

The Lankavatara Sutra (Chapter 1)
楞伽阿跋多羅寶經(卷第一)

(Ref:#3)
(Page20-2 to P31-5) (k08/35:30)

(1-8)

Very good indeed! Very good indeed! Listen well, Mahamati! I will summarize your questions and answer them in order.

(1-8) 善哉善哉問，大慧善諦聽，我今當次第，如汝所問說：

己二 牒所問

1-(1-8)

Birth (conditional) or no birth (unconditional), nirvana, emptiness and moment all have no self-nature.

1-(1-8) 生及與不生，涅槃空剎那，趣至無自性。

(Mrs. Kao): Above is the conclusion of Buddha's answer to Mahamati's questions that all dharma have no self-nature. Following are the details.

(以上是佛答復大慧菩薩前面所問的總綱-一切法都是無自性, 下面是細節)

2-(1-8)

The relationship between Buddha and Paramitas and the formless conduct of bodhisattvas, Sravakas (sound-hearers), condition-realizers, various externalists and cultivators have no self-nature (when conditions arise nature is empty).

2-(1-8) 佛諸波羅蜜, 佛子與聲聞, 緣覺諸外道, 及與無色行, 如是種種事。

k2-(1-8)佛諸(與)波羅蜜(的關係), 佛子與聲聞, 緣覺諸外道, 及與無色行(的關係), 如是種種事, 趣至無自性。

3-(1-8)

Mount Sumeru, the huge ocean, the continents, the islands, the stars, the sun, the moon, the externalists, the heavenly deities and the aruras all have no self-nature.
3-(1-8) 須彌巨海山，洲渚剎土地，星宿及日月。外道天修羅。

k3-(1-8) 須彌巨海山，洲渚剎土地，星宿及日月。外道天修羅，也是趣至無自性。

4-(1-8)

Liberation and supernatural power of self-mastery are attained with the ten powers, dhyanna, samapattis, the complete extinction of thoughts, catvarar-ddhipadah (the four steps toward dhyanna), saptabodhyavgani (the seven ways to Bodhi), bodhi-paksika (the thirty-seven paths to absolute Bodhi) and the infinite dhyannas.

4-(1-8) 解脫自在通，力禪三摩提，滅及如意足，覺支及道品，諸禪定無量。

k4-(1-8) 倒裝句:(十)力(四)禪(定)三摩提，滅(盡定)及(四)如意足(七)覺支及(八正)道(三十七道)品，諸禪定無量，所以證得解脫自在(神)通(智)。

5-(1-8)

(Lay people) The four element body created by the five skandhas unites with the three karma and reincarnate (in the six realms).

(Cultivator) In order to attain the nirodha-samāpatti (proper reception- the samadhi of the complete extinction of thoughts), cultivators enter the trayah-samādhayah (the three Samadhis mind) over and over again. They have to use the five kinds of selfless dharmas (appearance, name, false thought, proper knowledge and true suchness) to control the Citta (the mind, seeds in the 8th consciousness), the Manas (mentation – the 6th and 7th consciousness), the Vijnana (the 5th consciousness).

They understand that self-nature arise from thinking and objects of thinking, and seeing and objects of seeing.

5-(1-8) 諸陰身往來，

正受滅盡定，三昧起心說，

心意及與識，無我法有五，

自性想所想，及與現二見。

k5-(1-8) 諸陰身往來 (凡夫諸五陰所造之四大色身), (與三業和合)往來 (六道輪迴)。
(修行人) 正受 (至) 滅盡定, (入) 三昧 (再)起心說(要一遍一遍的練習才能達到滅盡定)。
心(要看自己 8th 上的種子)、意(6th、7th 識)及與(五)識(的生起), (要以) 無我法有五(對治/相、名、妄想、正智、如如)。
(了)自性(的生起,是因為能)想(的心)、所想(的境), 及與現(能、所)二見。

6-(1-8)

Various kinds of seed-natures, the three-vehicle practitioners, the golds (condition-realizers), the silvers (sound-hearers), mani jewels (bodhisattvas), the icchantikas and the externalists (who are attached to the theory that four elements creates all things) are all confused and need to be taught by Buddha.

6-(1-8) 乘及諸種性, 金銀摩尼等, 一闍提大種, 荒亂及一佛。

k6-(1-8) (三)乘(修行人)及諸種性(他們的根基, 有), 金(緣覺)、銀(聲聞)、摩尼(菩薩)等, (及無信根的)一闍提、(執著四)大種(生一切法的外道), (皆由一念不覺起無明)荒亂及(賢劫已出世的四佛即是)一佛(皆由佛來教化)。

7-(1-8)

The mind (awareness) and jñeya (objects of awareness) cause living beings to develop attachments to existence and non-existence.

Why do living beings hunt elephants, horses, and other kinds of animals?

7-(1-8) 智爾燄得向。眾生有無有。

象馬諸禽獸, 云何而捕取?

k7-(1-8) (能知之)智、爾燄(所知之障)得向(的境界)。(讓)眾生有(我執)、無有(我執)。

象馬諸禽獸, 云何而捕取?

8-(1-8)

Avadāna (examples) and Hetuvidyā (logic – one of the five sciences) are used to explain the (four) Siddhanta (offerings), which can defeat causes and retributions.

The living beings' minds are filled with confusion and false thoughts, and bodhisattvas' minds are penetrating and are not attached to conditioned dharma.

8-(1-8) 譬因成悉檀，及與作所作。

叢林迷惑通，心量不現有。

K8-(1-8) 譬因(以譬喻及用因明學)成(解說四)悉檀，及與作(以四悉檀除去造業因, 及)所作(果報)。(眾生妄念成煩惱) 叢林 (凡愚)迷惑(而菩薩)通(達)，心量不現有(不執實有)。

9-(1-8)

The lower-ground practitioners cannot comprehend the state of higher-ground practitioners.

9-(1-8) 諸地不相至。

K9-(1-8) (未證悟時) 諸地不相至 (不來往, 不明白上一層修什麼)。

10-(1-8)

Bodhisattvas turn hundreds of false thoughts into hundreds of proper receptions (nirodha-samāpatti).

10-(1-8) 百變百無受。

K10-(1-8)(妄心) 百變(轉念)百無受(不攀緣又名滅盡定 nirodha-samāpatti)。

11-(1-8)

Cikitsā vidyā (Medicine), śilpa-karma-sthāna vidyā (arts), śabda vidyā (languages), Hetuvidyā (logic), and adhyātma vidyā (psychology) are the (five) sciences of bodhisattvas.

11-(1-8) 醫方工巧論，伎術諸明處。

K11-(1-8) 醫方(明)、工巧(明)論，伎術諸明處(五明)。

己三 責未問

(Mrs. Kao): Buddha reproaches Bodhisattva Mahamati for not asking all the following questions.

(Mrs. Kao): 下面是佛責大慧未問。

1-(1-9)

How many mountains, Mt. Sumerus, earths, great oceans, moons and suns are there?

1-(1-9) 諸山須彌地，巨海日月量？

k1-(1-9) 諸山、須彌、地，巨海、日、月、(有多少數)量？

2-(1-9)

How many motes of dusts (cells) are there in the body of a being in the lower (six realms), the middle (second vehicle) and the upper realm (bodhisattvas)?

2-(1-9) 下中上眾生，身各幾微塵？

k2-(1-9) 下(6道)、中(二乘)、上(菩薩)、(九界)眾生，身各幾微塵(細胞組成)？

3-(1-9)

How many motes of dust are there in every Buddha land and in three-thousand fold world?

3-(1-9) 一一刹幾塵？

k3-(1-9) 一(三千大千世界)一(佛)刹幾塵(多少塵構成)？

4-(1-9)

What are the measurements of one dhanu (bow), one hasta (elbow), one step, one krosa, half yojana and one yojana?

4-(1-9) 弓弓數有幾,肘、步、拘樓舍，半由延、由延？

k4-(1-9) (每一) 弓弓數有幾 (多少塵構成), (每一)肘、(每一)步、(每一)拘樓舍，半由延、(一)由延(是如何構成)？

K4-(1-9) 1 dhanu (or 1 bow) = 4 hasta or 8 feet

1 hasta (or 1 elbow) = 2 feet
1 step = 1 foot
1 krosa = 500 dhanu or 4000 feet
half yojana = 4 miles
1 yojana = 8 miles

K4-(1-9) 弓(dhanu –weapen-bow=4 肘=8 尺)
肘(hasta-elbow-2 尺)
步(one step – 1 feet)
拘樓舍(krosa -500 弓=4000 尺)
半由延(half yojana)
由延(one yojana) ?

5-(1-9)

How many tips of rabbit-hair or window dusts are one louse-egg consisting of?

5-(1-9) 兔毫窻(音窗)塵蟻(音機) ?

K5-(1-9)(多少如窗縫隙微塵的兔毛端構成一個蝨子的幼蟲)?

6-(1-9)

How many tips of sheep hair is one grain of barley consisting of?

6-(1-9) 羊毛(麥廣)(音況)麥塵?

K6-(1-9)(多少如羊毛端的微塵, 構成一粒大麥)?

7-(1-9)

How many grains of barley are there in one liter weight of sheep hair tips?

7-(1-9) 鉢他幾 (麥廣)麥 ?

K7-(1-9)(一升如羊毛端的微塵, 可以構成多少粒大麥)?

8-(1-9)

How many grains of barley are there in one decalitre weight of sheep hair tips?

8-(1-9) 阿羅 (麥廣) 麥幾 ?

K8-(1-9)(一斗如羊毛端的微塵, 可以構成多少粒大麥)?

9-(1-9)

How many grains of barley are there in one dronas, khārī, laksha, kotis and vijvara of sheep hair tips?

9-(1-9) 獨籠那佉梨, 勤叉及舉利, 乃至頻婆羅, 是各有幾數?

k9-(1-9) 獨籠(一斛)、那佉梨(十斛), 勤叉(一萬斛)、及舉利(一億斛), 乃至頻婆羅(一兆斛), 是各有幾數(如羊毛端的微塵, 可構成多少大麥?)

(Mrs. Kao):

1 dronas = 5 tussle

1 khārī or 1 khāra = 10 dronas

1 laksha = 10,000 dronas

1 kotis = 100 million dronas

1 vijvara = 1 trillion dronas

(Mrs. Kao):

獨籠(dronas 一斛=五斗)。

那佉梨(梵語 khārī 或 khāra-十斛)。

勤叉(laksha, -一萬斛)。

舉利(kotis-一億斛)。

頻婆羅(vijvara-一兆斛)。

10-(1-9)

How many motes of dust are there in a mustard seed?

10-(1-9) 為有幾阿菟, 名舍梨沙婆?

K10-(1-9) 為有幾阿菟(微塵), (可以構成一粒)名舍梨沙婆(芥子)?

11-(1-9)

How many mustard seeds are there in a rakshika (a weed seed)?

11-(1-9) 幾舍梨沙婆, 名為一賴提?

K11-(1-9) 幾舍梨沙婆(多少粒芥子), (可以構成一粒草子)名為一賴提 (rakshika)?

12-(1-9)

How many rakshika (weed seeds) are there in a dharana (a bean)?

12-(1-9) 幾賴提摩沙？

K12-(1-9) 幾賴提 (rakshika 多少粒草子, 可以構成一顆) 摩沙(dharana 豆子)？

13-(1-9)

How many dharana (beans) are there in a danana ?

13-(1-9) 幾摩沙陀那？

K13-(1-9) 幾摩沙(dharana - bean) 陀那羅(-danana 一銖重)？

(多少顆豆子有一銖重, 即 1/24 兩重)

(半兩，即十二銖/古代重量单位，十圭重一銖，二十四銖重一兩，十六兩重一斤)

14-(1-9)

How many danana are there in a karsha?

14-(1-9) 復幾陀那羅，為迦梨沙那？

K14-(1-9) 復幾陀那羅，為迦梨沙那？(多少銖 (陀那羅 danana) -一銖重, 可以構成迦梨沙那 - karsha 一兩重)

15-(1-9)

How many karsha are there in a pala?

15-(1-9) 幾迦梨沙那，為成一波羅？

K15-(1-9) 幾迦梨沙那(karsha/一兩/多少兩構成)，為成一波羅(pala/一斤)？

16-(1-9)

How many palas comprise Mount Sumeru?

16-(1-9) 此等積聚相，幾波羅彌樓？

K16-(1-9) 此等積聚相，幾波羅彌樓(多少斤構成一座山- Mount Sumeru) ?

17-(1-9)

You should ask me these questions, and not others!

17-(1-9) 是等所應請，何須問餘事？

K17-(1-9) 是等所應請，何須問餘事？

18-(1-9)

Why don't you ask how many cells comprise the body of a Sravaka (a sound-hearer), a Pratyekabuddha, a Buddha and a bodhisattva?

18-(1-9) 聲聞辟支佛，佛及最勝子，身各有幾數，何故不問此？

K18-(1-9) 聲聞辟支佛，佛及最勝子，身各有幾數(cells)，何故不問此？

(Mrs. Kao):

(All properties, abodes, living beings in the world are made up of tiny dusts. Therefore, there is no obstruction whether it's big or small. In the small appears the great; in the great appears the small.)

(Mrs. Kao):

凡是物質所構成的器世間、山河大地及眾生的四大色身,都是一樣. 由最小的單位組成，故大小無礙,小中現大,大中現小。

19-(1-9)

How many motes of dust are there in a flame?

19-(1-9) 火燄幾阿菟？

K19-(1-9) (四大之火大) 火燄 (是由多少微塵，組成)幾阿菟？

20-(1-9)

How many motes of dust are there in the wind?

20-(1-9) 風阿菟復幾？

K20(1-9) 風由多少分子組成?(分子 (molecule))

21-(1-9)

How many motes of dust are there in a sense organ?

21-(1-9) 根根幾阿菟？

K21-(1-9) (五)根 (每一)根幾阿菟微組成？

22-(1-9)

How many motes of dust are there in a pore of the skin or in an eyebrow hair?

22-(1-9) 毛孔眉毛幾？

K22-(1-9) 毛孔眉毛幾(微塵組成)？

己四 復牒問

You also should ask the following questions:

23-(1-9)

How does one become a wealth-protecting, a self-mastery king and a wheel-turning king (there are four kinds)?

23-(1-9) 護財自在王，轉輪聖帝王。

K23-(1-9) 護財(福慧)自在王(解脫)，(4種)轉輪聖帝王。

24-(1-9)

Why does the king protect living beings and the Buddha dharma?

24-(1-9) 云何王守護？

K24-(1-9) 云何王守護(眾生及佛法)？

25-(1-9)

How does one reach liberation?

25-(1-9) 云何為解脫？

K25-(1-9) 云何為解脫(法門)？

26-(1-9)

As per your (bodhisattvas mahamati) questions, I (Buddha) answer by using sutra and poems.

26-(1-9) 廣說及句說，如汝之所問。

K26-(1-9) 廣說(長行)及句說(重頌)，如汝之所問。

27-(1-9)

Why do living beings have desires and the need for food and drink?

27-(1-9) 眾生種種欲，種種諸飲食？

k27-(1-9) (為何) 眾生(有)種種欲，種種諸飲食？

28-(1-9)

Why do Buddha disciples cultivate in the cemetery of men and women?

28-(1-9) 云何男女林？

K28-(1-9) 云何(為什佛弟子在)男女林(墓地修行)？

29-(1-9)

Why are living beings' annoyances so stubborn like the mountain of Vajrasamhanana?

29-(1-9) 金剛堅固山？

k29-(1-9) (為何)(眾生煩惱如)金剛堅固山(打不開)？

30-(1-9)

Why all things and living beings in the illusory world are like a dream, and why is the mirage seen by thirsty dears in sunshine being used as a metaphor?

30-(1-9) 云何如幻夢，野鹿渴愛譬？

K30-(1-9) 云何(世間人事物)如幻夢，野鹿(因)渴愛(追逐虛幻的光波/陽燄以為水來比)譬？

31-(1-9)

Why do the immortals and heavenly deities live in the mountains and the adorned Gandharva city?

31-(1-9) 云何山天仙，鞞闍婆莊嚴？

K31-(1-9) 云何山(中)(充滿)天仙，鞞闍婆莊嚴？

32-(1-9)

Where does one reach liberation?

32-(1-9) 解脫至何所？

33-(1-9)

Who is in bondage, and who is to be liberated?

33-(1-9) 誰縛誰解脫？

34-(1-9)

What is the state of dhyana, supernatural transformations, and the study of the externalists?

34-(1-9) 云何禪境界，變化及外道？

K34-(1-9) 云何(是)禪(所現)境界(範圍)，(神通)變化及外道(所修)？

35-(1-9)

Why do the externalists develop the theory that all dharma arise without causes?

35-(1-9) 云何無因作？

K35-(1-9) 云何(外道以世間萬物)無因(而生)作(理論)？

36-(1-9)

Why do all dharma arise from causes?

36-(1-9) 云何有因作？

K36-(1-9) 云何(一切法)有因(才造)作？

37-(1-9)

Why do the externalists uphold the theory that all dharma arise with cause, without cause, with non-cause and with non-without cause?

37-(1-9) 有無因作，及非有無因？

K37-(1-9) (一切法)(亦有因)(亦無因) 作(而生)，及(一切法)非有(因)(非)無因(而生)？

38-(1-9)

Why does the mano vijfiana (the sixth consciousness) re-appear after ceasing?

38-(1-9) 云何現已滅？

K38-(1-9) 云何(6th 識)現已滅(又還滅)？

39-(1-9)

How does one clean one's false thoughts?

39-(1-9) 云何淨諸覺？

K39-(1-9) (如何) 云何淨諸 (妄)覺？

40-(1-9)

Why do false thoughts flow out continuously and how does one stop the flows?

40-(1-9) 云何諸覺轉，及轉諸所作？

K40-(1-9) 云何(凡夫為)諸(知)覺轉(念念流轉)，及轉(變)諸(妄覺)所作？

41-(1-9)

How does one stop all false thoughts?

41-(1-9) 云何斷諸想？

42-(1-9)

How does one enter Samadhi?

42-(1-9) 云何三昧起？

43-(1-9)

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

43-(1-9) 破三有者誰？何處為何身？

k43-(1-9) 破三有者誰？何處為何身(以何處? 何身破三有)？

44-(1-9)

You asked me to explain why living beings (bodhisattvas) have no birth or death and that there is true self (true emptiness or the middle way).

44-(1-9) 云何無眾生，而說有吾我？

K43-(1-9) 云何無(生死)眾生(指菩薩境界)，而(佛)說有吾我(真我)(真空中道)？

45-(1-9)

How do worldly people explain the karma in the 8th consciousness?

You asked me explain this.

45-(1-9) 云何世俗說？唯願廣分別。

K45-(1-9) 云何世俗說(以世俗語言如何說明 8th 識上的業)？

(大慧你前面所問要我)唯願廣分別。

46-(1-9)

You asked me where do living beings' appearances come from and whether the appearances still exist when all karmas cease?

46-(1-9) 所問相云何，及所問非我？

K46-(1-9) 所問(一切眾生)相云何(如何由業力而來)，及所問非我(無業時, 相還在嗎)？

47-(1-9)

What is birth from the womb and the various bodies?

47-(1-9) 云何為胎藏，及種種異身？

K47-(1-9) 云何為胎藏(事尚未形成前)，及種種異身(生死四相)？

48-(1-9)

What are the views of annihilation and eternity?

48-(1-9) 云何斷常見？

49-(1-9)

How does one enter Samadhi?

49-(1-9) 云何心得定？

K49-(1-9) 云何心得(三昧)定？

50-(1-9)

Where did languages come from and how many kinds of Buddha wisdom are there?

How many precepts and how many types of Buddhist disciples there are?

50-(1-9) 言說及諸智，戒種性佛子？

K50-(1-9) 言說(如何來的)及諸(佛, 之)智(有多少種)，戒(有多少種)(眾生(有多少種)種性佛子？

51-(1-9)

What is the theory of reaching the Buddhahood?

51-(1-9) 云何成及論？

K51-(1-9) 云何(是)成(佛的理)及論？

52-(1-9)

How one can be a teacher or a disciple?

52-(1-9) 云何師弟子？

53-(1-9)

Why are there various forms of living beings?

53-(1-9) 種種諸眾生，斯等復云何？

k53-(1-9) 種種諸眾生，斯等復云何 (形成的)？

54-(1-9)

As you previously asked, why does the preacher rely on foods (sutra) and how does he preach to worldly intellectuals and demons?

54-(1-9) 云何為飲食，聰明魔施設？

K54-(1-9) 云何為(什麼是講經者所依的)飲食(意旨:經典)，(對於世智辯聰的)聰明(惡性重的無明)魔，(如來)施設(何法對治)？

55-(1-9)

What are the trees and the vines?

55-(1-9) 云何樹葛藤？最勝子所問。

k55-(1-9) 云何(什麼是)樹、(什麼是)葛藤？最勝子所問。

56-(1-9)

Why are there various lands (minds)? Why do the immortals practice asceticism?

56-(1-9) 云何種種剎，仙人長苦行？

K56-(1-9) 云何種種剎(不同的心)，(什麼)仙人長(修)苦行？

57-(1-9)

Why are there various classes (of living beings) and from whom do they study?

57-(1-9) 云何為族姓，從何師受學？

K57-(1-9) 云何為族姓 (宗派)，從何師受學？

58-(1-9)

What is meant by unpleasant appearance (without Samadhi)?

58-(1-9) 云何為醜陋？

K58-(1-9) 云何為醜陋(無禪定工夫)？

59-(1-9)

How does one cultivate?

59-(1-9) 云何人修行？

K59-(1-9)云何人修行(磨練自己)？

60-(1-9)

Why beings in the desire realm can't awaken?

60-(1-9) 欲界何不覺？

K60-(1-9) 欲界(人)何不(能正)覺(成佛)？

61-(1-9)

How does one reach the state of Akanishtha (Heaven of Ultimate Form)?

61-(1-9) 阿迦膩吒成？

k61-(1-9) 阿迦膩吒成(如何達到色究竟天)？

62-(1-9)

How does one gain the worldly supernatural power (the knowledge of a 5th ground bodhisattva) ?

62-(1-9) 云何俗神通？

k62-(1-9) 云何俗神通？(怎麼達到 5 地菩薩的世間智/神通)

63-(1-9)

How does one become a Bhikshu?

63-(1-9) 云何為比丘？

k63-(1-9) 云何為比丘？(成為比丘的條件是什麼?)

64-(1-9)

How does one become the transformation-body Buddha?

64-(1-9) 云何為化佛？

65-(1-9)

How does one become the reward-body Buddha?

65-(1-9) 云何為報佛？

66-(1-9)

You have asked also the following questions:

How does one self-realize the dharma-body Buddha?

How does one self-realize the reward-body Buddha (Amitabha Buddha)?

66-(1-9) 云何如如佛？平等智慧佛？

K66-(1-9) 云何如如佛(自證法身佛)？平等智慧佛(自慧報身佛)？

67-(1-9)

How does one become a sangha?

A Buddha disciple should ask these questions.

67-(1-9) 云何為眾僧？佛子如是問。

K67-(1-9) 云何為眾僧(幾種)？佛子(應該)如是問。

68-(1-9)

The questions you asked are all corrected.

Buddha lands resemble the shape of a lute, a drum, or a flower, and some lands are devoid of lights.

A seventh-ground bodhisattva refers to the mind capacity.

68-(1-9) 箜篌腰鼓華，剎土離光明，

心地者有七。所問皆如實。

K68-(1-9) 箜篌腰鼓華，剎土離光明，(世界的形狀);
心地者有七(地菩薩)。所問皆如實(應如實問)。

己五 結誠聽

69-(1-9)

Bodhisattvas Mahamati! you should ask the questions that I just proposed and many others.

69-(1-9) 此及餘眾多，佛子所應問。

K69-(1-9) (講到) 此及餘眾多，佛子所應問 (而沒有問)。

70-(1-9)

One should observe the existence, the emptiness, the middle way and the true appearance, which correspond to the state of Tathagata-garba. One should forsake false views.

70-(1-9) 一一相相應，遠離諸見過。

K70-(1-9) 一(以假觀) 一(以空觀) (以實) 相, 相應(如來藏)，遠離諸見過。

71-(1-9)

The (four) Siddhanta are detached from words.

Listen well! I will answer the one-hundred and eight questions in order, and they are explained by all Buddhas.

71-(1-9) 悉檀離言說。我今當顯示。

次第建立句。佛子善諦聽。

此上百八句，如諸佛所說。

K71-(1-9)(佛以) 悉檀 (成就世間)(但是悉檀性要)離言說。我今當顯示。

次第建立句 (法) 。佛子善諦聽。

此上百八句 (義), (都是) 如諸佛所說。

(End of ref#3/book page#31-5)