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
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The Diamond Sutra
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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 dic-
tions 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 popu-
lar—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 pre-
dominant Sutra for Ch’an Buddhism, which is widely acknowledged as a major contribution of Chinese Bud-
ghism to the Chinese culture as a whole, as well as the same to the culture world-wide. And, with the publica-
tion 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
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.
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.
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. At that time the World-Venerated One, prior to meal time, donning His Cassock and holding an Alms Bowl, entered into the city of Shravasti for mendicancy. 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.
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-Adventist¹² 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: *Tathāgata*. 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, 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.”

---

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.
The Primal Principium of Mahayana

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

16. Multibeings: the Multitudes. Yet this term includes not just people (man-kind), 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, 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 in any way while practicing Bestowal. 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*, 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.”

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.”


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-

---

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.
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.”

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，以此為實。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，
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

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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 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 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, Alter-appearance, 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\textsuperscript{37} and Lifespan-appearance;\textsuperscript{38} they are also freed from Dharmic Appearances\textsuperscript{39} as well as Mis-dharmic Appearances.\textsuperscript{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, Multibeing 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 ofttimes divulges thus: all ye Bhiksus\textsuperscript{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.”

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

\textsuperscript{38} \textit{Lifespan-appearance}: i.e., the Attachment to life or longevity, as concerns oneself, others, or all Beings in general.

\textsuperscript{39} \textit{Dharmic Appearance}: This refers to Attachment to the Buddhist Doctrines.

\textsuperscript{40} \textit{Mis-dharmic Appearance}: This denotes the theories and practices contrary to Buddha’s Teachings, and as such they are both fallacious and misleading.

\textsuperscript{41} \textit{Bhiksu}: an ordained Buddhist monk.
Subhuti,” quoth the Buddha, “what dost thou make of this: does the Thus-Adventist obtain Anuttara-samyak-sambodhi? Withal, does the Thus-Adventist have Dhar mas 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-implemental Dharmas.”

「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，寧為多不？」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，為他人說，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, to bestow

42. Un-implemental 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 Cosmases (i.e., a universe, consisting of 1000 solar systems); b) One Medi-thousand Cosmases (consisting of 1000 Mini-thousand Cosmases); c) One Mega-thousand Cosmases (consisting of 1000 Medi-thousand Cosmases). 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.”

“Howver,” 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, 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？須陀洹名為入流，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？阿那含名為不來，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-apanna⁴⁵ make such an Ideation as ‘I have obtained the Fructification of Srota-apanna-hood’?”

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

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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 reincarnations (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 make such an Ideation as ‘I have obtained the Fructification of Sakradagami-hood’?”

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 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

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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』，即為著我、人、眾生、壽者。世尊，佛說我得無諍三昧，人中最為第一，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’?”

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, 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\textsuperscript{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\textsuperscript{51} Cultivation;\textsuperscript{52} for in sooth Subhuti does not cultivate on anything; hence Subhuti is commended as ‘a practitioner delectating in Aranyaic Cultivation.’”

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Seg. 9: Mono-appearance versus Non-appearance • 一相無相分
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great Disciples of the Buddha’s.

\textsuperscript{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).

\textsuperscript{51} Aranyaic: from Sanskrit “Aranya,” meaning forest; hence, hermitage.

\textsuperscript{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\textsuperscript{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,\textsuperscript{54} would you deem his Stature colossal?”

\textsuperscript{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).

\textsuperscript{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.”

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，即有有佛、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, just as it is a Buddha’s Temple or Stupa. 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，以恆河沙等身命布施；若復有人，於此經中乃至受持四句偈等，為他人說，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?”

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.”

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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.
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 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，信解受持不足為難。若當來世後五百歲，其有眾生得聞是經，信解受持，是人即為第一希有。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.”
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，如我昔為歌利王剖截身體，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，不应住色生心，不应住聲、香、味、觸、法生心，應生無所住心；若心有住，即為非住。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\textsuperscript{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\textsuperscript{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.”

\textsuperscript{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.

\textsuperscript{60} Matter: ① physical or tangible stuff; ② form or material, said of the corporal body of Multibeings.
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.”

“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.”

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.”

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.”
“Subhuti, if a *Pusa*’s mind should reside in any *dharma* 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* know all about these persons, and perceive all about these persons in that they shall all be fulfilling infinite boundless *Meritorious Virtues.*”

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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 Buddha 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、為人解說。」

Segment 15:
The Meritorious Virtue of Sustaining the Sutra

“Subhuti,” quoth the Buddha, “suppose some Virtu-
ous Men or Virtuous Women would bestow their own
physical bodies as numerous as the sands in the Ganges
upon others during the morning-tide; 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；如來為發大乘者說，為發最上乘者說。若有人能受持讀誦、廣為人說，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，即為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、為人解説。」

“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 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*,\(^6^4\) 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，當知此處即為是塔，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*\(^6^5\) 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*\(^6^6\) around it, and bestrew flowers and incense thereunto as well.”

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64. *Minor Dharmas*: i.e., the doctrines of Hinayana and other Worldly teachings, or Externalist doctrines (that is, the teachings of other religions).
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.
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 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，
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\textsuperscript{68} of Kalpas\textsuperscript{69} prior to Lamp-Lighting Buddha, I was able to meet with eight hundred four thousand billion nayutas\textsuperscript{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\textsuperscript{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.

\textsuperscript{68} Asamkhyas: innumerable, countless; said to be about trillions of trillions.
\textsuperscript{69} Kalpa: Sanskrit, aeons of ages, a very long long time.
\textsuperscript{70} nayuta: one million, or ten million.
\textsuperscript{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.”
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 all the Multibeings, and after having delivered and nirvanized all the Multibeings, 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* 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.
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*.’”

“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 pronunciation 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 *dharma* are devoid of *Ego*, devoid of *Alter*, devoid of *Multibeing*, 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*. ”
“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.”

[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.
"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』，即為謗佛，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-divulgence’ would only signify that there are no Dharmas to be divulged, and as such it could be denominated as the Divulgation of the Dharma.”

At that juncture Subhuti the Sagacious Life, 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.”

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.”

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-
tib
inglessness, 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 de
ominated as Good Dharmas.”

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，而凡夫之人以為有我。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\textsuperscript{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.”

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* 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.*”

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**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.”
「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。」

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.”

Segment 29:
The Quiescence of the Dignified Deportments

“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.’”
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. 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.
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，為人演說，其福勝彼。云何為人演說？不取於相，如如不動。何以故？

一切有為法，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 Asamkhya 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 Gatha, 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\textsuperscript{79} any Appearance, so that one could maintain the Immovableness\textsuperscript{80} of Thus-thusness.\textsuperscript{81} Wherefore could it be so?

\textsuperscript{79} apprehend: to grasp; seize.
\textsuperscript{80} Immovableness: the state of unmovement; unmovableness; impregnableness.
\textsuperscript{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\textsuperscript{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]佛説是經已，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,\textsuperscript{83} Upasakas,\textsuperscript{84} and Upasikas,\textsuperscript{85} as well as all the Terrestrial and Celestial Beings and Asuras, who have heard what the Buddha just divulged, all exulted prodigiously, insomuch 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.

\textsuperscript{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).

\textsuperscript{83} Bhiksunis: ordained Buddhist nuns.

\textsuperscript{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.

\textsuperscript{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.
Seg. 32: Unveraciousness of Responding Avatars・應化非真分

Translated on: 1/18/2001 at AB Temple, Michigan, USA
Final Revision: 5/5/2005 at MV Temple, Taipei, Taiwan
Revision for 2nd Edition: 2/1/2007 at MV Temple, Taipei, Taiwan
1st Revision for 3rd Edition: 11/5/2009 at AB Temple, Michigan, USA
2nd Revision for 3rd Edition: 1/5/2010 at MV Temple, Taipei, Taiwan
3rd Revision for 3rd Edition: 1/28/2010 at MV Temple, Taipei, Taiwan
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 Dzang\(^1\) (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 Pusa\(^2\) 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-aggregates\textsuperscript{4} are vacuous,\textsuperscript{5} whereby he was able to transcend\textsuperscript{6} 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,\textsuperscript{7} Matter\textsuperscript{8} is indisparate from Vacuity,\textsuperscript{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: ①physical or tangible stuff; ②form 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.
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; as well as devoid of Color, Sound, Odor, Flavor, Tactility, and Dharma.

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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.
The Heart Sutra

It is devoid of the Visual Domain, insofar as devoid of the Deliberation-Cognizance Domain. It is devoid of Nescience, as well as devoid of the Extinction of Nescience; 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, Assemblage, Extinction, and the Sacred Moduses; it is devoid of Wisdom, and of Obtainments as well.

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

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-tempora\(^{23}\) 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.

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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 Pussas, 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. *Gateh*: Sanskrit, get across, said of traversing the Sea of Pains. This Sanskrit verb is in the imperative mood.
27. *Paragathe*: Get across to the Other Shore!
30. *svaha*: Let it be done! Let it be fulfilled!
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.
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■ University Fellowship at Graduate School of English Dept., Texas Christian University (1979–1982)

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■ High-school English Teacher (1976-1978)


■ Membership of Chinese Youth Writers Association (1966-1968)

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...
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◆（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

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◆英文譯著：

*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

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## Two Renditions of Sanskrit Compared

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2. Noesis  
3. Transcendental Wisdom | 般若  
智  
智慧 |
| Prājñā-cakṣus            | 1. Eye of Wisdom  
2. Sagacious Eyes | 慧眼 |
| Prajñā-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 |
| Pratīgha                 | 1. Aversion  
2. Destation | 頽 |
| 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 |
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| Puṇya                    | 1. Merit  
2. Bliss  
3. Well-being | 福 |
| Puṇya-kṣetra             | Meritorious Field | 福田 |
| Puruṣa-damya-sārathi     | the Taming Master | 調御丈夫 |
| Pūrva-nivāsānusmṛti-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 |
| Rṣi                      | 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 |
<p>| Rūpa-kāya               | Physical Body | 色身 |
| Śabda-kāma              | Desire for Sound | 聲欲 |</p>
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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 Arhatthood 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
Glossary

Common Plebeians: ordinary unenlightened people.

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

Deliberation: thinking.

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.

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.

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

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).

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.

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

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.

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

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

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

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.

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

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

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

Immotivity: the state of unmovement; unmovableness; impregnability.

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

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. 鳴摩羅什

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 Majestivication 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.

Mendicancy: Buddhist monks’ begging or alms-collecting.

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

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

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

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).

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

Nescience: ignorance or benightedness.

nirvanize: to put into Nirvana.

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.

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.

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.

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. 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 saint-hood).” 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.

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.

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

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

Sutra: Sanskrit, Buddhist Holy Scripture.

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

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 Buddhic 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-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
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.

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.

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.

Upasaka: Sanskrit, a Buddhist male lay practitioner who has of-
officially taken the Five-Precept Vows in a ceremony presided by a qualified Bhiksu 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 Bhiksu in a shrine hall. 優婆夷

**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
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.

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.

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

Zenith and Nadir, the: i.e., up and down (top and bottom).
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and finally be reborn together in
the Land of Ultimate Bliss.
Homage to Amita Buddha!

NAMO AMITABHA
南无阿弥陀佛
【英漢對照：金剛經・般若心經】

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