



釋成觀法師法相

The English translator of this Sutra, Ven. Cheng Kuan

金剛經
The Diamond Sutra

Annotated Bilingual-Juxtaposed

Revised Third Edition

英漢對照 · 修訂第三版

般若心經
The Heart Sutra

Translated and Annotated by

Ven. Cheng Kuan

53rd-Generation Acharya of Shingon Sect

42nd-Generation Lineage Patriarchate Successor
of both Hua-Yen Sect and Sole-Cognizance Sect

高野山真言宗第五十三世阿闍梨

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The Diamond Sutra

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金剛般若波羅蜜經

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A Preface to the Third Edition

Ever since the publication of this Sutra in 2005, it has been about four years now, and it has undergone a revision for the Second Edition wherein some minor improvements in the diction have been made. Now, as necessitated by occasions, a typographically totally new edition is being released, in that the original Chinese Text and the English translation will interpose each other for the bilingual reader's easy reference and comparison, whereby some abstruse meanings might be elicited and rendered palpable.

In addition to this rearrangement of the printing, and some more minor improvements, the reader can find that there is a major addition in the English Text: that is, the subtitle for each Segment has been provided. The reason why this was not done in previous editions is that these Subtitles are not the Original Texts, either the Chinese translation or the Sanskrit original—they were composed and inserted therein by some unidentifiable great master in the past. On account of this, I did not deem it fit to translate it in the English Text, for fear that they may be considered as an “official” portion of the Sutra itself by future readers, or by contem-

porary readers unawares. Nevertheless, now that both the Texts of the original and translation are juxtaposed, it might elicit doubts as to why the Subtitles fail to be translated, for this reason the English renditions are attached. If the reader is aware that this part is actually an adventitious addition, not only would it not do any harm, but it would also enhance the comprehension about the gist of the Segment in question, for the dictions and meanings of the Subtitles themselves are very succinct pertinent to depict the major imports of each Segment.

Finally, it is beyond doubt that The Diamond Sutra is by far one of the most powerful and the most popular—most read, most chanted, most propounded, most commented and most meditated upon—Holy Scriptures in Mahayana Buddhism. And its significance is even much more elevated by the fact that it is the most predominant Sutra for Ch’an Buddhism, which is widely acknowledged as a major contribution of Chinese Buddhism to the Chinese culture as a whole, as well as the same to the culture world-wide. And, with the publication of this edition, I hope it will enhance the wisdom and peace and property to all men and all nations on this pain-afflicted globe.

At MVT, 12-25-2009

佛語諦實
決定不虛

—金剛洩寶讚

*The Words of Buddha are
ever truthful without fail.*

—Vajraic Maxim

金剛經
The Diamond Sutra

(The Diamond Prajna-Paramita Sutra)

金剛般若波羅蜜經

南無本師釋迦牟尼佛（合掌三稱）

Namo Root Guru Shakyamuni Buddha.

(Recite three times,
with your palms joined.)

開經偈

無上甚深微妙法
百千萬劫難遭遇
我今見聞得受持
願解如來真實義

The Sutra-opening Gatha

The supremely profound, wondrously sophisticated Dharma
Is hard to encounter in millions of Kalpas.

And now that I am able to hear, read, and uphold it,

I wish to comprehend the real import of the Thus-Adventist.

金剛般若波羅蜜經

The Diamond¹ Prajna²-Paramita³ Sutra⁴

(*The Diamond Sutra*)

姚秦三藏法師鳩摩羅什 漢譯

Translated from Sanskrit into Chinese by The Venerable Tri-canon Dharma-master Kumarajiva⁵ in the Dynasty of Yao-Chin (344-413 A.D.)

高野山真言宗五十三世阿闍梨、賢首宗兼慈恩宗四十二世法脈傳人釋成觀法師 英譯

Translated from Chinese into English by The Venerable Cheng Kuan, 53rd-Generation Acharya of Shingon Sect, and 42nd-Generation Lineage Patriarchate Successor of both Hua-Yen Sect and Sole-Cognizance Sect (1947-)

法會因由分第一

如是我聞：一時佛在舍衛國祇樹給孤獨園，與大比丘眾千二百五十人俱。爾時世尊食時，著衣持鉢，入舍衛

1. **Diamond**: the hardest material in the world, symbolizing the Transcendental Wisdom that can break all the bad Karmas and impediments while the diamond itself will not break.
2. **Prajna**: Sanskrit, Transcendental Wisdom taught by the Buddha which can cure the *Three Venoms* (Avarice, Detestation, and Inanity), so as to attain the Supreme Enlightenment. This Wisdom is totally different from the worldly intelligence or cleverness which can do nothing about reducing bad Karmas or the Three Venoms. *Prajna* is also an *Ultra-mundane Wisdom*, as opposed to the *Mundane Wisdom* (Worldly Wisdom).
3. **Paramita**: Sanskrit, “to the Other Shore.” This means metaphorically that by means of Buddha’s Transcendental Wisdom, all people (or beings) can *traverse the River of Annoyances and Afflictions* to “the Other Shore” of Nirvana or Enlightenment.
4. **Sutra**: Sanskrit, Holy Scripture.
5. **Kumarajiva**: 344-413 A.D., a great translator of Buddhist Canon, whose translations have been extremely popular in the Mahayana countries.

大城乞食。於其城中次第乞已，還至本處。飯食訖，收衣鉢、洗足已，敷座而坐。

Segment 1: The Exordium

Thus have I heard: at one time the Buddha sojourned at Jetvana Park in Shravasti Principality in company with an assemblage of twelve hundred and fifty *Grand Bhiksus*.⁶ At that time the *World-Venerated One*,⁷ prior to meal time, donning His *Cassock* and holding an *Alms Bowl*, entered into the city of Shravasti for mendicancy.⁸ After having done it in accordance with the *Sequential Mendicating Rule* in the town, He returned to His domicile. Having taken the repast, put away the *Cassock* and *Bowl* and laved His own feet, the Buddha then arranged the meditation mat, and sat in meditation.

善現啓請分第二

時長老須菩提，在大眾中，即從座起，偏袒右肩、右膝著地，合掌恭敬而白佛言：「希有世尊，如來善護念諸菩薩，善付囑諸菩薩。世尊，善男子、善女人

6. *Grand Bhiksus*: *Bhiksu*, an ordained Buddhist monk. *Grand Bhiksus*, referring exclusively to Arhats, the Hinayanaist Saints of the highest status.

7. *World-Venerated One*: Sanskrit: *Bhagavam*. One of the Ten Holy Epithets of the Buddha, meaning: one who is venerated by all the worlds, or worshipped universally.

8. *Mendicancy*: Buddhist monks' begging or alms-collecting.

發阿耨多羅三藐三菩提心，云何應住？云何降伏其心？」佛言：「善哉善哉！須菩提，如汝所說：如來善護念諸菩薩，善付囑諸菩薩。汝今諦聽，當爲汝說。善男子、善女人發阿耨多羅三藐三菩提心，應如是住，如是降伏其心。」「唯然世尊，願樂欲聞。」

Segment 2:

The Request for Exposition

At this time Elder Venerable Subhuti⁹ arose amongst the Assemblage, bared his right shoulder,¹⁰ genuflected with the right knee on the floor, joined his palms reverently and addressed to the Buddha: “Your World-Veneration,¹¹ it is such a precious rarity that the *Thus-Adventist*¹² has been so very well mindfully protecting the *Pusas*,¹³ and have been so very well entrusting and instructing the

9. **Subhuti**: one of the Ten Great Disciples of the Buddha, renowned for his Wisdom in Comprehending the tenet of *Vacuity*.

10. **bared his right shoulder**: an ancient etiquette in India showing high respect to elders or superiors.

11. **Your World-Veneration**: a title used in addressing to the Buddha, its meaning being the same as the World-Venerated One. Cf. footnote 7 on page 4.

12. **Thus-Adventist**: Sanskrit: *Tathagata*. Also one of the Ten Holy Epithets of the Buddha, meaning: the “Thus-Comer,” or “thus-come one,” in some other translations. “Thus,” in the manner of the Truthful Way as well as of the Sentient-kind’s Karmic Occasions. “Comer,” one (the Buddha) who manifests himself in this afflicted world (Advent) to salvage the Multibeings, due to compassion.

13. **Pusa**: the Chinese version for the Sanskrit *Bodhisattva*, meaning: one who seeks the fulfillment of Bodhi, or Enlightenment; next in rank to Buddha among all practitioners.

Pusas. Your World-Veneration, for the Virtuous Men and Virtuous Women who have already generated the *Anuttara-samyak-sambodhi Heart*,¹⁴ how should they *reside*? And how should they *subjugate* their *Minds*?”

The Buddha said, “Very well said, very well said, Subhuti, just as thou hast said that the *Thus-Adventist* has been very well mindfully protecting the *Pusas* and very well entrusting and instructing the *Pusas*. Now hearken soothly, and I will expound it for you. The Virtuous Men and Virtuous Women who have already generated the *Anuttara-samyak-sambodhi Heart* should *reside* in this wise and should subjugate their minds in this wise:”

“Verily, Your World-Veneration, we would fain hear Thy instructions.”

大乘正宗分第三

佛告須菩提：「諸菩薩摩訶薩應如是降伏其心：所有一切眾生之類——若卵生、若胎生、若濕生、若化生，若有色、若無色，若有想、若無想，若非有想、非無想——我皆令入無餘涅槃而滅度之。如是滅度無量無數無邊眾生，實無眾生得滅度者。何以故？須菩提，若

14. *Anuttara-samyak-sambodhi Heart*: Sanskrit, meaning the “Heart for the Supreme Right Equitable Enlightenment.” “Heart,” here means Aspiration. This phrase can also be abbreviated as: the *Great Bodhi Heart*.

菩薩有我相、人相、眾生相、壽者相，即非菩薩。」

Segment 3:

The Primal Principium of Mahayana

The Buddha imparted to Subhuti, “The *Pusa-mahasattvas*¹⁵ should thus *subjugate* their own minds: all the genuses of *Multibeings*,¹⁶ such as the *Egg-begotten*, the *Womb-begotten*, the *Moisture-begotten*, or the *Transformation-begotten*,¹⁷ the *Material* or *Immaterial Beings*, the *Conceiving* or *Nonconceiving Beings*, the *Unconceiving* or *Non-unconceiving Beings*¹⁸—all and sundry of these Beings, I will salvage by delivering them into the *Unremnant Nirvana*.¹⁹ After having thus salvaged infinite, myriad, innumerable Multibeings, in reality there are no Multibeings that have ever been salvaged.

15. *Pusa-mahasattvas*: i.e., great Bodhisattvas. *Maha* means great in Sanskrit.

16. *Multibeings*: the Multitudes. Yet this term includes not just people (mankind), but also the Beings in five other Realms; viz., the Celestial, Asura, Starving Ghost, Purgatory and Animals. Together with Humanity, they are called the Six Realms which constitute the Realm of Transmigration or *Samsara* (Reincarnation).

17. *the Egg-begotten...Transformation-begotten*: Collectively these are called the *Four Nativities*.

18. *the Material...or Non-unconceiving Beings*: These are the Celestial Beings of various levels, that have attained various stages of Stasis (*Samadhi*) in their previous lives, and were born in those Heavens according to their level of achievements in Stasis as a Retributional Desert.

19. *Unremnant Nirvana*: the *Nirvana* as attained by Buddhas and *Pusas*, which is consummate, leaving no Impurified Habitudes of Annoyances, as opposed to the *Remnant Nirvana* of Arhats or general Hinayanaists.

Wherefore is it so? Subhuti, for if the *Pusa* fosters the *Ego-appearance*, or the *Alter-appearance*, or the *Multibeing-appearance*, or the *Lifespan-appearance*,²⁰ he would not be entitled to a *Pusa* in truth.”

妙行無住分第四

[4-1] 「復次，須菩提，菩薩於法應無所住，行於布施。所謂不住色布施，不住聲、香、味、觸、法布施。須菩提，菩薩應如是布施，不住於相。何以故？若菩薩不住相布施，其福德不可思量。」

Segment 4:

The Wondrous Execution of Non-residing

“Furthermore,” quoth the Buddha, “Subhuti, as concerns Dharma, a *Pusa* should not *dwell*²¹ in any way while practicing *Bestowal*.²² This would mean that

20. *Ego-appearance...Lifespan-appearance*: These are the so-called *Quadruple Appearances*, the fundamental Attachments which would stand in one’s way to Wisdom, Nirvana, and Enlightenment.

21. *dwell*: same as “*reside*,” a very crucial key word in this *Sutra*, as well as in all the Buddhist practice, especially in Ch’an (or Zen) Buddhism. It means the Attachment or Tenacity in possessing and holding onto something, especially in showing the *indolence* to “move on.” This is exactly the sentiment that we would hold with respect to the “house” we *dwell* in (both the material house and the “corporeal house,” i.e., the physical body), which we would cling steadfast to, grow attached to, and would not let go of easily, not even when the “lease” is expired.

22. *Bestowal*: Donation, as the first item of the Six Deliverances (*Six Param-*

he should not reside in *Matter* while *bestowing*,²³ nor should he *reside* in *Sound, Odor, Flavor, Tactility or Dharma* while *bestowing*. Subhuti, a *Pusa* should thus bestow without *dwelling* on any *Appearances*. Wherefore is it so? If a *Pusa* bestows without *dwelling* on *Appearances*, his *Blissful Virtues* would be inconceivable and immeasurable.”

[4-2] 「須菩提，於意云何？東方虛空可思量不？」
 「不也，世尊。」 「須菩提，南西北方、四維上下虛空，可思量不？」 「不也，世尊。」 「須菩提，菩薩無住相布施，福德亦復如是不可思量。須菩提，菩薩但應如所教住。」

“Subhuti,” quoth the Buddha, “what dost thou²⁴ make of the *Ethereal Space*²⁵ in the East? Is it conceivable and measurable?”

Subhuti rejoined, “No, Your World-Veneration.”

“Subhuti,” asked the Buddha, “the *Ethereal Space* in the South, West, and North, as well as in the *Four Di-*

itas), it is one of the most important practices for a *Pusa*, or Mahayanaic Practitioners in general, for it signifies the will to benefit other people, the very central animus of Mahayanaic Altruism.

23. **should not reside in *Matter* while *bestowing***: i.e., not to be attached to *Matter*, etc., while bestowing.

24. **dost thou**: *Archaic*, do you.

25. ***Ethereal Space***: i.e., the sky.

agonal Directions,²⁶ and in the *Zenith* and *Nadir*²⁷—would they be conceivable and measurable?”

Subhuti rejoined, “No, Your World-Veneration, they are not.”

“Subhuti,” quoth the Buddha, “if a *Pusa* could perform *Bestowal* without *residing* in *Appearances*, the *Blissful Virtues* that he has acquired would be inconceivable and immeasurable in the like way. Subhuti, what a *Pusa* needs to do is nothing but to *reside* in accordance with how he is instructed.”²⁸

如理實見分第五

「須菩提，於意云何？可以身相見如來不？」「不也，世尊。不可以身相得見如來。何以故？如來所說身相，即非身相。」佛告須菩提：「凡所有相，皆是虛妄；若見諸相非相，即見如來。」

26. **the Four Diagonal Directions:** i.e., Northeast, Southeast, Northwest, and Southwest.

27. **the Zenith and Nadir:** i.e., up and down (top and bottom).

28. **to reside according to how he is instructed:** i.e., to practice and live one’s life by following the Buddha’s teachings.

Segment 5: The Veracious Perception in accordance with Truth

“Subhuti, what would you say to this: could one perceive the *Thus-Adventist* by means of His *Corporal Appearances*?”

Subhuti replied, “No, Your World-Veneration, one could not perceive the *Thus-Adventist* by His *Corporal Appearances*. Why is it so? For the *Corporal Appearances* that the *Thus-Adventist* has enounced are no *Corporal Appearances* at all.”

The Buddha said to Subhuti, “In sooth, all the *Appearances* are *vain* and *delusive*; if one could but perceive that all *Appearances* are actually *Non-appearances*, one would be perceiving the *Thus-Adventist*.”

正信希有分第六

須菩提白佛言：「世尊，頗有眾生，得聞如是言說章句，生實信不？」佛告須菩提：「莫作是說！如來滅後，後五百歲，有持戒修福者，於此章句能生信心，以此爲實。當知是人，不於一佛、二佛、三四五佛而種善根，已於無量千萬佛所，種諸善根。聞是章句，

乃至一念生淨信者，須菩提，如來悉知悉見。是諸眾生，得如是無量福德。何以故？是諸眾生無復我相、人相、眾生相、壽者相，無法相、亦無非法相。何以故？是諸眾生若心取相，即爲著我、人、眾生、壽者；若取法相，即著我、人、眾生、壽者。何以故？若取非法相，即著我、人、眾生、壽者。是故不應取法、不應取非法。以是義故，如來常說：汝等比丘，知我說法如筏喻者，法尚應捨，何況非法！」

Segment 6:

The Rarity of Sound Belief

Subhuti enquired of the Buddha, “Your World-Veneration, would there be any Multibeings who after hearing such Edicts of *Sutra*²⁹ could engender true Belief?”³⁰

The Buddha told Subhuti, “Do not ever say such words; for after the *Thus-Adventist* has gone into *Surcease*,³¹ even in the *Last Cycle* of five hundred years,³² there will

29. *Sutra*: Sanskrit, Buddhist Holy Scripture.

30. **would there be...true Belief**: The reason why Subhuti asked this question is because the Tenet of this Sutra is so profound that Subhuti is apprehensive that there will not be anyone or few to comprehend and believe in it.

31. **gone into Surcease**: i.e., gone into *Nirvana*. *Nirvana*, Sanskrit, termination, meaning the termination of all Annoyances and Transmigrations.

32. **the Last Cycle of five hundred years**: According to the *Sutras*, there are five cycles of 500 years, totally 2500 years, during which time Buddhism flourishes and declines gradually.

still be people who *observe Precepts* and *cultivate Weals* are able to engender Belief in these Words, insofar as to recognize them as truthful.

“In this case, you are given to understand that such people have already cultivated their own *Virtuous Radices*³³ under the Teachings of not just one Buddha, or two Buddhas, or three, four, five Buddhas; but in fact, they have already cultivated their own Virtuous Radices at the places of myriads of thousands of Buddhas, so that on hearing these Words again in this lifetime, they would be able to engender *Purified Belief*³⁴ even within a twinkling of time. Subhuti, the *Thus-Adventist* knows and perceives all about these *Multibeings* that all of them are to acquire such boundless *Weals and Virtues*. Wherefore is it so? For all of these *Multibeings* have already been freed from *Ego-appearance*,³⁵ *Alter-appearance*,³⁶ *Multibeing-*

33. *Virtuous Radices*: There are *Five Virtuous Radices*: Faith Radix, Diligence Radix, Deliberation Radix, Stasis Radix, and Wisdom Radix. They are called “Radices,” because all the Virtues are engendered out of these fundamental Good Roots (Radices), just as the life of a plant depends on its roots for nourishment and stability.

34. *Purified Belief*: i.e., unadulterated faith, which is not contaminated by skepticism, self-interest, or other unnamed motives.

35. *Ego-appearance*: i.e., Egoistic Views.

36. *Alter-appearance*: i.e., the Views about other persons individually (singular number) from the self-centered standpoint.

*appearance*³⁷ and *Lifespan-appearance*;³⁸ they are also freed from *Dharmic Appearances*³⁹ as well as *Mis-dharmic Appearances*.⁴⁰ Wherefore could it be so? For if these *Multi-beings* seize *Appearances* in the mind, they would assuredly grow attached to the *Ego, Alter, Multi-being and Lifespan*. Likewise, if they seize the *Dharmic Appearances*, they would also be attached to *Ego, Alter, Multibeing and Lifespan*. Wherefore is it so?

“For, on the other hand, if they seize the *Mis-dharmic Appearances*, they are to be attached to *Ego, Alter, Multibeing, and Lifespan*. Therefore, one should not seize the *Dharmas*, nor should one seize the *Mis-dharmas*. By this token, the *Thus-Adventist* oftentimes divulges thus: all ye *Bhiksus*⁴¹ should comprehend that the *Dharmas* that I have divulged are to be likened to the Metaphor of a *Raft*, and it should be noted that inasmuch as the *Dharmas* are to be abnegated, let alone the *Mis-dharmas*.”

37. **Multibeing-appearance**: i.e., the View about other people conceived collectively (plural number) from the subjective self-centered standpoint.

38. **Lifespan-appearance**: i.e., the Attachment to life or longevity, as concerns oneself, others, or all Beings in general.

39. **Dharmic Appearance**: This refers to Attachment to the Buddhist Doctrines.

40. **Mis-dharmic Appearance**: This denotes the theories and practices contrary to Buddha's Teachings, and as such they are both fallacious and misleading.

41. **Bhiksu**: an ordained Buddhist monk.

無得無說分第七

「須菩提，於意云何？如來得阿耨多羅三藐三菩提耶？如來有所說法耶？」須菩提言：「如我解佛所說義，無有定法名阿耨多羅三藐三菩提，亦無有定法如來可說。何以故？如來所說法，皆不可取、不可說，非法、非非法。所以者何？一切賢聖皆以無爲法而有差別。」

Segment 7:

The Non-obtainment and Non-divulgateion

“Subhuti,” quoth the Buddha, “what dost thou make of this: does the *Thus-Adventist* obtain *Anuttara-samyak-sambodhi*? Withal, does the *Thus-Adventist* have Dharmas to divulge?”

Subhuti replied, “If I understand correctly the Imports that the Buddha has imparted, it could be put in this way: that there is no *definitive* Dharma that the *Thus-Adventist* has imparted, and that there is no such definitive Dharma as termed *Anuttara-samyak-sambodhi*; neither is there any *definitive* Dharma that the *Thus-Adventist* could divulge. Wherefore is it so? For all the Dharmas that the *Thus-Adventist* has divulged are equally *unseizable* and *ineffable*, *non-dharmic* and *un-nondharmic*. Wherefore

is it so? For all the sages and saints could be hierarchized on the basis of the *Un-implemmental Dharmas*.”⁴²

依法出生分第八

「須菩提，於意云何？若人滿三千大千世界七寶，以用布施，是人所得福德，寧爲多不？」須菩提言：「甚多，世尊。何以故？是福德、即非福德性，是故如來說福德多。」「若復有人，於此經中受持乃至四句偈等，爲他人說，其福勝彼。何以故？須菩提，一切諸佛、及諸佛阿耨多羅三藐三菩提法，皆從此經出。須菩提，所謂佛法者，即非佛法，是名佛法。」

Segment 8:

The Procreation in accordance with the Dharma

“Subhuti,” quoth the Buddha, “what dost thou make of this: if someone employs seven kinds of jewels, which are as plenteous as to be able to abound all over the *Three Thousand Mega-thousand Worlds*,⁴³ to bestow

42. *Un-implemmental Dharmas*: i.e., the *Ultra-mundane Dharmas*, or the Dharmas that can lead to Ultimate Liberation. “Implementation” means all kinds of illusory employments or undertakings of the worldly people.

43. *Three Thousand Mega-thousand Worlds*: i.e. a *Buddhaic World*, consisting of 100 billion solar systems. This would include: a) One Mini-thousand Cosmoses (i.e., a universe, consisting of 1000 solar systems); b) One Medi-thousand Cosmoses (consisting of 1000 Mini-thousand Cosmoses); c) One Mega-thousand Cosmoses (consisting of 1000 Medi-thousand Cosmoses). Hence, altogether they are called the *Three Thousand Mega-*

upon others, would the *Blissful Virtues* thus acquired by this man be plenteous?”

Subhuti replied, “Very much so, Your World-Veneration. Why is it so? For the said *Blissful Virtue* is not the *Essence* of *Blissful Virtue*; therefore, the *Thus-Adventist* divulges that those *Blissful Virtues* are plenteous.”

“However,” said the Buddha, “should there be yet another person who would espouse and sustain the Words in this *Sutra* even as meager as a mere quatrain of *Gatha*,⁴⁴ and thence would relate these lines to other people, the *Blissful Virtues* that this person is to acquire shall be superior to that of the former one. Wherefore is it so? Subhuti, it is due to the fact that all the Buddhas themselves as well as all the *Buddhaic Dharmas* for *Anuttara-samyak-sambodhi* emerge from this *Sutra*. Subhuti, the so-called *Buddhaic Dharmas* are *Non-buddhaic Dharmas*; thus it is denominated as *Buddhaic Dharmas*.”

thousand Worlds. (“World,” meaning one solar system, not just the planet Earth.)

44. **Gatha**: Sanskrit. A verse, usually composed of a quatrain (a four-line stanza), but it can be more than four lines. In Sanskrit, the *Gatha* used to be rhymed, but it is mostly unrhymed in the Chinese versions.

一相無相分第九

[9-1] 「須菩提，於意云何？須陀洹能作是念：『我得須陀洹果』不？」須菩提言：「不也，世尊。何以故？須陀洹名爲入流，而無所入——不入色、聲、香、味、觸、法——是名須陀洹。」

「須菩提，於意云何？斯陀含能作是念：『我得斯陀含果』不？」須菩提言：「不也，世尊。何以故？斯陀含名一往來，而實無往來，是名斯陀含。」

「須菩提，於意云何？阿那含能作是念：『我得阿那含果』不？」須菩提言：「不也，世尊。何以故？阿那含名爲不來，而實無不來，是故名阿那含。」

Segment 9:

The Mono-appearance versus Non-appearance

“Subhuti,” quoth the Buddha, “what dost thou make of this: could a *Srota-apanna*⁴⁵ make such an *Ideation* as ‘I have obtained the *Fructification* of *Srota-apannahood*’?”

Subhuti replied, “No, Your World-Veneration. Why is it so? For a *Srota-apanna* signifies ‘*Stream Ingression*’;

45. *Srota-apanna*: Sanskrit, meaning “entering into Stream (of sainthood).” This is the first Fructification (or Fruition) of Hinayanaic Sainthood. The *First Fruitioner* can attain Arhathood and realize Nirvana after seven incarnations (seven rebirths) in this world.

yet in reality he never enters anywhere; for never has he entered into either *Color, Sound, Odor, Flavor, Tactility, or Dharma*; hence, he is entitled to the appellation of *Srota-apanna*.”

“Subhuti,” quoth the Buddha, “what dost thou make of this: could a *Sakradagamin*⁴⁶ make such an *Ideation* as ‘I have obtained the *Fructification* of *Sakradagamihood*’?”

Subhuti replied, “No, Your World-Veneration. Why is it so? For a *Sakradagamin* signifies ‘*One Coming-and-Going*.’ Yet in reality, never does he come or go; hence, he is entitled to the appellation of *Sakradagamin*.”

“Subhuti,” quoth the Buddha, “what dost thou make of this: could an *Anagamin*⁴⁷ make such an *Ideation* as ‘I have obtained the *Fructification* of *Anagamihood*’?”

Subhuti replied, “No, Your World-Veneration. Why is it so? For an *Anagamin* signifies ‘*Non-advent*’; yet in reality, there is no *Non-advent*; hence, he is entitled to the

46. *Sakradagamin*: the Second Fructification of Hinayanaic Sainthood. A *Second Fruitioner* will be able to attain Nirvana after one lifetime in the heaven and one rebirth (reincarnation) in this world.

47. *Anagamin*: the Third Fructification of Hinayanaic Sainthood. The *Third Fruitioner* will no longer come back to this world to be reborn. Hence this will be his Final Lifetime in this world; and at the end of this life, he will be born in the Akanistha Heaven, the topmost heaven in the *Matterful Domain*, where he will realize Arhathood and attain *Nirvana*.

appellation of *Anagamin*.”

[9-2] 「須菩提，於意云何？阿羅漢能作是念：『我得阿羅漢道』不？」須菩提言：「不也，世尊。何以故？實無有法名阿羅漢。世尊，若阿羅漢作是念：『我得阿羅漢道』，即爲著我、人、眾生、壽者。世尊，佛說我得無諍三昧，人中最爲第一，是第一離欲阿羅漢。世尊，我不作是念：『我是離欲阿羅漢』。世尊，我若作是念：『我得阿羅漢道』，世尊則不說：『須菩提是樂阿蘭那行者』。以須菩提實無所行，而名須菩提是樂阿蘭那行。」

“Subhuti,” quoth the Buddha, “what dost thou make of this: could an *Arhat* make such an *Ideation* as ‘I have obtained the *Fructification* of *Arhat Modus*’?”⁴⁸

Subhuti replied, “No, Your World-Veneration. Why is it so? For in reality there is no such Dharma as *Arhathood*. Your World-Veneration, should an *Arhat* ever make such an *Ideation* as ‘I have obtained the *Arhathood*,’ he would still be attached to *Ego, Alter, Multibeing and Lifespan*. Your World-Veneration, the Buddha has pronounced that I have attained the *Non-contention Samadhi*,⁴⁹ which

48. the *Fructification* of *Arhat Modus*: the Fourth Fructification of Hinayanaic Sainthood.

49. *Non-contention Samadhi*: the state of Stasis (tranquility) plus Prajna (Transcendental Wisdom). “*Non-contention*” means the state free from all annoyances and strifes (*Contentions*). Hence the *Non-contention Samadhi* is a highly prestigious form of Samadhi, attained only by very few

is the most preeminent status amidst men. Hence I have become the supreme *abstemious*⁵⁰ *Arhat*. Nonetheless, I would never make such an *Ideation* as ‘I am an *Abstemious Arhat*.’ Your World-Veneration, should I ever make such an *Ideation* as ‘I have obtained Arhathood,’ Your World-Veneration would not have proclaimed that Subhuti is a practitioner who delectates in *Aranyaic*⁵¹ *Cultivation*;⁵² for in sooth Subhuti does not cultivate on anything; hence Subhuti is commended as ‘a practitioner delectating in *Aranyaic Cultivation*.’”

great Disciples of the Buddha’s.

50. *abstemious*: able to abstain or refrain from, or be liberated from Desires (specif., the Five Desires: the Desires for Wealth, Sex, Fame, Food, and Sleep).

51. *Aranyaic*: from Sanskrit “*Aranya*,” meaning forest; hence, hermitage.

52. *Cultivation*: same as *practice*.

莊嚴淨土分第十

[10-1] 佛告須菩提：「於意云何？如來昔在然燈佛所，於法有所得不？」「不也，世尊。如來在然燈佛所，於法實無所得。」

Segment 10:

The Depuration and Majestification of the Buddhaic Lands

The Buddha told Subhuti, “What dost thou make of this: did the *Thus-Adventist* make any *Obtainment* in the Dharma when he was at the premises of Lamp-Lighting Buddha?”

Subhuti rejoined, “No, Your World-Veneration, in reality, the *Thus-Adventist* did not make any *Obtainment* in the Dharma at the premises of Lamp-Lighting Buddha.”

[10-2] 「須菩提，於意云何？菩薩莊嚴佛土不？」「不也，世尊。何以故？莊嚴佛土者，即非莊嚴，是名莊嚴。」

「是故須菩提，諸菩薩摩訶薩應如是生清淨心——不應住色生心，不應住聲、香、味、觸、法生心，應無所住而生其心。」

“Subhuti,” quoth the Buddha, “what dost thou make of this: do *Pusas majestify*⁵³ Buddha’s Worlds?”

Subhuti replied, “No, Your World-Veneration. Why is it so? For the so-called ‘*majestifying the Buddha’s Worlds*’ is *Non-majestification*; therefore, it is termed as *Majestification*.”

“As a consequence,” quoth the Buddha, “Subhuti, all *Pusa-mahasattvas* are incumbent to generate the *Purified Heart* in such wise: they should not be attached to *Matter* while generating the *Heart*; nor should they be attached to *Sound, Smell, Flavor, Tactility, or Dharma* while generating the *Heart*; insofar that they should not *reside* in any way while generating the *Heart*.”

[10-3] 「須菩提，譬如有人，身如須彌山王；於意云何？是身為大不？」須菩提言：「甚大，世尊。何以故？佛說非身，是名大身。」

“Subhuti, metaphorically speaking, if there be someone endowed with a stature in the size of the Sumeru Mount,⁵⁴ would you deem his Stature colossal?”

53. *majestify*: to embellish and make magnificently beautiful. To get to this outcome would of course entail all the preparational procedures, such as cleaning and removing all the impurities (bad Karmas) at the outset. And so metaphorically it comes to mean to make betterments or improvements for Multibeings by leading them to practice the Dharma, so as to increase their true Well-beings (the “embellishments” with Buddhaic Merits).

54. **Sumeru Mount**: Sanskrit, the highest mountain of this Soha World.

Subhuti replied, “Very much so, Your World-Veneration. Why is it so? For the Buddha expounds that it is *Non-stature*, hence it is termed as a *colossal Stature*.”

無爲福勝分第十一

「須菩提，如恒河中所有沙數，如是沙等恒河，於意云何？是諸恒河沙，寧爲多不？」須菩提言：「甚多，世尊。但諸恒河，尚多無數，何況其沙？」

「須菩提，我今實言告汝：若有善男子、善女人，以七寶滿爾所恒河沙數三千大千世界，以用布施，得福多不？」須菩提言：「甚多，世尊。」佛告須菩提：「若善男子、善女人，於此經中、乃至受持四句偈等，爲他人說，而此福德，勝前福德。」

Segment 11:

The Superiority of Unimplemental Bliss

“Subhuti,” quoth the Buddha, “for instance, if there be the Ganges Rivers as many as the sands in the Ganges, would you deem the sands in all these Ganges as numerous?”

Subhuti replied, “Very much so, Your World-Veneration; for merely the numbers of the rivers themselves alone would be so enormous as to be uncountable, let

alone the sands therein.”

“Subhuti,” quoth the Buddha, “right now I would like to impart this truth to thee: if there be some Virtuous Men or Virtuous Women who would bestow upon others seven kinds of jewelries as copious as to be sufficient to bespread all over the aforesaid Ganges-sand number of *Three Thousand Mega-thousand Worlds*, would these men or women acquire bountiful *Blissful Virtues*?”

Subhuti replied, “It would be quite bountiful indeed, Your World-Veneration.”

The Buddha told Subhuti, “On the other hand, if certain Virtuous Men or Virtuous Women would espouse and sustain the Words in this *Sutra*, even as meager as a mere quatrain of *Gatha*, which they would then relate to other people, the *Blissful Virtues* that the latter acquire would be far superior to that which is acquired by the former.”

尊重正教分第十二

「復次，須菩提，隨說是經乃至四句偈等，當知此處，一切世間、天人、阿修羅，皆應供養，如佛塔廟；何況有人盡能受持讀誦。須菩提，當知是人，成就最上第一希有之法。若是經典所在之處，即爲有佛、若尊重弟子。」

Segment 12:

The Tribute for the Ortho-Teaching

“Therewithal,” quoth the Buddha, “Subhuti, if someone converses about this *Sutra*, even as meager as a mere quatrain of *Gatha*, you are given to understand that the locale of this colloquy ought to be made offerings to reverently by all *Worldly Beings*, *Celestial Beings*, and *Asuras*,⁵⁵ just as it is a Buddha’s Temple or *Stupa*.⁵⁶ It goes without saying that if someone can espouse, sustain, read, and recite all of this *Sutra*, Subhuti, you are to know that this person will be fulfilling the most supreme preeminent rarest Dharma. Wherever this *Sutra* may be situated, there shall be the Buddha present, as well as the Venerated Disciples of the Buddha.”

55. *Asuras*: a genre of Celestial Beings, who enjoy very good Well-beings; but they are highly belligerent due to jealousy and anger, and so they are constantly at war with other Celestial Beings on that account.

56. *Stupa*: Sanskrit, a Buddhist pagoda, usually built in honor of Buddhas, Pusas, or high priests, in which their physical relics are kept both for commemoration and for posterity to worship.

如法受持分第十三

[13-1]爾時須菩提白佛言：「世尊，當何名此經？我等云何奉持？」佛告須菩提：「是經名為『金剛般若波羅蜜』，以是名字，汝當奉持。所以者何？須菩提，佛說般若波羅蜜，即非般若波羅蜜，是名般若波羅蜜。」

Segment 13:

The Espousal and Sustenance in accordance with Dharma

At that juncture Subhuti said to the Buddha, “Your World-Veneration, how would this *Sutra* be entitled so that we can look up to and uphold it?”

The Buddha told Subhuti, “This *Sutra* shall be called *The Diamond Prajna-Paramita*. You should uphold it by this title. Why is it so? Subhuti, the *Prajna-paramita* that the Buddha enunciates is *Non-prajna-paramita*; thus it is denominated as *Prajna-paramita*.”

[13-2]「須菩提，於意云何？如來有所說法不？」須菩提白佛言：「世尊，如來無所說。」「須菩提，於意云何？三千大千世界所有微塵，是為多不？」須菩提言：「甚多，世尊。」「須菩提，諸微塵，如來說非微塵，是名微塵。如來說世界非世界，是名世界。」

“Subhuti, what dost thou make of this: has the *Thus-Adventist* enunciated any Dharma?”

Subhuti rejoined, “Your World-Veneration, the *Thus-Adventist* has not enunciated any.”

The Buddha said, “Subhuti, what dost thou make of this: would the *Molecules* which constitute the *Three Thousand Mega-thousand Worlds* be considered as numerous?”

Subhuti said, “Very much so, Your World-Veneration.”

“Yet Subhuti,” quoth the Buddha, “the *Molecules* that the Buddha enunciates are *Non-molecules*; hence, they are denominated as *Molecules*. Likewise, the *World* that the Buddha enunciates is *Non-world*; hence, it is denominated as *World*.”

[13-3] 「須菩提，於意云何？可以三十二相見如來不？」「不也，世尊。不可以三十二相得見如來。何以故？如來說三十二相，即是非相，是名三十二相。」
「須菩提，若有善男子、善女人，以恒河沙等身命布施；若復有人，於此經中乃至受持四句偈等、爲他人說，其福甚多。」

“Subhuti, what dost thou make of this: could anyone perceive the *Thus-Adventist* by viewing His *Thirty-two Auspicious Physical Features*?”⁵⁷

Subhuti replied, “No, Your World-Veneration, one could not perceive the *Thus-Adventist* by viewing His *Thirty-two Auspicious Physical Features*. Why is it so? For the *Thirty-two Features* that the *Thus-Adventist* enunciates are *Non-appearances*; hence, they are denominated as the *Thirty-two Features*.”

“Subhuti,” quoth the Buddha, “supposing that some Virtuous Men or Virtuous Women would bestow their own *physical bodies* together with their *lives* to others for as numerous times as the sands in the Ganges; on the other hand, if someone would espouse and sustain this *Sutra*, even as meager as a mere quatrain of *Gatha*, which he would then relate to other people, the *Blissful Virtues* that the latter acquires is far more plenteous.”

57. *Thirty-two Auspicious Physical Features*: The Buddha, through ages and ages of practice, has acquired some very extraordinary physical Features, which are deemed as very auspicious, such as the sign on the breast, the ear-lobes, which extend as long as to the shoulders, etc. These Features are auspicious in that if one contemplates in meditation on any of them, one could accumulate very good merits in the Karma through such meditation.

離相寂滅分第十四

[14-1]爾時須菩提聞說是經，深解義趣，涕淚悲泣而白佛言：「希有世尊，佛說如是甚深經典，我從昔來所得慧眼，未曾得聞如是之經。世尊，若復有人得聞是經，信心清淨，即生實相，當知是人成就第一希有功德。世尊，是實相者，即是非相，是故如來說名實相。」

Segment 14:

The Appearance-refraining Serene Surcease

At that juncture, after hearing this *Sutra*, Subhuti had profoundly apprehended its significance and purport; and weeping bitter tears of sadness, he said to the Buddha, “It is extraordinary, Your World-Veneration. The *Sutra* that the Buddha has just divulged is of such profundity that even though I had long acquired the *Sagacious Eye*⁵⁸ in the past, I have never been able to be exposed to such a *Sutra*. Your World-Veneration, if someone, after hearing this *Sutra*, could engender *Purified Belief*, he would be able to realize the *Aspect of Reality*; if that be so, we would know that this man is to fulfill the most preeminent extraordinary *Meritorious Virtues*. Your World-Veneration, the aforesaid *Reality* is

58. *Sagacious Eye*: i.e., the Eye of Wisdom.

of *Non-reality*; hence, the *Thus-Adventist* divulges that it is denominated as *Reality*.”

[14-2] 「世尊，我今得聞如是經典，信解受持不足爲難。若當來世後五百歲，其有眾生得聞是經，信解受持，是人即爲第一希有。何以故？此人無我相、無人相、無眾生相、無壽者相。所以者何？我相即是非相，人相、眾生相、壽者相即是非相。何以故？離一切諸相，即名諸佛。」

“Your World-Veneration, at present when I hear such a *Sutra*, I could still believe, comprehend, espouse and sustain it without much difficulty. However, in the future, during *the Last Cycle of five hundred years*, suppose there be a certain *Multibeing*, who is still able to hear this *Sutra* with true *Belief, Comprehension, Espousal* and *Sustenance*, this individual would surely be the most singularly unique person. Why is it so? For this person would no longer foster *Ego-appearance, Alter-appearance, Multibeing-appearance, and Lifespan-appearance*. How could it be so? For the *Ego-appearance* is actually *Non-appearance*. Likewise, the *Alter-appearance, Multibeing-appearance, and Lifespan-appearance* are all *Non-appearances*. Wherefore is it so? For those who have been freed from all *Appearances* are to be entitled as *Buddhas*.”

[14-3]佛告須菩提：「如是如是。若復有人得聞是經，不驚、不怖、不畏，當知是人甚為希有。何以故？須菩提，如來說第一波羅蜜即非第一波羅蜜，是名第一波羅蜜。須菩提，忍辱波羅蜜，如來說非忍辱波羅蜜，是名忍辱波羅蜜。何以故？須菩提，如我昔為歌利王割截身體，我於爾時無我相、無人相、無眾生相、無壽者相。何以故？我於往昔節節支解時，若有我相、人相、眾生相、壽者相，應生瞋恨。」

The Buddha told Subhuti, “Quite so, quite so. Meanwhile, if someone has heard this *Sutra* without being appalled, apprehended or dismayed, you should be aware that such a person is utmostly rare. Why is it so? Subhuti, the *Supreme Paramita* that the *Thus-Adventist* has divulged is *Non-supreme-paramita*; hence, it is denominated as the *Supreme Paramita*. Subhuti, the *Forbearance Paramita* that the Buddha has divulged is *Non-forbearance-paramita*; thus it is denominated as *Forbearance-paramita*. Why is it so? Subhuti, for instance, as in my past life, while I was being incised and mangled in the body by King Kali, at that juncture, I was cherishing no *Ego-appearance*, *Alter-appearance*, *Multibeing-appearance*, or *Lifespan-appearance*. How would we know? For at the time while I was being mutilated joint by joint, had I still been harboring *Ego-appearance*, *Alter-appearance*, *Multibeing-appearance*, and *Lifespan-*

appearance, I should have turned hateful.”

[14-4] 「須菩提。又念過去於五百世作忍辱仙人，於爾所世無我相、無人相、無眾生相、無壽者相。是故須菩提，菩薩應離一切相發阿耨多羅三藐三菩提心，不應住色生心，不應住聲、香、味、觸、法生心，應生無所住心；若心有住，即爲非住。是故佛說菩薩心，不應住色布施。」

“Subhuti, again to my reminiscence, in time of yore I had been a *Forbearant Sage*⁵⁹ for five hundred lifetimes, and during all that period I had been free from *Ego-appearance*, *Alter-appearance*, *Multibeing-appearance*, and *Lifespan-appearance*. Ergo, Subhuti, a *Pusa* must be free from all *Appearances* while generating the *Anuttara-samyak-sambodhi Heart*: he must not *reside* in *Matter*⁶⁰ while generating the *Heart*; nor could he *reside* in *Sound*, *Odor*, *Flavor*, *Tactility* or *Dharma* while generating the *Heart*. In fact, he should generate the *Un-residing Heart*. Should the *Heart* reside in any wise, it would be *Mal-residing*. Consequently, the Buddha says that the mind of a *Pusa* should not *reside* in *Matter* in his act of bestowing.”

59. *Forbearant Sage*: a practitioner practicing on *Forbearance*, which is very close to the Greek stoicism in ignoring the physical and spiritual pains or sufferings.

60. *Matter*: ① physical or tangible stuff; ② form or material, said of the corporal body of Multibeings.

[14-5] 「須菩提，菩薩爲利益一切眾生故，應如是布施。如來說一切諸相即是非相，又說一切眾生即非眾生。須菩提，如來是真語者、實語者、如語者、不誑語者、不異語者。須菩提，如來所得法，此法無實無虛。」

“Subhuti, for the sake of benefiting all Multibeings, a *Pusa* should do the *Bestowal* in such wise. The *Thus-Adventist* imparts that all and sundry of *Appearances* are actually *Non-appearances*. Furthermore, he imparts that all and sundry of *Multibeings* are *Non-multibeings*. Subhuti, the *Thus-Adventist* is a *Truth Sayer*, a *Veracity Sayer*, a *Thusness Sayer*, an *Undeceptive Sayer*, and an *Uncontradictory Sayer*. Subhuti, the Dharma that the *Thus-Adventist* has fulfilled is neither *Substantial* nor *Void*.”

[14-6] 「須菩提，若菩薩心住於法而行布施，如人入闇，即無所見；若菩薩心不住法而行布施，如人有目，日光明照，見種種色。」

須菩提，當來之世，若有善男子、善女人，能於此經受持讀誦，即爲如來以佛智慧悉知是人、悉見是人，皆得成就無量無邊功德。」

“Subhuti, if a *Pusa's* mind should reside in any *dharma*⁶¹ while making *Bestowals*, he would be likened to someone who enters into some pitch-dark chamber; as a result he would be unable to view anything. Contrarily, if a *Pusa's* mind would not *reside* in any *dharma* while making *Bestowals*, he would be like someone endowed with *Eyes*, and meanwhile by the sunlight streaming brightly in, he would be able to perceive all the multifarious objects in the chamber.

“Subhuti, in the age that is to come, if some Virtuous Men or Virtuous Women are able to espouse, sustain, read, and recite this *Sutra*, the *Thus-Adventist* will by his Buddhaic *Noesis*⁶² know all about these persons, and perceive all about these persons in that they shall all be fulfilling infinite boundless *Meritorious Virtues*.”

61. *dharma*: This word with the first letter in lower case (dharma) stands for “all beings,” or anything in existence; whereas “Dharma” with a capitalized first letter usually stands for Buddha Dharma, or Buddha’s Doctrines.

62. *Noesis*: the highest Wisdom of Buddhas or high-status *Pusas*. This term originally came from Greek, was first used in Platonism to mean the highest kind of knowledge or knowledge of eternal forms or ideas, and later used in Husserl to denote something else. From now on, this term will be employed to denote the Consummate Wisdom of Buddha or other Enlightened saints.

持經功德分第十五

[15-1] 「須菩提，若有善男子、善女人，初日分以恒河沙等身布施，中日分復以恒河沙等身布施，後日分亦以恒河沙等身布施，如是無量百千萬億劫以身布施；若復有人，聞此經典信心不逆，其福勝彼，何況書寫、受持讀誦、爲人解說。」

Segment 15:

The Meritorious Virtue of Sustaining the Sutra

“Subhuti,” quoth the Buddha, “suppose some Virtuous Men or Virtuous Women would bestow their own physical bodies as numerous as the sands in the Ganges upon others during the *morningtide*; while in the noon-tide they would also bestow their own physical bodies as numerous as the sands in the Ganges; and during the *eventide* they would still bestow their own physical bodies as numerous as the sands in the Ganges. Thus, throughout myriads of millions and billions of *Kalpas*’ time, they would have made innumerable *bestowals* with their physical bodies. Whereas, on the other hand, suppose someone, on hearing this *Sutra*, would nurture Belief in it without any defiance, his *Well-beings* shall be much superior to those of the previous ones on this account; let alone copying and writing, espousing and

sustaining, reading and reciting, as well as relating and expounding it to others.”

[15-2] 「須菩提，以要言之，是經有不可思議、不可稱量無邊功德；如來爲發大乘者說，爲發最上乘者說。若有人能受持讀誦、廣爲人說，如來悉知是人、悉見是人，皆得成就不可量、不可稱、無有邊、不可思議功德。如是人等，即爲荷擔如來阿耨多羅三藐三菩提。何以故？須菩提，若樂小法者，著我見、人見、眾生見、壽者見，即於此經不能聽受、讀誦、爲人解說。」

“In fine, Subhuti, this *Sutra* is embodied with inconceivable, ineffable, unweighable, immeasurable, boundless *Meritorious Virtues*. It is a *Sutra* that the *Thus-Adventist* has imparted not only for those who have generated the *Major-vehicle*⁶³ *Heart*, but especially for those who have generated the *Supreme-Yana Heart*. If someone who can espouse, sustain, read and recite it, as well as relate it extensively to others, the *Thus-Adventist* will assuredly know all about this person, and perceive all about this person in the fact that he is bound to fulfill

63. *Major-vehicle*: i.e., the *Vehicle* of Mahayana, which can accommodate a great number of people (that is, benefiting numerous people), as opposed to Hinayana, which generally aims at *Self-deliverance* as the final goal, benefiting none other than the practitioner himself—once with his goal achieved, he would never come back again, leaving all the unenlightened beings to be on their own.

immeasurable, unweighable, confineless, inconceivable *Meritorious Virtues*. Such a person as this is one that will be *shouldering* the *Loads* of the *Thus-Adventist's Anuttara-samyak-sambodhi*. Wherefore would it be so? Subhuti, if a person takes delight in *Minor Dharmas*,⁶⁴ he would be attached to *Ego Views*, *Alter Views*, *Multibeing Views*, and *Lifespan Views*, insomuch as he would be unable to hear, espouse, read and recite, or expound this *Sutra* to others.”

[15-3] 「須菩提，在在處處若有此經，一切世間、天人、阿修羅所應供養，當知此處即爲是塔，皆應恭敬作禮圍繞、以諸華香而散其處。」

“Subhuti, wheresoever this *Sutra* may be located, all the Terrestrial Beings, Celestial Deities, and *Asuras*⁶⁵ alike ought to make offerings thereat, and you should be aware that that same locale *is* a *Holy Stupa*, to which all *Multibeings* should reverently pay homage, make *Perambulations*⁶⁶ around it, and bestrew flowers and incense thereunto as well.”

64. *Minor Dharmas*: i.e., the doctrines of Hinayana and other Worldly teachings, or Externalist doctrines (that is, the teachings of other religions).

65. *Asuras*: See Note 55 in Segment 12.

66. *Perambulations*: i.e., walking meditation around a stupa, shrine or person, as one of the highest form of showing respect to Buddha, holy people, or elders.

能淨業障分第十六

[16-1] 「復次，須菩提，若善男子、善女人，受持讀誦此經，若爲人輕賤，是人先世罪業應墮惡道，以今世人輕賤故，先世罪業即爲消滅，當得阿耨多羅三藐三菩提。」

Segment 16:

The Attribute of Purging Karmic Impediments

“Furthermore, Subhuti,” quoth the Buddha, “when some Virtuous Men or Virtuous Women are espousing, sustaining, reading and reciting this *Sutra*, and notwithstanding their doing so, if they should still be disparaged or despised by others, these good people’s Ill Karmas derived from their past lives, which are supposed to render them degenerated into the *Vile Realms*⁶⁷ in the immediate next life, shall all be obliterated, simply due to the *Retributions* of their being disparaged and despised by people in this lifetime. Furthermore, these people are of a surety to attain the *Anuttara-samyak-sambodhi*.”

[16-2] 「須菩提，我念過去無量阿僧祇劫，於然燈佛前，得值八百四千萬億那由他諸佛，悉皆供養承事，

67. *Vile Realms*: i.e., the Three Vile Realms: Purgatory (Hell), Starving Ghost, and Animal.

無空過者。若復有人，於後末世能受持讀誦此經，所得功德，於我所供養諸佛功德，百分不及一，千萬億分、乃至算數譬喻所不能及。

須菩提，若善男子、善女人，於後末世，有受持讀誦此經，所得功德，我若具說者，或有人聞，心即狂亂、狐疑不信。須菩提，當知是經義不可思議，果報亦不可思議。」

“Subhuti, to my reminiscence, in the past myriads of *Asamkhyas*⁶⁸ of *Kalpas*,⁶⁹ prior to Lamp-Lighting Buddha, I was able to meet with eight hundred four thousand billion *nayutas*⁷⁰ of Buddhas, to all of whom I was able to make offerings and render attendant services, without frittering any time away in vain. Nevertheless, suppose someone in the future *fin de siècle*⁷¹ can espouse, sustain, read and recite this *Sutra*, the *Meritorious Virtues* that he is to acquire, in comparison with what I had gained in making offerings to the Buddhas, those of mine would not amount to one hundredth of his, nor to one thousand million billionth of his, nor even to the point of being undepictable by any numerals or similes.

68. *Asamkhyas*: innumerable, countless; said to be about trillions of trillions.

69. *Kalpa*: Sanskrit, aeons of ages, a very long long time.

70. *nayuta*: one million, or ten million.

71. *fin de siècle*: French, end of the century (or age), or the later-age.

“Subhuti, in the future *fin de siècle*, if some Virtuous Men or Virtuous Women could espouse, sustain, read and recite this *Sutra*, the *Meritorious Virtues* to be acquired, which were I to divulge in full, should some people chance to hear of it, they are of a surety to run amok, and to become so vulpinely skeptical that they would never believe it for a moment. Subhuti, you should be aware that the imports of this *Sutra* are inconceivable and ineffable, and, consequently, the *Retributional Deserts* embodied are also thus inconceivable and ineffable.”

究竟無我分第十七

[17-1]爾時須菩提白佛言：「世尊，善男子、善女人發阿耨多羅三藐三菩提心，云何應住？云何降伏其心？」佛告須菩提：「善男子、善女人發阿耨多羅三藐三菩提心者，當生如是心：我應滅度一切眾生；滅度一切眾生已，而無有一眾生實滅度者。何以故？須菩提，若菩薩有我相、人相、眾生相、壽者相，即非菩薩。所以者何？須菩提，實無有法發阿耨多羅三藐三菩提心者。」

Segment 17:

The Ultimate Egolessness

At that juncture Subhuti said to the Buddha, “Your World-Veneration, when Virtuous Men or Virtuous Women have generated the *Anuttara-samyak-sambodhi Heart*, how should they *reside*? And how should they *subjugate* their own minds?”

The Buddha told Subhuti, “When Virtuous Men or Virtuous Women have generated the *Anuttara-samyak-sambodhi Heart*, they should engender such Mind: ‘I should deliver and *nirvanize*⁷² all the Multibeings, and after having delivered and *nirvanized* all the Multi-beings, I should be aware that there was actually not

72. *nirvanize*: to put into *Nirvana*.

even one single individual that I have ever delivered to *Nirvana*.’ Wherefore is it so? For if a *Pusa* fosters *Ego-appearance*, *Alter-appearance*, *Multibeing-appearance*, and *Lifespan-appearance*, he would not be a *Pusa*. What is the reason for this? Subhuti, for in *Reality* there is no such Dharma as called *the Generation of Anuttara-samyak-sambodhi Heart*.”

[17-2] 「須菩提，於意云何？如來於然燈佛所，有法得阿耨多羅三藐三菩提不？」 「不也，世尊。如我解佛所說義，佛於然燈佛所，無有法得阿耨多羅三藐三菩提。」

佛言：「如是如是。須菩提，實無有法如來得阿耨多羅三藐三菩提。須菩提，若有法如來得阿耨多羅三藐三菩提者，然燈佛即不與我授記：『汝於來世當得作佛，號釋迦牟尼。』以實無有法得阿耨多羅三藐三菩提，是故然燈佛與我授記，作是言：『汝於來世當得作佛，號釋迦牟尼。』何以故？如來者，即諸法如義。」

“Subhuti, what dost thou make of this: at the premises of Lamp-Lighting Buddha did the *Thus-Adventist* obtain any Dharma which was called the Acquisition of *Anuttara-samyak-sambodhi*?”

Subhuti replied, “No, Your World-Veneration. If I comprehend correctly the import of what the Buddha has

just imparted: at the premises of Lamp-Lighting Buddha, the Buddha did not obtain any Dharma which was called the Acquisition of *Anuttara-samyak-sambodhi*.”

The Buddha said, “Quite so, quite so. *In Veracity* there is no Dharma called ‘*the Thus-Adventist attaining Anuttara-samyak-sambodhi*.’ Subhuti, if ever there be a Dharma called ‘*the Thus-Adventist obtaining Anuttara-samyak-sambodhi*,’ the Lamp-Lighting Buddha would not have conferred upon me *the Prognosticative Ordination*⁷³ by saying: ‘In the future age, thou shalt become a Buddha, with the appellation of Shakyamuni.’ Simply because in veracity, to me, there was no such Dharma as called ‘*the obtainment of Anuttara-samyak-sambodhi*’, in consequence of that, the Lamp-Lighting Buddha conferred upon me the *Prognosticative Ordination* by pronouncing thus: ‘In the future age thou shalt become a Buddha, with the appellation of Shakyamuni.’ Wherefore would it be so? For the term ‘*Thus-Adventist*’ connotes the import that all *dharmas* in veracity are in the state of *Thusness*.”

[17-3] 「若有人言如來得阿耨多羅三藐三菩提。須菩

73. *Prognosticative Ordination*: a Buddha’s solemn and formal prophesy and promise to someone about his candidacy for the attainment of Buddhahood in the future, usually with the details as to the date, the Appellation of the Buddha, his family, his important disciples, and the duration of his Dharmas.

提。實無有法佛得阿耨多羅三藐三菩提。須菩提，如來所得阿耨多羅三藐三菩提，於是中無實無虛，是故如來說一切法皆是佛法。須菩提，所言一切法者，即非一切法，是故名一切法。」

“If someone should aver that the *Thus-Adventist* has obtained *Anuttara-samyak-sambodhi*, Subhuti, it should be known that in veracity there is no Dharma called ‘*the Buddha obtaining Anuttara-samyak-sambodhi.*’ Subhuti, in the *Anuttara-samyak-sambodhi* that the *Thus-Adventist* has fulfilled, it is neither *substantial* nor *void*. In consequence, the *Thus-Adventist* imparts that all *dharmas* are *Buddhaic Dharmas*. Subhuti, the so-called ‘all *dharmas*’ are not *all dharmas*; therefore they come to be denominated as ‘all *dharmas.*’”

[17-4] 「須菩提，譬如人身長大……」須菩提言：「世尊，如來說人身長大，即為非大身，是名大身。」

「須菩提，菩薩亦如是。若作是言：『我當滅度無量眾生』，即不名菩薩。何以故？須菩提，實無有法名為菩薩，是故佛說一切法無我、無人、無眾生、無壽者。」

“Subhuti, for instance, if there is someone who is tall and huge in stature....”

Subhuti remarked, “Your World-Veneration, the tall and

huge stature that the *Thus-Adventist* refers to is no huge stature; hence, it is named as ‘huge stature.’”

“Subhuti,” quoth the Buddha, “it is exactly the same with the *Pusa*: if he should make such a pronouncement as ‘I will *nirvanize* myriads of *Multibeings*,’ he would not have been entitled to a *Pusa*. Wherefore is it so? Subhuti, for there is no such Dharma as named *Pusa*. Accordingly, the Buddha imparts that all *dhar-mas* are devoid of *Ego*, devoid of *Alter*, devoid of *Mul-tibeing*, and devoid of *Lifespan*.”

[17-5] 「須菩提，若菩薩作是言：『我當莊嚴佛土』，是不名菩薩。何以故？如來說莊嚴佛土者，即非莊嚴，是名莊嚴。須菩提，若菩薩通達無我法者，如來說名真是菩薩。」

“Subhuti, if a *Pusa* should make such proclamations as ‘I will *majestify* the Buddha Lands,’ he would not have been entitled to a *Pusa*. Wherefore is it so? For the *majestification* of the Buddha Lands that the *Thus-Adventist* enunciates is no *Majestification*; hence, it is denominated as *Majestification*. Subhuti, if a *Pusa* has commanded thoroughly *the Dharma of Egolessness*, the *Thus-Adventist* will thence pronounce him to be entitled to a genuine *Pusa*.”

一體同觀分第十八

[18-1] 「須菩提，於意云何？如來有肉眼不？」 「如是，世尊，如來有肉眼。」

「須菩提，於意云何？如來有天眼不？」 「如是，世尊，如來有天眼。」

「須菩提，於意云何？如來有慧眼不？」 「如是，世尊，如來有慧眼。」

「須菩提，於意云何？如來有法眼不？」 「如是，世尊，如來有法眼。」

「須菩提，於意云何？如來有佛眼不？」 「如是，世尊，如來有佛眼。」

Segment 18:

The Unitary Noumenon through Comprehensive Contemplation

“Subhuti,” quoth the Buddha, “what dost thou make of this: is the *Thus-Adventist* possessed of *Naked Eyes*?”

“Verily,” rejoined Subhuti, “Your World-Veneration, the *Thus-Adventist* is possessed of *Naked Eyes*.”

“Subhuti,” quoth the Buddha, “what dost thou make of this: is the *Thus-Adventist* possessed of *Celestial Eyes*?”

“Verily,” rejoined Subhuti, “Your World-Veneration, the *Thus-Adventist* is possessed of *Celestial Eyes*.”

“Subhuti,” quoth the Buddha, “what does thou make of this: is the *Thus-Adventist* possessed of *Sagacious Eyes*?”

“Verily,” rejoined Subhuti, “Your World-Veneration, the *Thus-Adventist* is possessed of *Sagacious Eyes*.”

“Subhuti,” quoth the Buddha, “what dost thou make of this: is the *Thus-Adventist* possessed of *Dharmic Eyes*?”

“Verily,” rejoined Subhuti, “Your World-Veneration, the *Thus-Adventist* is possessed of *Dharmic Eyes*.”

“Subhuti,” quoth the Buddha, “what dost thou make of this: is the *Thus-Adventist* possessed of *Buddhaic Eyes*?”

“Verily,” rejoined Subhuti, “Your World-Veneration, the *Thus-Adventist* is possessed of *Buddhaic Eyes*.”⁷⁴

[18-2] 「須菩提，於意云何？如恒河中所有沙，佛說是沙不？」 「如是，世尊，如來說是沙。」

74. *Naked Eyes, Celestial Eyes, Sagacious Eyes, Dharmic Eyes, Buddhaic Eyes*: These are the well-known *Five Eyes* of the Buddha, which connote the idea that the Buddha would never “abandon” any Multibeings of any status until they have eventually reached the Ultimate Enlightenment.

「須菩提，於意云何？如一恒河中所有沙，有如是沙等恒河。是諸恒河所有沙數佛世界，如是寧爲多不？」「甚多，世尊。」

佛告須菩提：「爾所國土中，所有眾生若干種心，如來悉知。何以故？如來說諸心皆爲非心，是名爲心。所以者何？須菩提，過去心不可得，現在心不可得，未來心不可得。」

“Subhuti,” quoth the Buddha, “what dost thou make of this: would the Buddha say that all the sands in the Ganges are sands?”

“Verily,” rejoined Subhuti, “Your World-Veneration, the *Thus-Adventist* would say that they *are* sands.”

“Subhuti,” quoth the Buddha, “what dost thou make of this: suppose that there be the Ganges Rivers whose numbers are as numerous as the sands in the Ganges, and in turn, if the Buddhaic Universes are as many as the sands in those Ganges Rivers, would these Universes be deemed numerous?”

“Very much so, Your World-Veneration,” replied Subhuti.

The Buddha told Subhuti, “The all and sundry of Minds of all the *Multibeings* in those Ganges-sand number of Buddhaic Universes—the *Thus-Adventist* could per-

ceive them all perspicaciously. Wherefore is it so? For the *Minds* that the *Thus-Adventist* enunciates are *Non-Minds*; hence, they are denominated as *Minds*. What is the reason for this? Subhuti, for *the Past Minds* are unobtainable; the *Present Minds* are unobtainable; the *Future Minds* are unobtainable.”

法界通化分第十九

「須菩提，於意云何？若有人滿三千大千世界七寶以用布施，是人以是因緣，得福多不？」「如是，世尊。此人以是因緣得福甚多。」

「須菩提，若福德有實，如來不說得福德多；以福德無故，如來說得福德多。」

Segment 19:

The Comprehensive Edification for the General Dharmic Spheres

“Subhuti,” quoth the Buddha, “what dost thou make of this: suppose someone is to make Bestowals with seven kinds of jewelries, which are so copious as to be able to abound the *Three Thousand Mega-thousand Worlds*, would the *Blisses* which are to be acquired by this person therefrom be plenteous?”

“Verily,” replied Subhuti, “Your World-Veneration, the *Bliss* that this person is to acquire from this cause will be quite plenteous.”

“Subhuti,” quoth the Buddha, “if *Blissful Virtues* be *substantial* in *Veracity*, the *Thus-Adventist* would not enounce that the *Blissful Virtues* acquired are plenteous. Due to the unsubstantiality of *Blissful Virtues*, the *Thus-Adventist* imparts that the *Blissful Virtues* acquired are plenteous.”

離色離相分第二十

「須菩提，於意云何？佛可以具足色身見不？」「不也，世尊。如來不應以具足色身見。何以故？如來說具足色身，即非具足色身，是名具足色身。」

「須菩提，於意云何？如來可以具足諸相見不？」「不也，世尊。如來不應以具足諸相見。何以故？如來說諸相具足，即非具足，是名諸相具足。」

Segment 20:

The Matter-Abstinence and Appearance-Abstinence

“Subhuti,” quoth the Buddha, “what dost thou make of this: could the Buddha be perceived by His *Consummate Corporal Body*?”

Subhuti replied, “No, Your World-Veneration. The *Thus-Adventist* could not be perceived by His *Corporal Body*. Why is it so? For the *Consummate Corporal Body* that the *Thus-Adventist* enunciates is no *Consummate Corporal Body*; hence, it is termed as the *Consummate Corporal Body*.”

“Subhuti,” quoth the Buddha, “what dost thou make of this: could the *Thus-Adventist* be perceived by His *Consummate Appearances*?”

Subhuti replied, “No, Your World-Veneration. The *Thus-Adventist* should not be perceived by His *Consummate Appearances*. Why is it so? For the *Consummate Appearances* that the *Thus-Adventist* enunciates are *not consummate*; hence they are denominated as *Consummate Appearances*.”

非說所說分第二十一

「須菩提，汝勿謂如來作是念：『我當有所說法』；莫作是念。何以故？若人言：『如來有所說法』，即爲謗佛，不能解我所說故。須菩提，說法者，無法可說，是名說法。」

爾時慧命須菩提白佛言：「世尊，頗有眾生，於未來世聞說是法，生信心不？」佛言：「須菩提，彼非眾生，非不眾生。何以故？須菩提，眾生眾生者，如來說非眾生，是名眾生。」

Segment 21:

Neither the Divulger nor the Divulged

“Subhuti,” quoth the Buddha, “never shalt thou say that the *Thus-Adventist* has made such an *Ideation* as ‘I will divulge some Dharmas.’ Do not ever make such an *Ideation*. Wherefore is it so? If someone says that

the *Thus-Adventist* has divulged certain Dharmas, he would be calumniating the Buddha, for this person could not comprehend what I have divulged. Subhuti, the so-called ‘*Dharma-divulcation*’ would only signify that there are no *Dharmas* to be divulged, and as such it could be denominated as *the Divulcation of the Dharma*.”

At that juncture Subhuti *the Sagacious Life*,⁷⁵ asked the Buddha, “Your World-Veneration, would there be Multibeings in future ages who after hearing this Dharma could generate *Faith* herein?”

The Buddha said, “Subhuti, they are not *Multibeings*, nor *Non-multibeings*. Wherefore is it so? Subhuti, for the so-called *Multibeings-Multibeings* that the *Thus-Adventist* has enunciated are Non-multibeings; thus they are denominated as Multibeings.”

無法可得分第二十二

須菩提白佛言：「世尊，佛得阿耨多羅三藐三菩提，爲無所得耶？」佛言：「如是如是。須菩提，我於阿耨多羅三藐三菩提，乃至無有少法可得，是名阿耨多羅三藐三菩提。」

75. *the Sagacious Life*: This is the meritorious Epithet that Subhuti had earned due to his outstanding wisdom.

Segment 22:

No Dharma for Obtainment

Subhuti said to the Buddha, “Your World-Veneration, in the *Anuttara-samyak-sambodhi* that the Buddha has fulfilled, is there nothing obtained?”

“Quite so, quite so,” quoth the Buddha, “Subhuti, in the *Anuttara-samyak-sambodhi* that I have fulfilled, there is not even a modicum of Dharma to be obtainable; such state is denominated as *Anuttara-samyak-sambodhi*.”

淨心行善分第二十三

「復次，須菩提，是法平等，無有高下，是名阿耨多羅三藐三菩提。以無我、無人、無眾生、無壽者修一切善法，即得阿耨多羅三藐三菩提。須菩提，所言善法者，如來說即非善法，是名善法。」

Segment 23:

The Prosecution of Virtue with a Purified Mind

“Furthermore, Subhuti,” quoth the Buddha, “this Dharma is entirely *equitable*, utterly devoid of any discrimination on account of either high or low in status; thus it is denominated as *Anuttara-samyak-sambodhi*. Moreover, when someone applies *Egolessness*, *Alterlessness*, *Mul-*

tibeinglessness, and Lifespanlessness as a means to the cultivation of all other Good Dharmas, he is assuredly to fulfill *Anuttara-samyak-sambodhi*. Subhuti, the so-called *Good Dharmas* that the *Thus-Adventist* has just enunciated are *Non-good-dharmas*; hence they are denominated as *Good Dharmas*.”

福智無比分第二十四

「須菩提，若三千大千世界中所有諸須彌山王，如是等七寶聚，有人持用布施；若人以此般若波羅蜜經乃至四句偈等，受持讀誦，爲他人說，於前福德百分不及一，百千萬億分、乃至算數譬喻所不能及。」

Segment 24:

The Unequableness of the Bliss-Wisdom

“Subhuti,” quoth the Buddha, “suppose someone makes *Bestowals* to others with a plethora of seven kinds of jewelries, which could be piled up as high as all the Sumeru Mounts in the *Three Thousand Mega-thousand Worlds*. On the other hand, supposing someone else could espouse, sustain and relate just a minute portion of this *Prajna-Paramita Sutra* to others, even though as meager as a mere quatrain of *Gatha*, the *Blissful Virtues* that the former person has gained, as compared with

that which acquired by the latter one, would not even come close to one hundredth of it, nor one thousand-million-billionth of it, nor even to the point of being depictable by any numerals or metaphors.”

化無所化分第二十五

「須菩提，於意云何？汝等勿謂如來作是念：『我當度眾生』；須菩提，莫作是念。何以故？實無有眾生如來度者。若有眾生如來度者，如來即有我、人、眾生、壽者。須菩提，如來說有我者，即非有我，而凡夫之人以爲有我。須菩提，凡夫者，如來說即非凡夫，是名凡夫。」

Segment 25:

Neither the Edifier nor the Edified

“Subhuti,” quoth the Buddha, “what dost thou make of this: you good people here should never say that the *Thus-Adventist* makes such an *Ideation* as ‘I should deliver the *Multibeings*.’

“Subhuti, do not ever conceive such an *Ideation*. Wherefore would it be so? For in *Veracity* there are no *Multibeings* that are delivered by the *Thus-Adventist*. Should there be any *Multibeings* delivered by the *Thus-*

Adventist, the *Thus-Adventist* must still have fostered *Ego, Alter, Multi-beings, and Lifespan*. Subhuti, the *Ego* that the *Thus-Adventist* enunciates is *Non-ego*; and yet the *Common Plebeians*⁷⁶ do take *Egos* to be actually in existence. Subhuti, the so-called ‘*Common Plebeians*’ that the *Thus-Adventist* enunciates are *Non-common-plebeians*; thus they are denominated as *Common Plebeians*.”

法身非相分第二十六

「須菩提，於意云何？可以三十二相觀如來不？」須菩提言：「如是如是：以三十二相觀如來。」

佛言：「須菩提，若以三十二相觀如來者，轉輪聖王即是如來。」須菩提白佛言：「世尊，如我解佛所說義，不應以三十二相觀如來。」爾時世尊而說偈言：

若以色見我 以音聲求我
是人行邪道 不能見如來

Segment 26:

The Non-appearance of the Dharmic Corpus

“Subhuti,” quoth the Buddha, “what dost thou make of this: could one contemplate upon the *Thus-Adventist*

76. *Common Plebeians*: ordinary unenlightened people.

by means of His *Thirty-two Auspicious Features*?”

Subhuti said, “Verily, verily; one could contemplate upon the *Thus-Adventist* by means of His *Thirty-two Auspicious Features*.”

The Buddha said, “Subhuti, if the *Thus-Adventist* could be contemplated upon by means of the *Thirty-two Auspicious Features*, a *Wheel-revolving Anointed King*⁷⁷ might as well be deemed as a *Thus-Adventist*.”

Subhuti then said to the Buddha, “Your World-Veneration, if I comprehend correctly the import that the Buddha has just imparted, I would say that one must not contemplate upon the *Thus-Adventist* by means of the *Thirty-two Auspicious Features*.”

At this juncture the *World-Venerated One* divulged this *Gatha*:

“If a person views Me through *Matter*,
Or pursues after Me by means of *Voices*,
What this person practices is merely the *Devious Way*,
Whereby he shall not be able to perceive the *Thus-Adventist*.”

77. *Wheel-revolving Anointed King*: In Hindu folklore, a mighty emperor who ruled a vast kingdom with beneficence, rather than by force, and who was loved and respected universally—such a great sovereign or benign ruler was called a Wheel-revolving Anointed King.

無斷無滅分第二十七

「須菩提，汝若作是念：『如來不以具足相故，得阿耨多羅三藐三菩提。』須菩提，莫作是念：『如來不以具足相故，得阿耨多羅三藐三菩提』。須菩提，汝若作是念，發阿耨多羅三藐三菩提心者，說諸法斷滅。莫作是念。何以故？發阿耨多羅三藐三菩提心者，於法不說斷滅相。」

Segment 27:

No Nihilistic Extinction

“Subhuti,” quoth the Buddha, “if you should make such a *Cogitation* as ‘The *Thus-Adventist* has realized *Anuttara-samyak-sambodhi* without embodying the attributes of the *Consummate Features*.’ Subhuti, never conceive such an *Ideation* as ‘The *Thus-Adventist* has realized *Anuttara-samyak-sambodhi* without embodying the *Consummate Features*.’ Subhuti, should you conceive such an *Ideation* while generating the *Anuttara-samyak-sambodhi Heart*, it would amount to pronouncing that all *dharmas* will be subject to *Nihilistic Extinction*. Never shall you conceive such an *Ideation*. Wherefore is it so? For anyone that has generated the *Anuttara-samyak-sambodhi Heart* should never construe the *dharmas* to be subject to the Aspect of *Nihilistic Extinction*.”

不受不貪分第二十八

「須菩提，若菩薩以滿恒河沙等世界七寶，持用布施；若復有人，知一切法無我，得成於忍；此菩薩勝前菩薩所得功德。何以故？須菩提，以諸菩薩不受福德故。」

須菩提白佛言：「世尊，云何菩薩不受福德？」「須菩提，菩薩所作福德，不應貪著，是故說不受福德。」

Segment 28:

The Non-adoption and Non-avarice

“Subhuti,” quoth the Buddha, “supposing that a *Pusa* is to bestow on others seven kinds of jewelries, which are as plethoric as to abound the Ganges-sand Worlds. On the other hand, if someone else could comprehend that *all dharmas are devoid of Ego*, whereby he succeeds in the attainment of *Forbearance*. Thus the *Meritorious Virtues* that the latter *Pusa* has acquired are far superior to that which gained by the former one. Wherefore would it be so? Subhuti, this is simply due to the fact that *Pusas would not hold Virtuous Bliss.*”

Subhuti asked the Buddha, “Your World-Veneration, why is it that *Pusas* would not hold *Virtuous Bliss?*”

“Subhuti,” quoth the Buddha, “a *Pusa* is not supposed to become avid and attached to the *Virtuous Bliss* that he has cultivated. Hence, it is said that he would not hold *Virtuous Bliss*.”

威儀寂靜分第二十九

「須菩提，若有人言：如來若來若去、若坐若臥。是人
不解我所說義。何以故？如來者，無所從來，亦無
所去，故名如來。」

Segment 29:

The Quiescence of the Dignified Departments

“Subhuti,” quoth the Buddha, “if someone professes that the *Thus-Adventist* manifests Himself either in coming or going, either in sitting or reclining; it would only show that this person could not comprehend the *Purports* that I have essayed to impart. Wherefore is it so? For the so-called ‘*Thus-Adventist*’ signifies ‘*neither coming from somewhere, nor departing for elsewhere*’; such a state is denominated as ‘*the Thus-Adventist*.’”

一合理相分第三十

「須菩提，若善男子、善女人，以三千大千世界碎爲微塵。於意云何？是微塵眾，寧爲多不？」

須菩提言：「甚多，世尊。何以故？若是微塵眾實有者，佛即不說是微塵眾。所以者何？佛說微塵眾，即非微塵眾，是名微塵眾。世尊，如來所說三千大千世界，即非世界，是名世界。何以故？若世界實有者，即是一合相。如來說一合相，即非一合相，是名一合相。」

「須菩提，一合相者，即是不可說；但凡夫之人貪著其事。」

Segment 30:

The Truth and Appearance respecting the Uni-amalgamated Holism

“Subhuti,” quoth the Buddha, “suppose some Virtuous Men or Virtuous Women would granulate the *Three Thousand Mega-thousand Worlds* into *molecules*; what dost thou make of this: would those *molecules* be numerous?”

Subhuti replied, “Very much so, Your World-Veneration. Wherefore is it so? For if those *molecules* were of *Real Substantiality*, the Buddha would not have called them *Molecules*. Wherefore is it so? For the

Molecules that the Buddha enunciates are *Non-molecules*; hence they are denominated as *Molecules*. Your World-Veneration, the *Three Thousand Mega-thousand Worlds* that the *Thus-Adventist* has enunciated are *Non-worlds*; hence they are denominated as *Worlds*. Wherefore is it so? For if the World be of *Real Substantiality*, it would be of *Uni-amalgamated Holism*.⁷⁸ The *Uni-amalgamated Holism* that the *Thus-Adventist* enunciates is *Non-uniamalgamated Holism*; hence it is denominated as *Uni-amalgamated Holism*.”

“Subhuti,” quoth the Buddha, “in sooth the so-called *Uni-amalgamated Holism* is unutterable; yet the *Common Plebeians* are avaricious of and attached to such

78. *Uni-amalgamated Holism*: In the Worldly people’s eye, everything appears to be “an *indivisible whole*,” although they are, as a matter of fact, put together (or assembled) by various *discrete parts*. This is especially true of beings with life, either animated (animals) or inanimated (plants). Ordinary people tend to view things of life as an “Organism,” which they would presume to be an *indivisible whole*, and therefore would consider them as not subject to changes. And so these people are, as it were, *justified* in being attached to their own Ego, so as to stay as what they are, to be complacent with themselves, to enjoy and pamper their own *status quo*, and finally to refuse to improve or cultivate themselves in whatever way. As a result, they would become so attached to *their own image (Ego-appearance)* that they would generally detest, reject, or repel anything disparate from their Ego, such as other individuals (*Alter*), or other people collectively (*Multibeings*). And this is the fundamental cause for all the *delusive differentiations* in life, whereby all the worries, and eventually afflictions and pains in life come into being. These problems all derive from the conviction of the specious *Holism*, which is, to a major degree, responsible for most kinds of conceptual ignorance.

matter.”

知見不生分第三十一

「須菩提，若人言：『佛說我見、人見、眾生見、壽者見。』須菩提，於意云何？是人解我所說義不？」

「不也，世尊；是不解如來所說義。何以故？世尊說我見、人見、眾生見、壽者見，即非我見、人見、眾生見、壽者見，是名我見、人見、眾生見、壽者見。」

「須菩提，發阿耨多羅三藐三菩提心者，於一切法應如是知、如是見、如是信解，不生法相。須菩提，所言法相者，如來說即非法相，是名法相。」

Segment 31:

The Non-genesis of Cognitive Views

“Subhuti,” quoth the Buddha, “if someone professes that the Buddha has propounded the *Ego View*, the *Alter View*, the *Multibeing View*, and the *Lifespan View*. Subhuti, what dost thou make of this: does this person comprehend the purport that I have essayed to impart?”

“No,” replied Subhuti, “Your World-Veneration, this person could not comprehend the purport that the *Thus-Adventist* has essayed to impart. Wherefore is it so?”

For the *Ego View*, *Alter View*, *Multibeing View* and *Lifespan View* that the *World-Venerated One* has imparted are *Non-ego-view*, *Non-alter-view*, *Non-multibeing-view*, and *Non-lifespan-view*; thus they are denominated as *Ego View*, *Alter View*, *Multibeing View* and *Lifespan View*.”

“Subhuti,” quoth the Buddha, “anyone who has generated the *Anuttara-samyak-sambodhi Heart* should comprehend all the dharmas in this light, should perceive them in this light, should believe and construe them in this light, without *engendering* any *Dharmic Appearances* therein. Subhuti, the so-called ‘*Dharmic Appearances*,’ the *Thus-Adventist* has expounded them to be *Non-dharmic-appearances*; hence they are denominated as *Dharmic Appearances*.”

應化非真分第三十二

[32-1] 「須菩提，若有人以滿無量阿僧祇世界七寶，持用布施；若有善男子、善女人發菩提心者，持於此經乃至四句偈等，受持讀誦、爲人演說，其福勝彼。云何爲人演說？不取於相，如如不動。何以故？

一切有爲法 如夢幻泡影
如露亦如電 應作如是觀」

Segment 32:

The Unveraciousness of Responding Avatars

“Subhuti,” quoth the Buddha, “suppose someone is to make Bestowals with seven kinds of jewelries, which are so copious as to be able to abound innumerable *Asamkhyā* number of Universes. Whereas, if some Virtuous Men or Virtuous Women who have generated the *Bodhi-Heart* could take the Words of this *Sutra*, even as meager as a mere quatrain of *Gāthā*, by espousing, sustaining, reading and reciting, and thence expound the same for others, the *Weals* that they could acquire would be far superior to that which the former could gain. Furthermore, how should one expound the Dharma for others? In expounding the Dharma, one should not *apprehend*⁷⁹ any *Appearance*, so that one could maintain the *Immotivity*⁸⁰ of *Thus-thusness*.⁸¹ Wherefore could it be so?

79. *apprehend*: to grasp; seize.

80. *Immotivity*: the state of unmovement; unmovableness; impregnability.

81. *Thus-thusness*: The repetition of the word “thus” connotes the state of “thusness” in two ways: the *Interior Thusness* and the *Exterior Thusness*. Specifically, it means the perfect Enlightenment that both the *interior* (mind-body-speech) and the *exterior* (the surrounding external objects and living Beings) are in the quality of “*thusness*”; hence this is called the state of “*Thus-thusness*.” (Cf. Chinese Ju-Ju, 如如.)

“All the *Dharmas of Implementalities*⁸²
Are akin to Dreams, *Phantasms*, Bubbles, or Shadows;
They also bear resemblance to Dew-drops or Electricity—
One should contemplate upon all things in this wise.”

[32-2]佛說是經已，長老須菩提，及諸比丘、比丘尼、優婆塞、優婆夷，一切世間、天人、阿修羅，聞佛所說，皆大歡喜，信受奉行。

When the Buddha has finished divulging this *Sutra*, Elder Subhuti and other *Bhiksus*, *Bhiksunis*,⁸³ *Upasakas*,⁸⁴ and *Upasikas*,⁸⁵ as well as all the *Terrestrial* and *Celestial Beings* and *Asuras*, who have heard what the Buddha just divulged, all exulted prodigiously, inasmuch as they all believed, espoused, and would practice it deferentially.

金剛般若波羅蜜經終

End of *The Diamond Prajna-Paramita Sutra*.

82. *Dharmas of Implementalities*: i.e., all the mundane things or beings, for the fact that they are the outcome and effect of all sorts of “workings” (implementations).

83. *Bhiksunis*: ordained Buddhist nuns.

84. *Upasakas*: Buddhist male lay practitioners who have officially taken the Five-Precept Vows in a ceremony presided by a qualified Bhiksu in a shrine hall.

85. *Upasikas*: Buddhist female lay practitioners who have officially taken the Five-Precept Vows in a ceremony presided by a qualified Bhiksu in a shrine hall.

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回 向 偈

願消三障諸煩惱
願得智慧真明了
普願罪障悉消除
世世常行菩薩道

The Dedicatory Gatha

I wish to abolish the Three Impediments,
And to obtain Wisdom, thereby to achieve mental perspicuity.

I also wish people universally to diminish and exterminate all their Sinful Impediments,
And all of us to practice the Pusa's Way in all our future Lives to come.

般若心經
The Heart Sutra

(The Prajna-Paramita Heart Sutra)

般若波羅蜜多心經

南無本師釋迦牟尼佛（合掌三稱）

Namo Root Guru Shakyamuni Buddha.

(Recite three times,
with your palms joined.)

開經偈

無上甚深微妙法
百千萬劫難遭遇
我今見聞得受持
願解如來真實義

The Sutra-opening Gatha

The supremely profound, wondrously sophisticated Dharma
Is hard to encounter in millions of Kalpas.
And now that I am able to hear, read, and uphold it,
I wish to comprehend the real import of the Thus-Adventist.

般若波羅蜜多心經

The Prajna-Paramita Heart Sutra

唐三藏法師玄奘 漢譯

Translated from Sanskrit into Chinese by The Venerable
Tri-canon Dharma-master Shuen Dzang¹ (600-664 A.D.)
in Tang Dynasty

高野山真言宗五十三世阿闍梨、賢首宗兼慈恩宗
四十二世法脈傳人釋成觀法師 英譯

Translated from Chinese into English by The Venerable
Cheng Kuan, 53rd-Generation Acharya of Shingon Sect,
and 42nd-Generation Lineage Patriarchate Successor of
both Hua-Yen Sect and Sole-Cognizance Sect (1947-)

觀自在菩薩行深般若波羅蜜多時，照見五蘊皆空，度一切苦厄。

While Contemplation-Mastery Pusa² was cultivating profoundly upon *Prajna-paramita*,³ he illuminated and

1. **Shuen Dzang**: One of the greatest Buddhist Canon translator in Tang Dynasty. He went to India through a myriad of hardship to study Buddhism, which he finished with prominent accomplishment acclaimed all over India as a great Buddhist scholar. After his seventeen-year study in India, he returned to China to start his translation enterprise with the aid of the emperor who granted him the establishment of translating institute assisted by several scores of great scholars of that time. In his institute Master Shuen Dzang translated 1335 scrolls of the original Sanskrit texts into Chinese, which laid a very solid foundation for Buddhism to flourish and thrive in China throughout the ages to come. Hence, he is forever venerated and commemorated by all Chinese for his prodigious contribution to both Buddhism and Chinese culture in general.
2. **Contemplation-Mastery Pusa**: Sanskrit: *Avaloketeshvara Bodhisattva*. This is one of the most popular Mahayana saints. The Chinese translation for *Avaloketeshvara* is Kuan-Yin.
3. ***Prajna-paramita***: “*Prajna*,” Sanskrit, the Buddhist transcendental wis-

perceived that all the Penta-aggregates⁴ are vacuous,⁵ whereby he was able to transcend⁶ all the Afflictions and Adversities.

舍利子，色不異空，空不異色；色即是空，空即是色。受、想、行、識，亦復如是。

Sariputra,⁷ Matter⁸ is indisparate from Vacuity,⁹ nor is Vacuity disparate from Matter: Matter is Vacuity, and Vacuity, Matter—such is also the same with Sensa-

dom, which could enable one to transcend or surpass all impurities and sufferings. “*Paramita*,” Sanskrit, to the other shore; i.e., this particular transcendental wisdom could enable one to traverse the Sea of Sufferings to the other shore of *Nirvana*.

4. **the Penta-aggregates:** I.e., the Five Aggregates. They are Matter, Sensation, Deliberation, Kinesis, and Cognizance; fused together, they constitute the body and mind of a Multibeing, with Matter being the corporal body, and the other four being the functions of the Mind.
5. **vacuous:** empty, or devoid of entity or self-attribute.
6. **transcend:** to surpass or get across.
7. **Sariputra:** one of the ten great disciples of the Buddha, famous for his Wisdom.
8. **Matter:** ① physical or tangible stuff; ② form or material, said of the corporal body of Multibeings.
9. **Vacuity:** Sanskrit: *Sunyata*, meaning emptiness, a highly specialized term in Buddhism. Specifically, it signifies that nothing has an independent, “Ego-nature” or “Ego-appearance” of its own, for everything is constituted from various amalgamated parts, and these parts are interdependent and inter-related to form an “apparent whole,” which does not stay intact even for a very short duration, and which is subject to the law of Inconstancy; hence it undergoes changes, even from instant to instant. Therefore, its ultimate Ego-nature is ungraspable and unobtainable. For the Ego-appearances of things are thus unobtainable, it is then said that the Ego-nature of all Beings is Vacuous. And so the term Vacuity is used to denote such state of being.

tion,¹⁰ Deliberation,¹¹ Kinesis,¹² and Cognizance.¹³

舍利子，是諸法空相，不生不滅，不垢不淨，不增不減。是故空中無色，無受、想、行、識。無眼、耳、鼻、舌、身、意。無色、聲、香、味、觸、法。

Sariputra, the Vacuous Aspect of all these Dharmas signifies their being *unbegotten* and *unperishing, undefiled and unpurified, unincreased and undecreased*. Hence, in such Vacuity it is devoid of Matter, as well as devoid of Sensation, Deliberation, Kinesis, and Cognizance; also devoid of Eye, Ear, Nose, Tongue, Corpus, and Mind;¹⁴ as well as devoid of Color, Sound, Odor, Flavor, Tactility, and Dharma.¹⁵

10. **Sensation:** the reactions or perceptions following the stimuli from without.

11. **Deliberation:** thinking.

12. **Kinesis:** movements or transient movements, which are fleeting, ephemeral, short-lived, highly-inconstant and mutable, said of either mental or physical ones.

13. **Cognizance:** The main body of the Mind, similar to the Psyche, as the functioning mental faculty and the repertory of all Karmas and memories. It could be analyzed and subdivided into eight compartments: Visual Cognizance, Audio-Cognizance, Nasal Cognizance, Lingual Cognizance, Corporal Cognizance, Deliberative Cognizance, Mana Cognizance, and Alaya Cognizance.

14. **Eye, Ear, Nose, Tongue, Corpus, and Mind:** These are the Six Radices (Roots), for they are the roots out of which all our senses, perceptions and deliberations are derived.

15. **Color, Sound, Odor, Flavor, Tactility, and Dharma:** These are the Six Dusts, for they would tend to envelop or even shroud our Mind and make it benighted.

無眼界，乃至無意識界。無無明，亦無無明盡；乃至無老死，亦無老死盡。無苦、集、滅、道。無智，亦無得。

It is devoid of the Visual Domain, insofar as devoid of the Deliberation-Cognizance Domain. It is devoid of Nescience,¹⁶ as well as devoid of the Extinction of Nescience;¹⁷ insofar as devoid of Senility and Demise, as well as devoid of the Extinction of Senility-Demise. It is devoid of the Four Holy Truths of Affliction,¹⁸ Assemblage,¹⁹ Extinction,²⁰ and the Sacred Moduses;²¹ it is devoid of Wisdom, and of Obtainments as well.

以無所得故，菩提薩埵依般若波羅蜜多故，心無罣礙；無罣礙故，無有恐怖，遠離顛倒夢想，究竟涅槃。三世諸佛依般若波羅蜜多故，得阿耨多羅三藐三菩提。

In the light of Non-obtainment,²² and on account of

16. **Nescience:** ignorance or benightedness.

17. **the Extinction of Nescience:** the total abolition of ignorance, due to the power of practicing Buddha's Wisdom.

18. **Affliction:** suffering or pain.

19. **Assemblage:** the gathering or cause of sufferings.

20. **Extinction:** the abolition or dissolution of sufferings.

21. **the Sacred Moduses:** the Buddha's Holy Ways or Means for the attainment of abolishing all sufferings.

22. **Non-obtainment:** This is the most predominant doctrine in Mahayana Buddhism. It states that, ultimately speaking, nothing could be grasped and taken as one's own, either external or internal objects, and even including one's own body and mind—for none of these have ever been under one's control; hence, no one can ever claim to be the Owner of any-

complying with *Prajna-paramita*, the *Bodhisattva*'s mind shall be rendered Detached and Unimpeded. And due to this Detached Unimpediment, he is to emerge intrepid, and thence to abstain from Perversities and Somnial Phantasies, thereby to realize the *Ultimate Nirvana*.

Therewithal, pursuant to *Prajna Paramita*, the Buddhas of the Tri-tempora²³ have attained the *Anuttara-Samyak-Sambodhi*.²⁴

故知般若波羅蜜多，是大神咒，是大明咒，是無上咒，是無等等咒，能除一切苦，真實不虛。

Hence, it should be recognized that *Prajna-paramita* is a Great Divine Dharani,²⁵ a Great Lucent Dharani, the Supreme Dharani, and the Unparalleled-Unequaled Dharani, being capable of abolishing all Afflictions—all of these are truthful and without vain.

thing, for everything, either mental or physical, is ever fleeting, transient, ephemeral and illusive. If one is able to perceive this profound Mahayana Doctrine of Non-obtainment, one would cease grasping anything, and would thereby render oneself liberated and enlightened.

23. **Tri-tempora**: the Three Times; i.e., the past, present, and future.

24. **Anuttara-Samyak-Sambodhi**: the supreme most right Enlightenment; i.e., the Enlightenment attained by the Buddha.

25. **Dharani**: arcane holy words or phrases enunciated by the Buddha or Pusas, which are endowed with supernatural power for blessing or empowering people who practice by chanting them.

故說般若波羅蜜多咒，即說咒曰：「揭諦 揭諦 波羅
揭諦 波羅僧揭諦 菩提 薩婆訶」

Ergo, the Prajna-paramita Dharani is hereby divulged;
thus is it to be iterated: “*Gateh, gateh!*²⁶ *Paragateh!*²⁷
*Parasamgateh!*²⁸ *Bodhi*²⁹ *svaha.*”³⁰

般若波羅蜜多心經終

End of *The Prajna-Paramita*
Heart Sutra.

1st Draft translated in Dec. 1990,
Cleveland, Ohio, USA

Revised on 1/1/2010 at MVT, Taipei,
Taiwan

26. *Gathe*: Sanskrit, get across, said of traversing the Sea of Pains. This Sanskrit verb is in the imperative mood.

27. *Paragateh*: Get across to the Other Shore!

28. *Parasamgateh*: Having traversed to the Other Shore.

29. *Bodhi*: Enlightenment.

30. *svaha*: Let it be done! Let it be fulfilled!

回 向 偈

願消三障諸煩惱
願得智慧真明了
普願罪障悉消除
世世常行菩薩道

The Dedicatory Gatha

I wish to abolish the Three Impediments,
And to obtain Wisdom, thereby to achieve mental perspicuity.

I also wish people universally to diminish and exterminate all their Sinful Impediments,
And all of us to practice the Pusa's Way in all our future Lives to come.

About the English Translator: The Venerable Cheng Kuan

1. Currently:

Abbot of Americana Buddhist Temple (Michigan) and Mahavairocana Temple (Taiwan), 1991–

2. Experience in Buddhism:

- Became ordained Buddhist Monk in 1988, under Master Hsien-Ming (45th-Generation Patriarchate Holder of Tien-Tai Sect)
- The 53rd-Generation Acharya of Shingon Sect, Koyashan, Japan (1996–)
- The 42nd-Generation Lineage Successor of both Hua-Yen and Sole-cognizance Sects (2010–)
- Commentator of *The Suraingama Sutra*, et al.
- Translator of *The Lotus Sutra*, et al.
- 3-year Buddhist Retreat in Dallas, Texas (1984-1987)

3. Birth and Education:

- Born 1947 in Taipei, Taiwan
- Graduated from English Dept. of Taiwan Normal University

- Passed the Entrance Exams of 5 Graduate School in Taiwan, and studied in Taiwan Univ. (1977–1978)
- University Fellowship at Graduate School of English Dept., Texas Christian University (1979–1982)

4. Occupations & c.:

- High-school English Teacher (1976-1978)
- Columnist and Special Correspondent at Dallas for The Chinese Business News in Houston (1980-1982)
- Membership of Chinese Youth Writers Association (1966-1968)
- 2nd place at English Poetry Writing Contest at TCU (the awarded work, “The Tempestuous Night,” a 300-line poem, 1980)
- Supervisor of English Dept. Assoc., Leader of Reading Club, Soccer team player, 2nd place of English Poetry Reciting Contest (1968-1972)
- Chairman of Creative Writing Club, School Soccer team player, Chorus member, Harmonica Team member, Leader of English Conversation Club [in high school]

5. Publications of Writing and Translation:

■ Chinese:

A Commentary on The Lankavatara Sutra; A Commentary on Suraingama Sutra (2 vols); A Series of Commentaries on

Heart Sutra; The Treatise on the Portal of Mahayanic Centi-dharmic Apprehension; Logicism in Buddhism—A Commentary on The Tractate on the Right Truth through the Comprehension of Causality Logicism; A Commentary on The Thirty-Gatha Tractate on Sole-Cognizancism; A Commentary on the Tractate upon the Contemplation on the Factors Adhered to; A Commentary on The Gatha for the Operating Patterns of the Eight Cognizances; A Series of Commentaries on Terra-Treasure Pusa's Dharmic Portal; The Metamorphic Vestiges in America: a Collection of Speeches on Buddhism (2 vols); and The Sweet Dews of Ch'an, 16 items in all.

■ **English:**

The Sutra of 42 Chapters, The Diamond Sutra, The Heart Sutra, The Altar Sutra, The Sutra of Consummate Enlightenment, The Sutra of Terra-Treasure, The Sweet Dews of Ch'an, Three Contemplations toward Buddha Nature, and Tapping the Inconceivable, 9 items in all.

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1. 現任：

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2. 佛學經歷：

- ◆1988年於紐約莊嚴寺依天台宗第四十五代傳人^{上顯}_{下明}老和尚座下披剃出家
- ◆漢傳東密（印、中、日）三國傳燈·高野山真言宗第五十三世阿闍梨(1996-)
- ◆華嚴宗兼唯識宗第四十二世法脈傳人(2010-)
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3. 生平與學歷：

- ◆1947年出生於台灣省台北市
- ◆1972年畢業於台灣師範大學英語系
- ◆1977考取五所研究所（台大、師大、輔仁、淡江、文化），後入台大外文研究所攻讀
- ◆1979申請到美國三大學之獎學金，後入德州TCU英研所為全額獎學金研究員(Fellowship)
- ◆1980參加校際英詩創作比賽第二名(得獎作品名「暴風雨夜」，係三百多行長詩)

- ◆1982於TCU修完學分，寫完論文，提出未果，尋閉關而放棄

4. 經歷：

- ◆（台北石牌）美國海軍醫院器材保養組夜班班長（1969-72）
- ◆國防部光華電台新聞官、編譯小組小組長（1974-76）
- ◆屏東大同國中、台北光仁中學、中山女高英文教師（1976-78）
- ◆休士頓「華商報」專欄作家兼駐達拉斯特派員（1980-82）
- ◆中國青年寫作協會會員（1966-68）
- ◆師大「英語系學會」監事(Supervisor)、「讀書會」主持人、英語系足球隊隊員；英文小說創作比賽第二名、英詩朗誦比賽第二名（1968-72）
- ◆師大附中「文園社」社長、附中足球校隊、附中合唱團員、附中口琴班團員、附中英語會話班班長

5. 著作與翻譯：

◆中文著述：

楞伽經義貫、楞嚴經義貫(上、下)、心經系列、百法明門論今註、因明入正理論義貫、唯識三十論頌義貫、觀所緣緣論義貫、八識規矩頌義貫、六離合釋法式義貫、北美開示錄(一、二)、地藏法門系列、禪之甘露等中文著作共十六種

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The Sutra of 42 Chapters(四十二章經英譯), *The Diamond Sutra*(金剛經英譯), *The Altar Sutra*(六祖壇經英譯), *The Consummate Enlightenment Sutra*(圓覺經英譯), *The Sutra of Terra-Treasure*(地藏經英譯), *The Sweet Dews of Ch'an* (禪之甘露), *Three Contemplations toward Buddha Nature* (佛性三參), *Tapping the Inconceivable*(入不思議處)等英文譯著共九種

Two Western Renditions of Sanskrit Compared

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Abhidhyā	1. Avarice 2. Greed 3. Attachment	貪；貪欲
Abhijñā	Supernal Power	神通
Ācārya	1. Acharya 2. Acarya	阿闍梨
Ādarśa-jñāna	Great Round-mirror Noesis	大圓鏡智
Akaniṣṭha	1. Akanistha 2. The Topmost Matterful Heaven	阿迦尼吒天； 色究竟天
Akuśalā-karma	Vile Karma	惡業；不善業
Ālaya	Alaya	阿賴耶
Ālaya-vijñāna	1. Alaya Cognizance 2. the Eighth Cognizance	1. 阿賴耶識 2. 第八識
Amitābha	Amitabha	無量光
Amitābha Buddha	Amitabha Buddha	阿彌陀佛
Anāgāmin	Anagamin	阿那含
Anāgāmi-phala	1. Anagamihood 2. Consummation of Anagamihood	阿那含果

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
	3. the Fruition of Anagamihood	
Anāsrava	Imperviousness	無漏
Anātman; Nirātman	Egolessness	無我
Anātman-dharma	Dharma of Egolessness	無我法
Anavatapta	Lake Anavatapta	阿耨達池
Aṇḍaja-yoni	Egg-begotten	卵生
Aniketa	Un-residing	無住
Animitta	Appearancelessness	無相
Anitya	Impermanency	無常
Aṇu-raja(s)	Molecule(s)	微塵
Anuttara-samyak- saṃbodhi	1. Supreme Enlightenment 2. Supreme Bodhi 3. Supreme Right Equitable Enlightenment 4. Ultimate Enlightenment	阿耨多羅三藐三 菩提； 無上菩提； 無上正等正覺
Araṇā-samādhi	Noncontention Samadhi	無諍三昧
Āraṇya	Aranya; serene	寂靜
Aranya	Aranya; hermitage	阿蘭那；阿蘭若
Arhat	Arhat	阿羅漢
Arhat-phala	1. Arhathood	阿羅漢果

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
	2. Consummation of Arhathood 3. Fourth Consummation	
Arūpa-dhātu	the Immaterial Realm	無色界
Asaṃkhya	Asamkhya	阿僧祇
Asaṃskṛta	Non-implementation	無爲
Asaṃskṛta-dharma	Dharma of Non-implementation	無爲法
Āsrava	Perviousness	漏；煩惱
Asura	Asura	阿修羅
Asura-gati	Asura Realm	修羅道；修羅趣
Ātman	1. Ego 2. I; Me	我
Ātma-dṛṣṭi	Ego-view	我見
Aupapāduka-yoni	Transformation-begotten	化生
Avalokiteśvara	1. Kuan-Yin 2. Avalokiteshvara	觀音(菩薩)； 觀世音(菩薩)
Avidyā	1. Inanity 2. Ignorance	無明
Bahu-jana	Multibeings	群萌；群生；眾生
Bhadra kalpa	the Virtuous Kalpa	賢劫
Bhagavāṃ	1.the World-Venerated One 2.Your World-Veneration 3. Bhagavam	世尊；薄伽梵

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Bhāvanā	Practice	修習
Bhikṣu	Bhikṣu	比丘
Bhikṣuṇī	Bhikṣuṇī	比丘尼
Bhīṣma-garjita- svara-rāja	Wei-Yin-Wang Buddha	威音王(佛)
Bīja	Seed	種子
Bodhi	1. Bodhi 2. Enlightenment	菩提；覺
Bodhicitta	Bodhi-Heart	菩提心
Bodhidharma	Bodhidharma	菩提達磨；達磨
Bodhisattva	1. Pusa 2. Bodhisattva	菩薩 菩提薩埵
Bodhisattva-yāna	Pusa-Yana	菩薩乘(大乘)
Bodhivṛkṣa	Bodhi-tree	菩提樹
Buddha	Buddha	佛
Buddha-caṅṣus	Buddhaic Eyes	佛眼
Buddha-dharma	1. Buddha-dharma 2. Buddhaic Dharma	佛法
Buddha-gotra	Buddha Nature	佛性；佛種性
Buddha-jñāna	Buddhaic Noesis	佛智
Buddha-mārga	Buddhaic Way	佛道
Buddha-phala	Buddhahood	佛果

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Bhūta-tathatā	Veracious-Thusness	眞如
Cakra-varti-rājan	Wheel-revolving Anointed King	轉輪聖王； 轉輪王
Cakṣur-vijñāna	1. Visual Cognizance 2. Cognizance of Eye	眼識
Catur-yoni	Four Nativities	四生
Catvāri ārya-satyāni	1. Four Sacred Truths 2. Four Holy Truths	四聖諦
Catvāri jñānāni	Quadruple Noeses	四智
Chanda	Desire	欲
Citta	1. Heart 2. Mind	心
Dāna	1. Bestowal 2. Donation	施；檀那
Dāna-pāramitā	Bestowal Paramita	施波羅蜜
Daśakuśala-karmāni	1. Ten Good Deeds 2. Ten Virtues	十善；十善業
Daśakuśala-karma- pathāni	1. Ten Evil Deeds 2. Ten Vile Deeds 3. Ten Vices	十惡；十惡業
Deva	1. Heaven, Celestial 2. Celestial Being; Celestial Deity	1. 天 2. 天人
Deva-gati	Celestial Realm	天道；天趣

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Deva-loka	Heaven, Celestial	天
Dharma	Dharma	法
Dharma-bhāṅaka	Dharma-master	法師
Dharma-cakra	Dharmic Wheel	法輪
Dharma-caḥṣus	Dharmic Eyes	法眼
Dharma-dhātu	Dharmic Sphere	法界
Dharma-kāya	Dharmic Corpus	法身
Dharma-lakṣaṇa	Dharmic Appearance	法相
Dharmarakṣa	Dharmaraksā	竺法蘭
Dharmatā	1. Reality 2. Appearance of Reality	實相
Dhātu	1. Realm eg: Three Realms 2. Domain eg: 18 Domains 3. Sphere eg: Dharmic Sphere	界 (三界) (十八界) (法界)
Dhyāna	1. Ch'an 2. Stasis 3. Zen	禪；禪那 定
Dīpaṅkara Buddha	Lamp-Lighting Buddha	然燈佛
Divya-caḥṣus	Celestial Eyes	天眼
Drṣṭi; Darśana	1. View 2. Apprehension	見；見解

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Duḥkha	Affliction	苦
Duṣcaritāni	Vile Deeds	惡行
Dvātrimśan mahā- puruṣa-lakṣaṇāni	1. Thirty-two Auspicious Physical Appearances 2. Thirty-two Auspicious Appearances 3. Thirty-two Auspicious Features 4. Thirty-two Appearances	三十二大丈夫相； 三十二大人相； 三十二相
Dveṣa	1. Aversion 2. Destation	瞋；瞋恚
Eka-lakṣaṇa	Uni-appearance	一相
Eka-lakṣaṇa-samādhi	Uni-appearance Samadhi	一相三昧
Eka-vyūha-samādhi	Uni-execution Samadhi	一行三昧
Gandha-kāma	1. Desire for Smell 2. Desire for Aroma	香欲
Gaṅgā	Ganges (River)	恆河
Gaṅgā-nadī-vāluka	Gangesful-sand	恆河沙
Garbha	Repertory; Treasure	藏；寶藏
Gāthā	Gatha; Verse	偈
Ghrāṇa-vijñāna	1. Nasal Cognizance 2. Cognizance of Nose	鼻識
Guṇa	1. Merit 2. Meritorious Virtue	功德；求那

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Guṇa	Dust	塵
Harītakī	Haritaki	訶梨勒；訶子
Hīnayāna	1. Hinayana 2. Minor Vehicle	小乘
Ichchantika	Ichchantika	一闍提
Indriya	Root	根
Iryā-pathāḥ	Dignified Carriages	威儀
Jambū-dvīpa	Yen-fu-ti (World)	閻浮提；瞻部洲
Jarāyuja-yoni	Womb-begotten	胎生
Jāta, Jāti	1. Nascence (Birth) 2. Genesis	生
Jāti-maraṇa	1. Nascence and Demise 2. Birth and Death	生死
Jetavana	Jetavana Park	祇樹給孤獨園
Jihvā-vijñāna	1. Gustatory Cognizance 2. Cognizance of Tongue	舌識
Jīvita	Lifespan	壽命
Kali-rāja	King Kali	歌利王
Kalpa	Kalpa	劫；劫波
Kalyāṇamitra	1. Good Guru 2. Good Mentor	善知識

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Kāma	Desire	欲；愛
Kāma-dhātu	the Desire Realm	欲界
Karma	Karma	業
Karmāvaraṇa	Karmic Impediment	業障
Karuṇā	Compassion	悲
Kaṣāya	Cassock	袈裟
Kasyāpa	Kasyapa	迦葉
Kāśyapamātāṅga	Kasyapamatanga	迦葉摩騰
Kāuṇḍinya	Kaundinya	憍陳如
Kāya	1. Body 2. Corpus	身
Kāya-lakṣaṇa	Physical Appearance	身相
Kāya-vijñāna	1. Corporal Cognizance 2. Cognizance of Body	身識
Kleśa	Annoyance	煩惱；惑
Kṛtyānuṣṭhāna-jñāna	Task-Accomplishing Noesis	成所作智
Kṣānti	Forbearance	忍；羸提
Kṣānti-pāramitā	Forbearance Paramita	忍波羅蜜
Kṣānti-vādi-ṛṣi	Forbearant Sage	忍辱仙人
Kula-duhitri, Kula-dhītā	virtuous woman	善女人

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Kula-putra	virtuous man	善男子
Kumārajīva	Kumarajiva	鳩摩羅什
Kuśala	Virtue	善
Kuśalā dharmāḥ	Good Dharmas	善法
Kuśalā-karma	Good Karma	善業
Kuśala-mūla	1. Virtuous Root 2. Good Root	善根
Lakṣaṇa	1. Appearance 2. Feature	相
Lankāvatāra Sūtra	Lankavatara Sutra	楞伽經
Laukika	1. Worldly 2. mundane	世俗；凡俗
Lobha	1. Avarice 2. Attachment	貪；貪欲
Loka	the mundane World	世間
Loka-dhātu	World	世界
Lokottara	Ultra-mundane	出世間
Lokottara-jñāna	Ultra-mundane Wisdom	出世間智
Mahā	1. Maha 2. Grand; Great; Mega	大；摩訶
Mahā-kalpa	Mega Kalpa	大劫
Mahā-kāśyapa	Mahakasyapa	大迦葉
Mahā-parinirvāṇa	Supreme Grand Nirvana	佛滅；大般涅槃； 無上大涅槃

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Mahāsāhasra- lokadhātu	Mega-thousand Worlds	大千世界
Mahā-sattva	Mahasattva	摩訶薩埵；摩訶薩
Mahā-sthāma-prāpta	1. Puissance-Advent 2. Mahasthamaprapta	大勢至(菩薩)
Mahāyāna	1. Mahayana 2. Major Vehicle	大乘
Maitrī, Maitrya	Benevolence	慈
Maitreya	Maitreya	慈氏；彌勒(菩薩)
Mama-kāra	1. Mine 2. Ajunct of mine	我所
Māṃsa-cakṣus	Naked Eyes	肉眼
Manas	Manas	意；思量
Manas-vijñāna	1. Manas Cognizance 2. the Seventh Cognizance	1. 末那識 2. 第七識
Mano-vijñāna	1. Deliberational Cognizance 2. the Sixth Cognizance	1. 意識 2. 第六識
Mantrāyana	Shingon Sect	眞言宗
Manuṣya	1. Mankind 2. Human being	人
Manuṣya-gati	Humanity Realm	人道；人趣
Māra	Mara	魔

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Maraṇa	1. Demise 2. Death	死
Mārga	1. Route; Way 2. Truthful Way	道
Moha	1. Inanity 2. Ignorance	癡；愚癡
Mṛgadāva	Mrgadava	鹿野苑
Mūḍha	1. Inanity 2. Ignorance	癡；愚癡
Muditā	Jubilance	喜
Naraka	1. Hell 2. Purgatory	地獄
Naraka-gati	1. Hell Realm 2. Purgatory Realm	地獄道；地獄趣
Nayuta	Nayuta	那由他
Nigha	Sinful Karma	罪業
Nirmāṇa-kāya	1. Metamorphosic Corpus 2. Transformational Incarnation 3. Avatar 4. Avataric Corpus	化身；應身
Nirodha	Surcease	滅(諦)
Nirodha-samāpatti	1. Extinctive Stasis 2. Annihilative Stasis	滅盡定

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Nirupadhi-śeṣa- nirvāṇa	Unremnant Nirvana	無餘涅槃
Nirvāṇa	1. Serene Surcease 2. Serene Termination 3. Termination	滅度；涅槃； 寂滅
Nitya; śāśvata	1. Permanency 2. Constancy	常
Pañcābhijñā	Five Supernal Powers	五通；五神通
Pañca kāmāḥ	Five Desires	五欲
Pañca veramaṇī	Five Precepts	五戒
Pañcaskandha	1. Penta-aggregates 2. Five Aggregates 3. Five Umbrages	五蘊；五陰
Pañca vijñānāni	the First Five Cognizances	前五識；五識
Pañcendriyāṇi	1. Five Virtuous Roots 2. Five Good Roots	五根；五善根
Pāramitā	1. Paramita 2. Deliverance	度；波羅蜜(多)
Pātra	Alms Bowl	鉢
Pātra-cīvara	Cassock and Alms Bowl	衣鉢
Phala	1. Fruition 2. Consummation	果
Piṇḍa-grāha	Uni-amalgamated Holism	一合相

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Prajñā	1. Prajna 2. Noesis 3. Transcendental Wisdom	般若 智 智慧
Prājñā-cakṣus	1. Eye of Wisdom 2. Sagacious Eyes	慧眼
Prājñā-pāramitā	Wisdom Paramita	般若波羅蜜
Prajñendriya	Wisdom Root	慧根
Prakṛti	1. Essence 2. Quintessence 3. Nature 4. Attribute	性；自性
Prāp; Prāpta	Obtainment	得
Pratigha	1. Aversion 2. Destation	瞋
Pratyavekṣaṇā-jñāna	Wondrous-Discernment Noesis	妙觀察智
Pratyeka-Buddha	Causality-enlightenist	緣覺
Pratyeka-buddha- yāna	Causality-enlightenist Yana	緣覺乘
Pravrajyā	Renouncing the Worldly Home	出家
Preta	1. Starving Ghost 2. Starving Ghost-kind	餓鬼
Preta-gati	1. Starving Ghost Realm 2. Starving Ghost-hood	餓鬼道；餓鬼趣

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Puṇya	1. Merit 2. Bliss 3. Well-being	福
Puṇya-kṣetra	Meritorious Field	福田
Puruṣa-damyā-sārathi	the Taming Master	調御丈夫
Pūrva-nivāsānusr̥ṭi-jñāna	Supernal Wisdom of Providence	宿命智
Rāga	1. Avarice 2. Attachment	貪；貪欲
Rāga, Dveṣa, Moha	Avarice, Aversion (or Detestation), Inanity	貪瞋癡
Rajas	Desire	欲
Rasa-kāma	1. Desire for Taste 2. Desire for Flavor	味欲
Ṛṣi	Sage	仙人
Rūpa	1. Matter 2. Form 3. Material	色
Rūpa-dhātu	1. Material Realm 2. Matterful Domain	色界
Rūpa-kāma	1. Desire for Forms 2. Desire for Matter	色欲
Rūpa-kāya	Physical Body	色身
Śabda-kāma	Desire for Sound	聲欲

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Ṣaḍ abhijñā	Six Supernal Powers	六通；六神通
Saddharma-vipralopa	1. <i>fin de siècle</i> 2. later-age	末世；末法
Ṣaḍ-indriyāṇi	Six Roots	六根
Ṣaḍ-pāramitā	1. Six Paramitas 2. Six Deliverances	六波羅蜜；六度
Ṣaḍ-vijñāna	Six Cognizances	六識
Sakradāgāmin	Sakradagamin	斯陀含
Sakradāgāmi-phala	1. Sakradagamihood 2. Consummation of Sakradagamihood	斯陀含果
Śākyamuni	1. Sakyamuni 2. Shakyamuni	釋迦牟尼(佛)
Samādhi	1. Samadhi 2. Dhyanic Stasis 3. Stasis	1. 三摩地；三昧 2. 禪定 3. 定
Samādhīndriya	1. Tranquility Root 2. Stasis Root	定根
Samatā-jñāna	Equitability Noesis	平等性智
Sambhoga-kāya	Retributional Corpus	報身
Samgha	Samgha	僧伽；僧
Samjñā	Conception	想
Samṣāra	1. Transmigration 2. Reincarnation 3. Samsara	輪迴；生死

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Ṣaṃskāra	Kinesis	行(蘊)
Ṣaṃskṛta	Implementation	有爲
Ṣaṃskṛta-dharma	Dharma of Implementations	有爲法
Ṣaṃsvedaja-yoni	Moisture-begotten	濕生
Samudaya	Assemblage	集(諦)
Sapta ratnāni	seven kinds of jewelries	七寶
Śāriputra	Sariputra	舍利弗、舍利子
Śārīra	Relics	舍利
Sarvajña	Omniscient Wisdom	一切智
Śāstā Deva- manuṣyaṇaṃ	Guru for All Celestials and Terrestrials	天人師
Sattva	Multibeings	眾生；有情
Satya-vāda	Veracious Saying	實語
Śīla	Precept	戒；尸羅
Śīla-pāramitā	Precept Paramita	戒波羅蜜
Skandha	Aggregate	蘊
Smṛti	1. Deliberation 2. Ideation	念
Smṛtīndriya	Deliberation Root	念根
Soha	Soha	娑婆
Sopadhi-śeṣa-nirvāṇa	Remnant Nirvana	有餘涅槃

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Spraṣṭavya-kāma	1. Tactile Desire 2. Desire for Touch	觸欲
Śraddhā	Belief; Faith	信
Śraddhendriya	Faith Root	信根
Sramāna	Sramana	沙門
Śrāmaṇera	Sramanera	沙彌
Śrāmaṇerikā	Sramanerika	沙彌尼
Śrāvaka	1. Auricularist 2. Sravaka	聲聞
Śrāvaka-yāna	Auricular Yana	聲聞乘
Śrāvastī	1. Sravasti 2. Shravasti	舍衛國
Srota-āpanna	1. Srota-apanna 2. First Fruitioner	須陀洹
Srota-āpanna-phala	1. Srota-apannahood 2. Consummation of Srota-apannahood	須陀洹果
Śrotra-vijñāna	1. Audio Cognizance 2. Cognizance of Ear	耳識
Stūpa	1. Stupa 2. Pagoda	塔；窣堵波
Subhūti	Subhuti	須菩提
Sukhāvati	1. the Elysian World 2. the West Elysian World	極樂世界

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Sumeru	Sumeru	須彌(山)
Śūnya	1. Vacuous 2. Empty 3. Sunya	空；虛；舜若
Śūnyatā	1. Vacuity 2. Sunyata	空性；舜若多
Sūtra	Sutra	經；修多羅
Svabhāva	1. Quintessence 2. Intrinsic Essence	自性
Tathā	Thusness	如
Tathāgata	1. Thus-Adventist 2. Tathagata 3. Ju-lai	如來
Tīrthaka	1. External Wayist 2. External Wayer 3. Externalist	外道
Tiryagyoni	Animal	畜生
Tiryagyoni-gati	Animal Realm	畜生道；畜生趣
Trayaḥ kāyāḥ	Triple Corpora	三身
Trayo-dhvanah	1. Tri-tempora 2. Three Times	三世；三際
Tri-loka	Three Realms	三界
Trīṇi-karmāṇi	Three Karmas	三業
Trīṇi piṭakāni	Tri-canon	三藏

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Trīṇi yānāni	Tri-Yanas	三乘
Tri-ratna	Triple Gems	三寶
Tri-sāhasra-mahā- sāhasra-loka-dhātu	Three Thousand Mega- thousand Worlds	三千大千世界
Tri-śaraṇa-gamana	Three Refuges	三皈依
Uccheda	Nihilistic Extinction	斷滅
Uccheda-dṛṣṭi	View of Nihilistic Extinction	斷滅見
Uccheda-lakṣaṇa	Nihilistically Extinctive Appearances	斷滅相
Upāsaka	Upasaka	優婆塞；清信士
Upāsikā	Upasika	優婆夷；清信女
Upāya	1. Expedite Means 2. Dexterous Means; Dexterity	方便
Upekṣā	Abnegation	捨
Utpāda-nirodha	Genesis and Perishment	生滅
Uttara	Ultimate	究竟
Vaiśāli	Vaisali	毘舍離；吠舍釐
Vajra	Dimond	金剛；伐闍羅
Vedanā	1. Perception 2. Sensation	受
Vijñāna	1. Cognizance 2. Conciousness	識

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Vikurvaṇa	1. Supernal Transformation 2. Supernal Metamorphosis	神變
Vimalakīrti	1. Vimalakirti 2. Purified-Appellation	維摩詰(菩薩)； 淨名
Vimokṣa; Vimukti; Mukti	1. Liberation 2. Emancipation	解脫
Vipāka	1. Retribution 2. Retributional Desert	果報
Vipaśyanā	1. Contemplation 2. Visualization	觀；毘婆舍那
Vīrya	1. assiduity 2. sedulity 3. industry 4. diligence	精進；進
Vīrya-pāramitā	Assiduity Paramita	精進波羅蜜
Vīryendriya	1. Assiduity Root 2. Diligence Root	精進根
Vyākaraṇa	Prognosticative Ordination Conferral	授記；記別
Vyūha kalpa	Majestic Kalpa	莊嚴劫
Yāna	Yana	乘
Yojana	Yojana	由旬；踰繕那

Glossary

佛法名相詞彙

A

abstemious: able to abstain or refrain from, or be liberated from Desires (specif., the Five Desires: the Desires for Wealth, Sex, Fame, Food, and Sleep). 離欲

Affliction: suffering or pain. 苦

Alter-appearance: i.e., the Views about other persons individually (singular number) from the self-centered standpoint. 人相

Anagamin: the Third Consummation of Hinayanaic Sainthood. The Third Fruitioner will no longer come back to this world to be reborn. Hence this will be his Final Lifetime in this world; and at the end of this life, he will be born in the Akanistha Heaven, the topmost heaven in the Matterful Domain, where he will realize Arhathood and attain Nirvana. 阿那含

Anuttara-Samyak-Sambodhi: the supreme most right Enlightenment; i.e., the Enlightenment attained by the Buddha. 阿耨多羅三藐三菩提，無上正等正覺

Anuttara-samyak-sambodhi Heart: Sanskrit, meaning the “Heart for the Supreme Right Equitable Enlightenment.” “Heart,” here means Aspiration. This phrase can also be abbreviated as: the Great Bodhi Heart. 阿耨多羅三藐三菩提心

apprehend: to grasp; seize. 取

Aranyaic: from Sanskrit “*Aranya*,” meaning forest; hence, hermitage. 阿蘭那，阿練那，阿蘭若，阿練若

Asamkhyas: innumerable, countless; said to be about trillions of trillions. 阿僧祇

Assemblage: the gathering or cause of sufferings. 集

Asuras: a genre of Celestial Beings, who enjoy very good Well-beings; but they are highly belligerent due to jealousy and anger, and so they are constantly at war with other Celestial Beings on that account. 阿修羅

B

bare one's right shoulder: an ancient etiquette in India showing high respect to elders or superiors. 偏袒右肩

Bestowal: Donation, as the first item of the Six Deliverances (Six Paramitas), it is one of the most important practices for a Pusa, or Mahayanaic Practitioners in general, for it signifies the will to benefit other people, the very central animus of Mahayanaic Altruism. 施，布施

Bhiksu: an ordained Buddhist monk. 比丘

Bhiksuni: an ordained Buddhist nun. 比丘尼

Bodhi: Enlightenment. 菩提，覺

C

Cognizance: The main body of the Mind, similar to the Psyche, as the functioning mental faculty and the repertory of all Karmas and memories. It could be analyzed and subdivided into eight compartments: Visual Cognizance, Audio-Cognizance, Nasal Cognizance, Lingual Cognizance, Corporal Cognizance, Deliberative Cognizance, Mana Cognizance, and Alaya Cognizance. 識

Color, Sound, Odor, Flavor, Tactility, and Dharma: These are the Six Dusts, for they would tend to envelop or even shroud our Mind and make it benighted. 色、聲、香、味、觸、法

〔此爲六塵〕

Common Plebeians: ordinary unenlightened people. 凡夫

Contemplation-Mastery Pusa: Sanskrit: *Avaloketeshvara Bodhisattva*. This is one of the most popular Mahayana saints. The Chinese translation for *Avaloketeshvara* is Kuan-Yin. 觀自在菩薩

D

Deliberation: thinking. 想

Dharani: arcane holy words or phrases enunciated by the Buddha or Pusas, which are endowed with supernatural power for blessing or empowering people who practice by chanting them. 咒·陀羅尼

Dharma: Sanskrit, meaning law, or doctrine, or teachings. It can also mean “thing” or “being” which could include everything and anything in the world or beyond the world, either animated or inanimated, physical or spiritual, tangible or intangible. But when used to denote Buddha’s doctrines or teachings, it is usually capitalized; otherwise, it will be in lowercase letters. 法

dharmas: This word with the first letter in lower case (dharma) stands for “all beings,” or anything in existence; whereas “Dharma” with a capitalized first letter usually stands for Buddha Dharma, or Buddha’s Doctrines. 法

Dharmas of Implementations: i.e., all the mundane things or beings, for the fact that they are the outcome and effect of all sorts of “workings” (implementations). 有爲法

Diamond: the hardest material in the world, symbolizing the Transcendental Wisdom that can break all the bad Karmas and impediments while the diamond itself will not break. 金剛

Diamond Sutra, The: one of the most important and popular Sutras in the Major Vehicle teaching (Mahayana). 金剛經

dwell: same as “reside,” a very crucial key word in *The Diamond*

Sutra, as well as in all the Buddhist practice, especially in Ch'an (or Zen) Buddhism. It means the Attachment or Tenacity in possessing and holding onto something, especially in showing the indolence to "move on." This is exactly the sentiment that we would hold with respect to the "house" we dwell in (both the material house and the "corporeal house," i.e., the physical body), which we would cling steadfast to, grow attached to, and would not let go of easily, not even when the "lease" is expired. 住

E

Egg-begotten, Womb-begotten, Moisture-begotten, and Transformation-begotten, the: Collectively these are called the Four Nativities. 卵生、胎生、濕生、化生〔此為四生〕

Ego-appearance: i.e., Egoistic Views. 我相

Ego-appearance, Alter-appearance, Multibeing-appearance, and Lifespan-appearance: These are the so-called Quadruple Appearances, the fundamental Attachments which would stand in one's way to Wisdom, Nirvana, and Enlightenment. 我相、人相、眾生相、壽者相〔此為四相〕

Ethereal Space, the: i.e., the sky. 虛空

Extinction: the abolition or dissolution of sufferings. 滅

Extinction of Nescience, the: the total abolition of ignorance, due to the power of practicing Buddha's Wisdom. 無明盡

Eye, Ear, Nose, Tongue, Corpus, and Mind: These are the Six Radices (Roots), for they are the roots out of which all our senses, perceptions and deliberations are derived. 眼、耳、鼻、舌、身、意〔此為六根〕

F

fin de siècle: French, end of the century (or age), or the later-age.

末世

Forbearant Sage: a practitioner practicing on Forbearance, which is very close to the Greek stoicism in ignoring the physical and spiritual pains or sufferings. 忍辱仙人

Four Diagonal Directions, the: i.e., Northeast, Southeast, Northwest, and Southwest. 四維

Fructification of Arhat Modus, the: the Fourth Consummation of Hinayanaic Sainthood. 阿羅漢道

G

Gatha: Sanskrit. A verse, usually composed of a quatrain (a four-line stanza), but it can be more than four lines. In Sanskrit, the Gatha used to be rhymed, but it is mostly unrhymed in the Chinese versions. 偈，偈陀，伽陀，偈頌

Gathe: Sanskrit, get across, said of traversing the Sea of Pains. This Sanskrit verb is in the imperative mood. 揭諦，度

go into Surcease: i.e., go into Nirvana. Nirvana, Sanskrit, termination, meaning the termination of all Annoyances and Transmigrations. 滅，入滅

Grand Bhiksus: Bhiksu, an ordained Buddhist monk. Grand Bhiksus, referring exclusively to Arhats, the Hinayanaist Saints of the highest status. 大比丘

I

Immotivity: the state of unmovement; unmovableness; impregnability. 不動

K

Kalpa: Sanskrit, aeons of ages, a very long long time. 劫

Kinesis: movements or transient movements, which are fleeting,

ephemeral, short-lived, highly-inconstant and mutable, said of either mental or physical ones. 行

Kumarajiva: 344-413 A.D., a great translator of Buddhist Canon, whose translations have been extremely popular in the Mahayana countries. 鳩摩羅什

L

Last Cycle of five hundred years, the: According to the Sutras, there are five cycles of 500 years, totally 2500 years, during which time Buddhism flourishes and declines gradually. 後五百歲

Lifespan-appearance: i.e., the Attachment to life or longevity, as concerns oneself, others, or all Beings in general. 壽者相

M

majestify: to embellish and make magnificently beautiful. To get to the outcome of Majestivation would of course entail all the preparational procedures, such as cleaning and removing all the impurities (bad Karmas) at the outset. And so metaphorically it comes to mean to make betterments or improvements for Multibeings by leading them to practice the Dharma, so as to increase their true Well-beings (the “embellishments” with Buddhaic Merits). 莊嚴

Major Vehicle: i.e., the Vehicle of Mahayana, which can accommodate a great number of people (that is, benefiting numerous people), as opposed to Hinayana, which generally aims at Self-deliverance as the final goal, benefiting none other than the practitioner himself—once with his goal achieved, he would never come back again, leaving all the unenlightened beings to be on their own. 大乘

Material or Immaterial Beings, the Conceiving or Nonconceiv-

ing Being, the Unconceiving or Non-unconceiving Beings, the: These are the Celestial Beings of various levels, that have attained various stages of Stasis (Samadhi) in their previous lives, and were born in those Heavens according to their level of achievements in Stasis as a Retributional Desert. 有色、無色、有想、無想、非有想、非無想

Matter: ① physical or tangible stuff; ② form or material, said of the corporal body of Multibeings. 色，色身

Mendicancy: Buddhist monks' begging or alms-collecting. 乞食

Minor Dharmas: i.e., the doctrines of Hinayana and other Worldly teachings, or Externalist doctrines (that is, the teachings of other religions). 小法

Mis-dharmic Appearance: This denotes the theories and practices contrary to Buddha's Teachings, and as such they are both fallacious and misleading. 非法相

Multibeing-appearance: i.e., the View about other people conceived collectively (plural number) from the subjective self-centered standpoint. 眾生相

Multibeings: the Multitudes. Yet this term includes not just people (mankind), but also the Beings in five other Realms; viz., the Celestial, Asura, Starving Ghost, Purgatory and Animals. Together with Humanity, they are called the Six Realms which constitute the Realm of Transmigration or Samsara (Reincarnation). 眾生

N

Naked Eyes, Celestial Eyes, Sagacious Eyes, and Dharmic Eyes, Buddhaic Eyes: These are the well-known Five Eyes of the Buddha, which connote the idea that the Buddha would never "abandon" any Multibeings of any status until they have eventually reached the Ultimate Enlightenment. 肉眼、天眼、慧眼、法眼、佛眼〔佛之五眼〕

nayuta: Sanskrit: one million, or ten million. 那由他

Nescience: ignorance or benightedness. 無明

nirvanize: to put into Nirvana. 滅、滅度

Noesis: the highest Wisdom of Buddhas or high-status Pusas. This term originally came from Greek, was first used in Platonism to mean the highest kind of knowledge or knowledge of eternal forms or ideas, and later used in Husserl to denote something else. From now on, this term will be employed to denote the Consummate Wisdom of Buddha or other Enlightened saints. 智，佛智（最高之無漏智）

Non-contention Samadhi: the state of Stasis (tranquility) plus Prajna (Transcendental Wisdom). “Non-contention” means the state free from all annoyances and strifes (Contentions). Hence the Non-contention Samadhi is a highly prestigious form of Samadhi, attained only by very few great Disciples of the Buddha’s. 無諍三昧

Non-obtainment: This is the most predominant doctrine in Mahayana Buddhism. It states that, ultimately speaking, nothing could be grasped and taken as one’s own, either external or internal objects, and even including one’s own body and mind—for none of these have ever been under one’s control; hence, no one can ever claim to be the Owner of anything, for everything, either mental or physical, is ever fleeting, transient, ephemeral and illusive. If one is able to perceive this profound Mahayana Doctrine of Non-obtainment, one would cease grasping anything, and would thereby render oneself liberated and enlightened. 無所得

P

Paragathe: Get across to the Other Shore! 波羅揭諦，度到彼岸

Paramita: Sanskrit, “to the Other Shore.” This means metaphorically that by means of Buddha’s Transcendental Wisdom, all

people (or beings) can traverse the River of Annoyances and Afflictions to “the Other Shore” of Nirvana or Enlightenment. 波羅蜜多

Parasamgathe: Having traversed to the Other Shore. 波羅僧揭諦，度彼岸已

Penta-aggregates, the: I.e., the Five Aggregates. They are Matter, Sensation, Deliberation, Kinesis, and Cognizance; fused together, they constitute the body and mind of a Multibeing, with Matter being the corporal body, and the other four being the functions of the Mind. 五蘊

Perambulations: i.e., walking meditation around a stupa, shrine or person, as one of the highest form of showing respect to Buddha, holy people, or elders. 圍繞(繞行)

Prajna: Sanskrit: Transcendental Wisdom taught by the Buddha which can cure the *Three Venoms* (Avarice, Detestation, and Inanity), so as to attain the Supreme Enlightenment. This Wisdom is totally different from the worldly intelligence or cleverness which can do nothing about reducing bad Karmas or the Three Venoms. *Prajna* is also an *Ultra-mundane Wisdom*, as opposed to the *Mundane Wisdom* (Worldly Wisdom). 般若

Prajna-paramita: “*Prajna*,” Sanskrit, the Buddhist transcendental wisdom, which could enable one to transcend or surpass all impurities and sufferings. “*Paramita*,” Sanskrit, to the other shore; i.e., this particular transcendental wisdom could enable one to traverse the Sea of Sufferings to the other shore of *Nirvana*. 般若波羅蜜多

Prognosticative Ordination: a Buddha’s solemn and formal prophesy and promise to someone about his candidacy for the attainment of Buddhahood in the future, usually with the details as to the date, the Appellation of the Buddha, his family, his important disciples, and the duration of his Dharmas. 授記(佛預示菩薩或眾生之成佛)

Purified Belief: i.e., unadulterated faith, which is not contaminated

by skepticism, self-interest, or other unnamed motives. 淨信

Pusa: the Chinese version for the Sanskrit *Bodhisattva*, meaning: one who seeks the fulfillment of Bodhi, or Enlightenment; next in rank to Buddha among all practitioners. 菩薩

Pusa Mahasattvas: i.e., great *Bodhisattvas*. *Maha* means great in Sanskrit. 菩薩摩訶薩

R

reside according to how he is instructed, to: i.e., to practice and live one's life by following the Buddha's teachings. 應如所教住

S

Sacred Moduses, the: the Buddha's Holy Ways or Means for the attainment of abolishing all sufferings. 道，聖道

Sagacious Eye: i.e., the Eye of Wisdom. 慧眼

Sagacious Life, the: This is the meritorious Epithet that Subhuti had earned due to his outstanding wisdom. 慧命

Sakradagamin: the Second Consummation of Hinayanaic Saint-hood. A Second Fruitioner will be able to attain Nirvana after one lifetime in the heaven and one rebirth (reincarnation) in this world. 斯陀含

Sariputra: one of the ten great disciples of the Buddha, famous for his Wisdom. 舍利子，舍利弗

Sensation: the reactions or perceptions following the stimuli from without. 受

should not reside in Matter while bestowing: i.e., not to be attached to Matter, etc., while bestowing. 不應住色布施

Shuen Dzang: 600-664 A.D., one of the greatest Buddhist Canon translator in Tang Dynasty. He went to India through a

myriad of hardship to study Buddhism, which he finished with prominent accomplishment acclaimed all over India as a great Buddhist scholar. After his seventeen-year study in India, he returned to China to start his translation enterprise with the aid of the emperor who granted him the establishment of translating institute assisted by several scores of great scholars of that time. In his institute Master Shuen Dzang translated 1335 scrolls of the original Sanskrit texts into Chinese, which laid a very solid foundation for Buddhism to flourish and thrive in China throughout the ages to come. Hence, he is forever venerated and commemorated by all Chinese for his prodigious contribution to both Buddhism and Chinese culture in general. 玄奘

Srota-apanna: Sanskrit, meaning “entering into Stream (of sainthood).” This is the first Fruition (or Consummation) of Hinayanaic Sainthood. The First Fruitioner can attain Arhat-hood and realize Nirvana after seven reincarnations (seven rebirths) in this world. 須陀洹

Stupa: Sanskrit, a Buddhist pagoda, usually built in honor of Buddhas, Pusas, or high priests, in which their physical relics are kept both for commemoration and for posterity to worship. 塔

Subhuti: one of the Ten Great Disciples of the Buddha, renowned for his Wisdom in Comprehending the tenet of Vacuity. 須菩提

Sumeru Mount: Sanskrit, the highest mountain of this Soha World. 須彌山

Sutra: Sanskrit, Buddhist Holy Scripture. 修多羅，經

svaha: Let it be done! Let it be fulfilled! 成就

T

Thirty-two Auspicious Physical Features: The Buddha, through ages and ages of practice, has acquired some very extraordi-

nary physical Features, which are deemed as very auspicious, such as the sign on the breast, the ear-lobes, which extend as long as to the shoulders, etc. These Features are auspicious in that if one contemplates in meditation on any of them, one could accumulate very good merits in the Karma through such meditation. (佛之)三十二相

Three Thousand Mega-thousand Worlds: i.e. a Buddhaic World, consisting of 100 billion solar systems. This would include: a) One Mini-thousand Cosmose (i.e., a universe, consisting of 1000 solar systems); b) One Medi-thousand Cosmose (consisting of 1000 Mini-thousand Cosmose); c) One Mega-thousand Cosmose (consisting of 1000 Medi-thousand Cosmose). Hence, altogether they are called the Three Thousand Mega-thousand Worlds. (“World,” meaning one solar system, not just the planet Earth.) 三千大千世界

Thus-Adventist, the: Sanskrit: *Tathagata*. This is also one of the Ten Holy Epithets of the Buddha, meaning: the “Thus-Comer,” or “Thus-come one,” in some other translations. “*Thus*,” in the manner of the Truthful Way as well as of the Sentient-kind’s Karmic Occasions. “*Comer*,” one (the Buddha) who manifests Himself in this afflicted world (*Advent*) to salvage the Multibeings, due to compassion. 如來

Thus-thusness: i.e., the Veracious Thusness; same as the Original Nature. Thusness” signifies the consummate state of Buddha-hood. The use of the doublet in this term refers to both the internal and the external state of “thusness.” Specifically, it means the perfect Enlightenment that both the *interior* (mind-body-speech) and the *exterior* (the surrounding external objects and living Beings) are in the quality of “thusness”; hence this is called the state of “Thus-thusness.” (Cf. Chinese *Ju-Ju*, 如如.) 如如

transcend: to surpass or get across. 度 • 超越

Tri-tempora: the Three Times; i.e., the past, present, and future. 三世

U

Uni-amalgamated Holism: In the Worldly people's eye, everything appears to be "an indivisible whole," although they are, as a matter of fact, put together (or assembled) by various discrete parts. This is especially true of beings with life, either animated (animals) or inanimated (plants). Ordinary people tend to view things of life as an "Organism," which they would presume to be an indivisible whole, and therefore would consider them as not subject to changes. And so these people are, as it were, justified in being attached to their own Ego, so as to stay as what they are, to be complacent with themselves, to enjoy and pamper their own status quo, and finally to refuse to improve or cultivate themselves in whatever way. As a result, they would become so attached to their own image (Ego-appearance) that they would generally detest, reject, or repel anything disparate from their Ego, such as other individuals (Alter), or other people collectively (Multibeings). And this is the fundamental cause for all the *delusive differentiations* in life, whereby all the worries, and eventually afflictions and pains in life come into being. These problems all derive from the conviction of the specious *Holism*, which is, to a major degree, responsible for most kinds of conceptual ignorance.
一合相

Un-implemental Dharmas: i.e., the Ultramundane Dharmas, or the Dharmas that can lead to Ultimate Liberation. "Implementation" means all kinds of illusory employments or undertakings of the worldly people. 無爲法

Unremnant Nirvana: the Nirvana as attained by Buddhas and Pussas, which is consummate, leaving no Impurified Habitudes of Annoyances, as opposed to the Remnant Nirvana of Arhats or general Hinayanaists. 無餘涅槃

Upasaka: Sanskrit, a Buddhist male lay practitioner who has of-

ficially taken the Five-Precept Vows in a ceremony presided by a qualified Bhikṣu in a shrine hall. 優婆塞

Upasika: Sanskrit, a Buddhist female lay practitioner who has officially taken the Five-Precept Vows in a ceremony presided by a qualified Bhikṣu in a shrine hall. 優婆夷

V

Vacuity: Sanskrit: *Sunyata*, meaning emptiness, a highly specialized term in Buddhism. Specifically, it signifies that nothing has an independent, “Ego-nature” or “Ego-appearance” of its own, for everything is constituted from various amalgamated parts, and these parts are inter-dependent and inter-related to form an “apparent whole,” which does not stay intact even for a very short duration, and which is subject to the law of Inconstancy; hence it undergoes changes, even from instant to instant. Therefore, its ultimate Ego-nature is ungraspable and unobtainable. For the Ego-appearances of things are thus unobtainable, it is then said that the Ego-nature of all Beings is Vacuous. And so the term Vacuity is used to denote such state of being. 空

vacuous: empty, or devoid of entity or self-attribute. 空的

Vile Realms, the: i.e., the Three Vile Realms: Purgatory, Starving Ghost, and Animal. 惡道

Virtuous Radices: that which can effect all merits to live and grow. There are Five Virtuous Radices: Faith Radix, Diligence Radix, Deliberation Radix, Stasis Radix, and Wisdom Radix. They are called “Radices,” because all the Virtues are engendered out of these fundamental Good Roots (Radices), just as the life of a plant depends on its roots for nourishment and stability. 善根

W

Wheel-revolving Anointed King: In Hindu folklore, a mighty emperor who ruled a vast kingdom with beneficence, rather than by force, and who was loved and respected universally—such a great sovereign or benign ruler was called a Wheel-revolving Anointed King. 轉輪聖王

World-Venerated One, the: Sanskrit: *Bhagavam*. One of the Ten Holy Epithets of the Buddha, meaning: one who is venerated by all the worlds, or worshipped universally. 世尊

Y

Your World-Veneration: a title used in addressing to the Buddha, its meaning being the same as the World-Venerated One. 世尊

Z

Zenith and Nadir, the: i.e., up and down (top and bottom). 上下
(上方、下方)

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