譚婆種，
或生陀夷尼，及諸食肉性，
羅刹貓狸等，遍於是中生。

k10-(4-519)(殺生則)多生旃陀羅(屠夫)，獵師譚婆(殺者)種，

或生陀夷尼(夜叉-女)，及諸食肉性，
(男)羅剎貓狸等，遍於是中生。

11-(4-519)

I say meat-eating is prohibited in sutras such as the Hastikakshya, the Mahamegha, the Angulimaliya and the Lankavatara.

11-(4-519)縛象與大雲，央掘利魔羅，
及此楞伽經，我悉制斷肉。

k11-(4-519) 縛象(經)與大雲(經)，央掘利魔羅(經)，
及此楞伽經(經)，我悉制斷肉。

12-(4-519)

Meat-eating is reproached by Buddhas, bodhisattvas and Sravakas (sound-hearers).

Meat-eaters devour meat without shame; they will be reborn in the dimwitted class.

12-(4-519)諸佛及菩薩，聲聞所呵責，
食已無慚愧，生生常癡冥。

k12-(4-519) 諸佛及菩薩，聲聞所呵責，
食已無慚愧，生生(世世)常(愚)癡(闇)冥(下劣根)。

13-(4-519)

The view of the three kinds of clean meat-food that result from no-instructing, no-thinking or no-inquiry should be casted away.

However, with false thoughts, living beings are unaware of them, and they are reborn among the carnivorous beings.

13-(4-519)先說見聞疑，已斷一切肉，
妄想不覺知，故生食肉處。

k13-(4-519) 先說(前面眾生說) (不)見(殺,不)聞(殺,不)疑(三淨肉)，(必須斷)已斷一切肉，

妄想不覺知，故生食肉處。

14-(4-519)

The faults that result from greed and desire are obstacles to reaching sagely liberation.

Meat, onions, chive and garlics are also obstacles on the sagely path.

14-(4-519)如彼貪欲過，障礙聖解脫，
酒肉蔥韭蒜，悉為聖道障。

15-(4-519)

Living beings in the future speak foolishly that meat-eating is karma-free and that Buddha allows meat-eating.

15-(4-519)未來世眾生，於肉愚癡說，
言此淨無罪，佛聽我等食。

16-(4-519)

Just as one should regard food as medicine, one should regard meat-food as flesh of his son.

One should be complacent and disgusted with meat food. Thus, practitioners beg for food.

16-(4-519)食如服藥想，亦如食子肉，
知足生厭離，修行行乞食。

k16-(4-519)食如服藥想，亦如食子肉，
知足生厭離，修行(人)行乞食。

17-(4-519)

To those who with their minds (6th consciousness) dwell in compassion, I often say they wish to depart from impurity (of the three realms).

They can get along peacefully with ferocious animals such as tigers and wolves.

17-(4-519)安住慈心者，我說常厭離，
虎狼諸惡獸，恆可同遊止。

k17-(4-519) (6th 識)安住慈心者，我說常(生)厭離(心)，
虎狼諸惡獸，(亦)恆可同遊止(相處)。

18-(4-519)

Others become fearful at the sight of those who eat the flesh and drink the blood of other living beings.

Therefore, with compassionate minds, practitioners should not eat meat.

18-(4-519)若食諸血肉，眾生悉恐怖，
是故修行者，慈心不食肉。

19-(4-519)

Meat-eating is unwise and unkind; it is a hindrance to true liberation. Meat-eating runs counter to the character of a sage. Therefore, one should not eat meat.

19-(4-519)食肉無慈慧，永背正解脫，
及違聖表相，是故不應食。

20-(4-519)

By not eating meat, one is born into families of Brahmins, cultivators or wise and wealthy people.

20-(4-519)得生梵志種，及諸修行處，
智慧富貴家，斯由不食肉。

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