

**The Lankavatara Sutra (Chapter 1)**  
楞伽阿跋多羅寶經(卷一)

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甲一 序分  
乙一 證信序

(1-1)

Thus I have heard. Buddha once stayed at the peak of Mount Lanka in the southern ocean, which was adorned with precious flowers (merits and virtue). Assembly of great bhiksus and great bodhisattvas had come to the place from various Buddha lands.

(1-1) 如是我聞：一時佛住南海濱楞伽山頂，種種寶華以為莊嚴。與大比丘僧，及大菩薩眾俱，從彼種種異佛剎來。

K(1-1 註): 如是我聞：一時佛住南海濱楞伽 (城之楞伽) 山頂，種種寶華 (因地功德; 眾善) 以為莊嚴 (果位圓滿究竟)。與大比丘僧，及大菩薩眾俱，從彼種種異 (不同) 佛剎來。

1-(1-1)

Led by Bodhisattva Mahamati, the Bodhisattva-Mahasattvas received abhiṣeka (the power) from Buddha's hand. They were all in the state of

immeasurable Samadhi, had comfortable power in the minds and bodies and had supernatural power to save living beings.

1-(1-1) 是諸菩薩摩訶薩，無量三昧，自在之力，神通遊戲，大慧菩薩摩訶薩而為上首，一切諸佛手灌其頂。

K1-(1-1)是諸菩薩摩訶薩，a 無量三昧，b(身心)自在之力，c (六神通 or 意生身)神通遊戲(度眾生)，d 大慧菩薩摩訶薩而為上首，e 一切諸佛(心)手灌其(菩薩心)頂(abhiṣeka)。

2-(1-1)

When they encounter external objects, they understand thoroughly the meanings, such as various beings, various minds, and appearances; they use immeasurable teachings to preach to beings according to their foundations.

2-(1-1) f 自心現境界，g 善解(通達)其義，h 種種眾生、i 種種心色，j (用)無量度門，隨類普現。

3-(1-1)

They are thoroughly versed in the five dharmas, the tri-svabhavas, the eighth vijñana (the 8th consciousness), and the twofold no-self (dual emptiness).

3-(1-1) 於五法、自性、識、二種無我，究竟通達。

乙二 發起序

(1-3)

Then, Bodhisattva Mahamati and Bodhisattva Samadhi, who had traveled to all Buddha lands, rose from their seats by the power of Buddha, uncovered their right shoulder, placed their right knees on the ground, respectfully put their palms together, and praised the Buddha:

(1-3) 爾時大慧菩薩與摩帝菩薩，俱遊一切諸佛剎土。承佛神力，從座而起，偏袒右肩，右膝著地，合掌恭敬，以偈讚佛：

k(1-3) 爾時大慧菩薩與 (三) 摩帝菩薩，俱遊一切諸佛剎土(現身度眾生)。承佛神力，從座而起，偏袒右肩，右膝著地，合掌恭敬，以偈讚佛：

(Mrs. Kao): 以下是大慧讚佛。  
(Following are praises for Buddha by Mahamati)

1-(1-3)

You give up worldly birth and death, as it is like an illusory flower in the space. Thy (Buddha's) wisdom illuminates all dharma due to detachment from existence and emptiness, and thy great compassionate mind arises.

1-(1-3) 世間離生滅，猶如虛空華，智不得有無，而興大悲心。

K1-(1-3) 世間(法,要)離生滅(相)，猶如虛空華，(如來以)智(照了諸法)不得(要離)有(為法),無(偏空法)，而興(起同體)大悲((拔苦之)心)。

(Mrs. Kao) :This praises Buddha's wisdom and great compassion of thoroughly understanding the five dharmas.

(Mrs. Kao): 此句讚佛通達五法之智與悲。

2-(1-3)

All worldly things are illusory; you have already stayed away from the mind of the 6th consciousness and the 8th consciousness.

Your (Buddha's) wisdom arises from the detachment of being and no-being (existence and no-existence), and your great compassion arise.

2-(1-3) 一切法如幻，遠離於心識，智不得有無，而興大悲心。

K2-(1-3) 一切法如幻，遠離於心(6<sup>th</sup> 識),識(8<sup>th</sup> 識)，智不得(要遠離)有無，而興大悲心。

(Mrs. Kao):This praises Buddha's thorough understanding of the three self-natures.

(Mrs. Kao): 大慧讚佛通達三自性。

3-(1-3)

You stay away from the views of annihilation and eternity, knowing the world is like a dream. Your (Buddha's) wisdom arises from the detachment of being and no-being (existence and no-existence), and your great compassion arise.

3-(1-3) 遠離於斷常，世間恒如夢，智不得有無，而興大悲心。

K3-(1-3) 遠離於斷(撥無因果見及), 常(神我見), 世間(法-人事物)恒如夢, 智不得有無(要遠離有無才有智), 而興大悲心。

4-(1-3)

You have attained ātma-śūnyatā (the knowledge of emptiness of people) and dharma-nairatmya (the knowledge of emptiness of things), and are free from kleśāvaraṇa (annoyance) and jñeyāvaraṇa (obstruction of the five sciences) . Your (Buddha's) wisdom arises from the purification of the mind and animitta (the knowledge of no-appearances), and your great compassion arise.

4-(1-3) 知人法無我，煩惱及爾燄，常清淨無相，而興大悲心。

K4-(1-3) 知人法無我，煩惱(事障)及爾燄(理障-所知障; jñeya 所知, āvaraṇa 障- jñeyāvaraṇa (所知障)，常(8th 識)清淨無相(大圓鏡智)，而興大悲心。

(Mrs. Kao) :This praises Buddha's turning of the eight consciousnesses into the four kinds of knowledge.

(Mrs. Kao): 此句讚佛轉八識為四智。

5-(1-3)

There is no Nirvana in worldly things, and there is no Buddha in Nirvana nor there Buddha who can realize or dharma being realized.

You stay away from awareness and objects of awareness, as well as existence (views of living beings) and no-existence (views of second vehicles- sound hearers).

5-(1-3) 一切無涅槃，無有涅槃佛，  
無有佛涅槃，遠離覺所覺，  
若有若無有，是二悉俱離。

K5-(1-3) 一切(世間法)無涅槃(無法證涅槃)，無有(住)涅槃佛，  
無有(能證的)佛(與所證的)涅槃(法)，遠離(能)覺(的心)所覺(的涅槃理)，  
若有(如凡夫), 若無有(如二乘)，是二悉俱離。

(Mrs. Kao): There is no dharma to be born; therefore, the Tathagata nature is eternal. The nature of Nirvana is empty; therefore, the self-nature of all things is Tathagata.)

(Mrs. kao): 無法可生, 如來性常住, 涅槃性本空寂, 一切法其自性本如來藏)

6-(1-3)

The purified mind of Muni (Shakyamuni Buddha) is consistent in the present or future, beyond birth (and death), and free of grasping.

6-(1-3) 牟尼寂靜觀, 是則遠離生, 是名無不取, 今世後世淨。

K6-(1-3) 牟尼寂靜觀(照), 是則遠離生(滅妄心), 是名為不(執著)取(諸法), 今世後世(心)淨(一致)。

甲二 正宗分

乙一 空遍計執以顯一切法真如

丙一 請佛垂許

(1-4)

Then, Bodhisattva Mahamati praised Buddha (with first primary truth), and stated his name (because he came from a different world):

(1-4) 爾時, 大慧菩薩偈讚佛已, 自說姓名:

k(1-4) 爾時, 大慧菩薩(以第一義)偈讚佛已, 自說姓名(由他方國土來故):

## **One hundred and eight questions**

### **百八句**

1-(1-4)

I am Mahamati! and am well versed in Mahayana (Great Vehicle). I wish to ask Bhagavan (the World Honored One) one hundred and eight questions (which are annoyances living beings).

1-(1-4) 我名為大慧，通達於大乘，今以百八義，仰諮尊中上。

K1-(1-4) 我名為大慧，通達於大乘 (佛法)，  
今以百八義(眾生的煩惱)，仰諮(詢)尊中上。

(1-5)

Hearing Mahamati's verses, the Knower of the World (Buddha) observed all in the assembly and said to Buddha disciples:

(1-5) 世間解之士，聞彼所說偈，觀察一切眾，告諸佛子言：

k(1-5) 世間解之士(佛)，聞彼(大慧)所說偈，觀察一切眾，告諸佛子言：

1-(1-5)

All the sons of Buddha, you can ask any questions you have, and I will explain to you the state of (the wisdom) of self-realization.

1-(1-5) 汝等諸佛子，今皆恣所問，我當為汝說，自覺之境界。

K1-(1-5) 汝等諸佛子，今皆(隨你們)恣所問，我當為汝說，自覺(聖智)之境界。

丙二 正申問答

丁一 大慧問

(1-7)

Then, hearing the words of Buddha, Bodhisattva-mahasattva Mahamati prostrated at the feet of Buddha, respectfully put his palms together, and asked:

(1-7) 爾時，大慧菩薩摩訶薩，承佛所聽(許)，頂禮佛足，合掌恭敬以偈問曰：

1 How does one purify one's thoughts? How does one's false thought gradually grow (into karma fruition)?

云何淨其念？云何念增長？

- k1 云何淨其(眾生的妄)念？云何(妄)念增長(成業果)？
- 2 How does one distinguish ātmamoha (ignorance-5th, 6th, 7th consciousness) and confusion? How does confusion (ignorance) grow?  
云何見癡惑？云何惑增長？
- k2 云何 (分辨) 見癡惑(無明-5th、6th、7th 識)？  
云何惑(無明)增長？
- 3 Why does one turn false minds of living beings and externalists into true mind (the mind of the Buddha)?  
何故剎土化，相及諸外道？
- k3 何故剎土化 (轉為真心), (眾生) 相及諸外道？  
倒裝句: 何故(為什麼要)將(眾生所執之) 相及諸外道(邪論, 轉為真心) 剎土化？
- 4 Why is the state of Buddhahood not bound by various ranks?  
云何無受次？
- k4 云何 (證佛位)無(不受次第限制)受次？
- 5 Why is it named nirodha-samāpatti?  
何故名無受？
- k5 何故 (假)名無受(滅盡定)？
- 6 What is the requirement of “son of Buddha” (bodhisattva)? To what state can one claim one’s liberated?  
何故名佛子？解脫至何所？
- k6 何故名佛子 (什麼是成菩薩的條件)？  
解脫(什麼)至何所(到什麼程度)？

- 7 Who is in bondage and who is to be liberated?  
誰縛誰解脫？
- 8 What is the (contemplation boundary of the) state of dhyana?  
何等禪境界？
- k8 何等(是)禪(所思惟/緣的)境界(範圍)？
- 9 Why are there three types of vehicles? I wish you would explain this to us.  
云何有三乘？唯願為解說。
- 10 How do the things of causes and conditions arise?  
緣起何所生？
- k10 (因)緣(法)起何所生(如何升起來的)？
- 11 What are the creators (mind) and (good or evil) things of creation?  
云何作所作？
- k11 云何(能)作(心), 所作(善惡法)？
- 12 What is the cātuskotika (dualistic views - the four tenets)?  
云何俱異說？
- K12 云何俱(亦有亦無), 異(非有非無)說(二邊見-四句論 cātuskotika)？
- 13 How do dualistic views grow (into one hundred faults)?  
云何為增長？
- k13 云何為增長(二邊見-四句論, 為百非)？
- 14 What is catasra ārūpya-samāpattayah (Samadhi in the formless realm) and

samjñā-vedita-nirodha-samāpatti (the Samadhi of proper reception)?

云何無色定，及與滅正受？

k14 云何 (是凡夫,外道修的)無色定(無色界的四空定)，及與(小乘修的)滅正受(滅受想/滅盡定)？

15 What is meant by “the extinction of thoughts”?

Why does awareness arise again from asamjna-samapatti?

云何為想滅？何因從定覺？

k15 云何為(外道修的)想(陰)滅？

何因(又)從(無想)定(中, 生)覺？

16 What is meant by “the supernatural power coming from dhyana to save living beings and the physical body (of bodhisattva) unmoved (using the will-body)?

云何所作生，進去及持身？

k16 云何(從)所作(禪定中)生(神通 – 妙用行相)，進去(佛土-度眾生)及(菩薩)持身(不動以意生身-度眾生)？

17 Why does Buddha manifest in physical body and preach the differences among things?

云何現分別？

k17 云何(如來)現(身)(說諸法性相)分別？

18 How does a bodhisattva enter the various bodhisattva grounds?

云何生諸地？

k18 云何(菩薩人)生諸地？

19 Who can transcend the three realms, and where does one begin?

破三有者誰？何處身云何？

k19 破三有(三界)者誰？  
何處身云何(以何處下手出三界)？

- 20 Where does one go beyond the three realms? How does one become the son of the Unsurpassed One (prince of dharma, the tenth ground bodhisattva)?

往生何所至？云何最勝子？

k20 往生何所至 (出三界又到哪裡去)？  
云何最勝子(什麼是法王子- 十地菩薩)？

- 21 How does one attain mano-maya (the supernatural power - the will-body /mind-made body) and Samadhi of self-mastery?

What is the mind of Samadhi?

Please explain this to us, Unsurpassed One!

何因得神通，及自在三昧？云何三昧心？

最勝為我說。

k21 何因得神通(意生身)，及(身心)自在三昧？

云何三昧心？(請)最勝(佛)為我說。

- 22 What is the alaya vijnana (the 8th consciousness)?

云何名為藏？

k22 云何名為藏(8th 識)？

- 23 What are manas (the self- 7<sup>th</sup> consciousness) and vijnana (the 5<sup>th</sup> consciousness)?

云何意及識？

k23 云何意(7th 識)及識(5th 識)？

- 24 What is birth and death (of the 5th consciousness)? How can one return one's 7<sup>th</sup> consciousness to tranquility?  
云何生與滅？云何見已還？
- k24 云何(5th 識)生與滅？云何(轉 7th 識)見已還(清淨 -平等性智)？
- 25 What are the natures of (five) dharma body, the three vehicles, icchantika and their mind capacities?  
云何為種性，非種及心量？
- k25 云何為種性(三乘與五法身)，非種(一闡提)及心量(自心現量, 有何不同)？
- 26 How does one create one's own appearance? What is meant by “selflessness”?  
云何建立相，及與非我義？
- K26 云何建立(諸法之)相(人不空,法不空)，及與非我(無我 -人空智, 法空)義(真實義)？
- 27 Why are there no living beings (when one is not attached to birth and death)?  
How does one preach (dharma) to the world, with expediency?  
云何無眾生？云何世俗說？
- k27 云何無(不見/執)眾生(性生滅)？  
云何世俗說(隨眾生根基的權說)？
- (Mrs. Kao:) Emptiness of all dharma in the primary truth.  
(mrs kao:第一義中一切法空)
- 28 What are the views of annihilationism and eternalism, and what is the view of no-production (proper knowledge and proper view)?  
云何為斷見，及常見不生？

k28 云何為斷見，及常見不生(正知正見)？

- 29 How does one differentiate between Buddha and an externalist, as their appearances resemble each other when they practice ascetic and Brahmacharya?

云何佛外道，其相不相違？

k29 云何(區分)佛(及)外道，(在修行時都有苦行、梵行)其相不相違(如何區分)？

- 30 Why are there various practitioners with different theories in the future (after Buddha enters nirvana)?

云何當來世，種種諸異部？

k30 云何(佛入涅槃後)當來世(未來世)，(修行上有)種種諸異部(不同說法)？

- 31 How is space established?

云何空何因？

k31 云何空何因(空如何形成的)？

- 32 Why do all things go extinguished in ksana? (birth, dwell, change and extinguish).

云何剎那壞？

k32 云何剎那壞(成住壞空)？

- 33 Why are some beings (human, animals, dragons and immortals) born from the womb?

云何胎藏生？

k33 云何胎藏生(人畜龍仙)？

- 34 How does one keep one's mind unmoved in the 4th dhyana during the three

calamities?

云何世不動？

k34 云何世不動 (證得四禪修行人, 不受三災所動)？

35 Why is the mirage world like a dream, the city of the Gandharvas, a flame of high temperature and the moon reflected in water?

何因如幻夢，及犍闍婆城，世間熱時燄，及與水月光？

k35 何因 (世事)如幻夢，及犍闍婆城(海市蜃樓), 世間熱時燄(幻影)，及與水月光(月影)？

36 Why does Buddha preach to us the (seven) branches of awakening and (the thirty-seven) steps leading to Bodhi?

何因說覺支，及與菩提分？

k36 何因說 (七)覺支，及與(三十七)菩提分？

37 Why are the lands (worldly minds) chaotic?

云何國土亂？

k37 云何 (世間人的心)國土亂？

38 Why are living beings attached to their views?

云何作有見？

k38 云何 (執著)作(已見)有見？

39 How does one transcend birth and death, which are impermanent like flowers in space?

云何不生滅，世如虛空華？

k39 云何 (達到)不生滅，世(事)如虛空華(不恆常)？

- 40 How can one help living beings understand that the world is illusory?  
How does one understand the true suchness after forsaking appearances,  
speech and words?  
云何覺世間？云何說離字？
- k40 云何覺世間(讓眾生覺悟世間是虛幻的)？  
云何說離字(不執文字、語言、名相,而悟真實義)？
- 41 Why does Buddha use space as the metaphor for a mind that is free of false  
thoughts?  
離妄想者誰？云何虛空譬？
- k41 離妄想者誰？  
云何(以)虛空譬(要離妄念)？
- 42 How many kinds of suchness (true suchness and true appearance) are there?  
如實有幾種？
- k42 如實(真如實相)有幾種？
- 43 How many kinds of paramita-minds are there?  
幾波羅蜜心？
- k43 幾(有多少)波羅蜜心？
- 44 Why does one transcend all (bodhisattva) grounds?  
何因度諸地？
- k44 何因(為什麼菩薩修行要一地地超越)度諸地？
- 45 Who can attain the state of no-reception (Buddha fruition by no-attainment)?  
誰至無所受？
- k45 誰至無所受(無所得而自證佛果)？

(End of ref#1/book page #11-1)