

法 海 譯 叢

THE MAJOR BUDDHIST CANON

(1)



Vairocana Publishing Company, Ltd.

昆盧出版社 敬印

The Major Buddhist Canon (1)

**The Sutra of Forty-two Chapters
Divulged by the Buddha**

佛說四十二章經

英漢合訂本

Translated by

Ven. Cheng Kuan,

53rd Generation Acharya of Hsin-Gong Sect.

高野山眞言宗五十三世阿闍梨

釋成觀法師英譯

Americana Buddhist Temple, USA

Mahavairocana Temple, Taiwan

美國遍照寺 · 台灣大毘盧寺 發行

The Sutra of Forty-two Chapters Divulged by the Buddha

First Edition

Copyright © 2005 (on Buddha's Joyous Day) by Vairocana Publishing Co., Ltd.

All Rights Reserved (**For free distribution only**)

Printed in Taipei, Taiwan

Distributing Centers:

Mahavairocana Temple

No.15, Alley 6, Lane 4, Fu-Hsing Rd., Wenshan District,
Taipei City 116, Taiwan

Ph.: (02) 2934-7281

Fax: (02) 2930-1919

Website: www.abtemple.org

Americana Buddhist Temple

10515 N. Latson Rd., Howell, MI 48855, USA

Ph.: (517) 545-7559

Fax: (517) 545-7558

Website: www.abtemple.org

ISBN 957-9373-19-1

Contents

Illustration—Holy Image of Shakyamuni Buddha	1
Foreword for The Initial Three Sutras' Publication of the Major Buddhist Canon	11
Introduction	19
A Vajraic Maxim on the Dharma (金剛法寶讚)	29

The Sutra of Forty-two Chapters

The Sutra-opening Gatha	2
Chapter 1	4
Chapter 2	6
Chapter 3	7
Chapter 4	8
Chapter 5	9
Chapter 6	9
Chapter 7	10
Chapter 8	11
Chapter 9	12
Chapter 10	12
Chapter 11	13
Chapter 12	15
Chapter 13	18
Chapter 14	18

8 CONTENTS

Chapter 15.....	19
Chapter 16.....	20
Chapter 17.....	21
Chapter 18.....	22
Chapter 19.....	23
Chapter 20.....	23
Chapter 21.....	24
Chapter 22.....	25
Chapter 23.....	25
Chapter 24.....	27
Chapter 25.....	27
Chapter 26.....	28
Chapter 27.....	28
Chapter 28.....	29
Chapter 29.....	30
Chapter 30.....	31
Chapter 31.....	32
Chapter 32.....	33
Chapter 33.....	33
Chapter 34.....	34
Chapter 35.....	36
Chapter 36.....	37
Chapter 37.....	38
Chapter 38.....	39
Chapter 39.....	40

Chapter 40	40
Chapter 41	41
Chapter 42	42
The Dedicatory Gatha	44

佛說四十二章經 (漢譯本) The Chinese Text of the Sutra

「法海譯叢」英譯三經出版引言	47
開經偈	50
佛說四十二章經 (第 1-42 章)	51
回向偈	69

Appendix 附 錄

About the English Translator	70
英譯者簡介	74
Two Western Renditions of Sanskrit Compared (梵字新舊英譯對照表)	78
Glossary (佛法名相辭彙)	99
Index (索引)	134
Donors for Publishing the Three Books 助印「法海譯叢」英譯三經功德名錄	146
Illustration—Mahayana Guardian Pusa Wei-to (韋馱菩薩聖像)	153

Foreword for
The Initial Three Sutras' Publication
of *The Major Buddhist Canon*

It has always been my greatest wish to translate the Right Buddha Dharma and make it available for all people in the world, so as to benefit infinite Multi-beings globally; and now I have finished translating several Sutras into English, which I entitle as *The Major Buddhist Canon*. Among these, three of them—*The Sutra of Forty-two Chapters*, *The Diamond Sutra*, and *The Altar-Sutra of the Sixth Patriarch*—are done with page layout using PageMaker, and so are ready for publishing. And I plan to have several thousand copies of each of them printed this time, so that we may send them as free gifts to the libraries of the capital cities of all the countries, of all the major cities, and major universities around the world. Therefore, I wish that all good believers of the Dharma could be aspired to get involved in this supreme enterprise of

the *Thus-Adventist's Dharmic Corpus* by making a donation towards the publication, so as to help infinite Sentient-kinds plant the *Virtuous Roots* for the Supreme Enlightenment.

Moreover, the three Sutras that are being published are each of them in their own way, the “First Sutra.” Here are the reasons:

(1) *The Sutra of Forty-two Chapters*—This Sutra was brought to China in the Eastern Han Dynasty (1st Century A.D.) on the back of a white horse, and was the first Sutra ever translated into Chinese. Hence this Sutra is deemed as “the First Sutra” in this way, and has become a very significant Sutra for this reason. And now because this Sutra is also the first one in The English version to be published, its symbolic meaning is beyond expression.

(2) *The Diamond Sutra*—This Sutra is one of the most important portion in the whole 600 Books of *The Great Prajna-Paramita Sutra*, and so in this way it stands as the “First Sutra” in the Dharma. Furthermore,

starting from the Sixth Patriarch of Ch'an Sect, this Sutra has been traditionally utilized as the chief resorting basis for "*Mind-Verification*" by both patriarchs and general Ch'an practitioners; hence it is also deemed as the First Sutra by this virtue.

(3) *The Altar-Sutra of the Sixth Patriarch*—It has been well acknowledged that the greatest contribution that Chinese Buddhism has ever made to the world is the achievement of the Ch'an teachings. Yet it was all due to the extraordinary Merits and good *Karmic Occasions* of the Sixth Patriarch that made the flourish of Ch'an in China possible. For this reason, *the Altar-Sutra of the Sixth Patriarch*, along with *the Diamond Sutra*, has become the two predominant Scriptures in the teachings of Ch'an lineage in the wake of the Sixth Patriarch. (Since Song Dynasty though, the third Scripture, *the Chronicle of Lamp-Transmission*, has been added to the Ch'anist's practicing syllabus.) In consequence, this Sutra, besides *the Diamond Sutra*, is virtually the "First Sutra" for the learning and practice of Mahayana Ch'an.

Due to the fact that the aforesaid three Sutras are all the topmost Sutras in their own virtues, the Meritorious Virtues acquired through the involvement in helping them circulated and propagated are incredibly great.

Furthermore, according to *The Sutra of Upaseka-Precept*, the Merits in the Dharmic Bestowal of printing Sutras are highly superior. Part of the Text from this Sutra is cited below for the reference of good believers, and for them to practice in compliance with the Holy Teachings:

Good virtuous man, there are two kinds of *Bestowals*: first, *Dharmic Bestowal*; second, *Monetary Bestowal*. The *Retributions* acquired by *Dharmic Bestowal* can include the *Retribution of Property* and the *Retribution of Dharma*. Yet *Monetary Bestowal* only result in the *Retribution of Property*.... Therefore, *Monetary Bestowal* is inferior, while *Dharmic Bestowal* is superior.

How should one make *Dharmic Bestowal*? If a *Bhiksu*, or a *Bhiksuni*, or a *Upaseka*, or a *Upasika*, is able to instruct others to make them be endowed with Faith, Precept, Bestowal, Learning, and Wisdom, either by means of making others write down the Sutra of the Buddha's Right Dharma, or by writing it down themselves; and afterwards they make donations with these written Scriptures to others so that they may read or incant—this is called *Dharmic Bestowal*. Anyone who can make such *Bestowal* will be able to acquire superior handsome looks in the infinite future lives. Wherefore is it so? For the *Multibeings* who read or hear of the Dharma written will be able to abolish their mind of Resentment, for this reason the Donor will be able to obtain superior handsome looks in the infinite future lives.

The *Multibeings* who read or hear of the Dharma written will be able to abolish killing due to compassion; for this reason the Donor

will be able to acquire longevity in the infinite future lives.

The *Multibeings* who read or hear of the Dharma written will be able to refrain from stealing others' property; for this reason the Donor will be able to enjoy copious riches and treasure.

The *Multibeings* who read or hear of the Dharma written will be able to make Bestowals to others with an open mind; for this reason the Donor will be able to obtain great physical strength in the infinite future lives.

The *Multibeings* who read or hear of the Dharma written will be able to abolish Self-indulgence; for this reason the Donor will be able to obtain physical ease and felicity in the infinite future lives.

The *Multibeings* who read or hear of the Dharma written will be able to exterminate the mind of *Inanity*; for this reason the Donor will

be able to acquire *Unimpeded Eloquence* in the infinite future lives.

The *Multibeings* who read or hear of the Dharma written will be able to engender Faith without any doubts; for this reason the Donor will be able to acquire Faith and Perspicuity in the Mind. And in the like manner he will be able to acquire Precept, Bestowal, Learning, and Wisdom, as well. (—from Segment 19 of *The Sutra of Upaseka Precept*.)

Cheng Kuan
2/19/2005

Introduction

The Story of *The Sutra of Forty-two Chapters* and Its Original Translators

By Reverent Sheen Jay (1951-)

The two translators of *The Sutra of Forty-two Chapters* from Sanskrit into Chinese, Venerable Kasyapa-Matanga and Dharmaraksha, were ordained monks from a country called Indo-Seythians (月氏國) in Middle India in 67 A.D. Here is the story about them:

At the time of the first century A.D. in Eastern-Han Dynasty of China, there was an emperor called Emperor Ming (東漢明帝). He succeeded as Emperor in 58 A.D. and adopted Yong-Ping (永平), which means Eternal Peace, as the Royal Calendrical Epithet for his reign. It happened that in the third year of his reign, i.e., the 3rd year of Yong-Ping (60 A.D., 永平三年), one night Emperor Ming dreamed of “a golden man” flying into his palace, with an aureole all around his body.

The next morning, Emperor Ming summoned the ministers and high officials and asked if anyone knew anything about “the golden man” that showed up in his dream, and if anyone could interpret the dream. The Minister of National History (太史) then replied, “Your Majesty, I heard that in the west countries, there is a god called Buddha. The golden man that Your Majesty dreamed of must be the Buddha, I presume.” Dr. Wang Chuen (博士王遵) also made a report on some historical events to the emperor. Here is his report.

According to the Book of Chou Dynasty (周書), in 1077 B.C. (more than 3000 years ago from now) during the reign of King Jau (周昭王), one day the water level of all the rivers suddenly rose up to the level of the ground; the earth was suddenly moving, and meanwhile, there was a band of bright light in five colors seen across the sky. The Minister of National History (太史), after having divined by the Eight Diagrams (卜卦), said that all these fantastic phenomena were due to the fact that

there was a Great Sacred Man born in the west. He also foretold that this Great Sacred Man's teachings would come to China a thousand years from then. King Jau then had this event together with the prediction carved on a piece of stone and buried in the south end of the city.

Eighty years later, during the reign of King Muh (周穆王), one day the earth was suddenly moving again, and there appeared twelve bright white rainbows hanging across the sky. The Minister of National History (太史), after having divined by the Eight Diagrams (卜卦), reported that it was a sign for the Western Great Sacred Man's decease.

On hearing this, Emperor Ming then calculated the number of years from King Jau (周昭王) of Chou Dynasty to his current time. He found out that it had been more than 1100 years since Buddha's birth. And so, according to the prediction, it was just about time that Buddha's teachings were coming to China. He

immediately made arrangements to send a delegation of eighteen people to go west in search of Buddha Dharma. The delegates set out on the journey in the 7th year of Yong-Ping (永平七年), which was 64 A.D. In Indo-Seythians (月氏國) in Middle India, they came upon two masters named Kasyapa-Matanga and Dharmaraksha, and entreated these two venerable monks to come back along with them to China. Besides, they also procured a great quantity of Sanskrit Sutra Texts totaling 600 thousand words, Sakya-muni Buddha's relics (called *Sarira* in Sanskrit 佛舍利), and Buddha's Holy Image. All these holy objects were placed on the back of white horses and were brought back to China by the delegates, with the Venerable Kasyapa-Matanga and Dharmaraksha. They returned to the Capital of China, Louh-Yang (洛陽), on December 30 in the 10th year of Yong-Ping (永平十年), which is 67 A.D. And this is the very inception of Buddhism in China. Emperor Ming was so happy to see them bringing back the *Triple Gems* of Buddhism (三寶) that the following year, the 11th year of Yong-Ping (永平十一年), he had a temple built for Masters

Kasyapa-Matanga and Dharmaraksha right outside the city door, and named it “The White Horse Temple (白馬寺).” This is also the very first Buddhist temple in Chinese history. The two great Masters then started translating the Sanskrit Scriptural Texts into Chinese in this Temple. They translated the following six Sutras into Chinese:

1. *The Sutra of Dharmic-Sea Repertory*
(法海藏經)
2. *The Sutra of the Buddha’s Deeds in His Reincarnations* (佛本行經)
3. *The Sutra of Terminating Knots in the Ten Holy Terras* (十地斷結經)
4. *The Sutra of the Buddha’s Reincarnated Manifestations* (佛本生經)
5. *A Compilation of the Divergent Versions of the Two Hundred and Sixty Precepts*
(二百六十戒合異)
6. *The Sutra of Forty-two Chapters* (四十二章經)

The last one of the six Sutras above is the one that we are studying right now. By the way, up to the

present time, after more than 1900 years later, among the six Sutras translated by these two great Masters, only *The Sutra of Forty-two Chapters* (四十二章經) remains extant. The other five Scriptures, unfortunately, have been totally lost to us. And so, in this way, *The Sutra of Forty-two Chapters* has become the earliest Sutra ever written in the Chinese language.

Before Buddhism was transmitted to China, there already existed an aboriginal religion in China called Taoism, which was popularly believed by most Chinese people at that time. Among the Taoists there was a group with Chu Shan-Hsin (褚善信) as leader. They were quite unhappy about the fact that the Emperor was converted to a foreign religion (Buddhism). These embittered Taoists then challenged the Buddhist monks by making a request to the emperor, asking for permission to have an open contest with the Buddhist monks in front of the emperor so that Taoism can be compared with Buddhism. The suggested way of contest is to burn the Taoist Scriptures and images of Taoist Gods, and at the same time to burn Buddhist

Scriptures and images of Buddha to see what would happen and which would be able to remain intact through the harsh test of incineration. Emperor Ming gave his approval to the request and allowed them to have a contest on the 15th of January. The location of the contest was going to be in front of the south gate of The White Horse Temple.

On the day of competition, the Taoist group built three altars on the east side of the road leading to the south gate of The White Horse Temple. On the middle altar they placed a variety of Chinese Philosophical works. There were 235 volumes in total. On the west altar, they placed all the Taoist Scriptures, 509 volumes in total. On the east altar, there laid images of hundreds of Taoist gods and all kinds of offerings for Taoist deities. The three altars were all decorated magnificently and delicately.

Opposite to the Taoist altars, the Venerable Kasyapa-Matanga and Dharmaraksha had only one altar set up (on the west side of the road), upon which they placed Buddhist Sutras, Buddha's image and

relics, and some offerings.

The time of contest finally came. At the south gate of the White Horse Temple, there gathered a multitude of people to watch the contest. Emperor Ming seated himself in the middle of the road so as to be able to watch both sides clearly. When everything was ready, the emperor ordered to ignite all four altars with sandalwood. All of a sudden, the altars, the Scriptures and images were all in the midst of a blaze. On the Taoist side, everything was burnt down to ashes except for one book, the *Tao Te Ching* (道德經) by Lao-Tse (老子). The Taoist Chu Shan-Hsin (褚善信) and his men had walked around the altar with tears in their eyes, and had prayed to their gods for help, but it was all in vain. On the contrary, on the Buddhist side, the Sutras, Buddha's image and relics all remained intact, and it seemed as if nothing had happened to them at all. At this time, the Buddha's relics suddenly emitted a stream of five-color brilliant lights, which shot up to the sky and even prevailed over and dimmed the sunlight. At this moment the Venerable Matanga mani-

fested his *Supernal Power* (神力): he ascended the air and did various kinds of *Transformations* in the air. Thereupon, he delivered such a *Gatha*:

**As the fox is not of the Lion's stock;
 So the Lamplight can never be as bright as the
 Sunshine or Moonlight;
 A Pond would not hold as much as the Sea;
 And a Molehill cannot be as exuberant in Flora as
 a Mountain.**

**The Dharmic Cloud is now suspending over all the
 world;
 The Dharmic Rain is moistening multitudes of
 burgeoning Masses.**

**The Supernal Power now shown is of rarity,
 Thereby simply to cultivate Multibeings far and
 wide.**

The venerable Dharmaraksha then preached the Essence of Buddha Dharma to the public, by saying that if one takes Refuge in Buddhism, one can eventually attain the *Fruition of Enlightenment*. On hearing the sermon, most people over there, including many Taoists, took Refuge right away. A few of them even

determined to become Buddhist monks.

This is the story of *The Sutra of 42 Chapters* in China, as well as of its two translators the Venerable Kasyapa-Matanga and Dharmaraksha. It is also a story of how Buddhism was transmitted to China at the very beginning.

—Lecture given on 11/21/2004
at Americana Buddhist Temple,
Michigan, U.S.A.

佛語諦實
決定不虛

—金剛持實讚

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

—*Vajraic Maxim*

**The Sutra of Forty-two Chapters
Divulged by the Buddha**

Namo Root Guru Shakyamuni Buddha.

(Recite three times,
with your palms joined.)

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.

The Sutra of Forty-two Chapters Divulged by the Buddha

Collaboratively translated from Sanskrit into Chinese by the Venerable Masters Kasyapa Matanga and Dharma-raksha in Eastern Han Dynasty (circa 67 AD)

Translated from Chinese into English by Venerable Cheng Kuan, 53rd Generation Acharya of Hsin-Gong Sect (1947-)

After the *World-Venerated One* had attained Enlightenment, He meditated thus: it is of supreme good to renounce Desires for Serenity, and to dwell in *Grand Dhyanic Stasis* so as to subjugate the *Mara's Ways*. Thereupon, He turned the *Dharmic Wheel* of the *Four Sacred Truths* in Mrgadava to enlighten the five persons headed by Kaundinya and enabled them all to realize the *Fruition of the Truthful Way*. Apart from these, there were some other *Bhiksus* who expressed some doubts concerning the *Sacred Dicta* and

implored the Buddha to remove those doubts for them. In the wake of the instructions and injunctions of the *World-Venerated One*, each and every one of them was enlightened. Hence all of them joined their palms, showing their compliance with the *Sacred Edicts* of the *World-Venerated One* deferentially.

Chapter 1

The Buddha said, “A person entitled to the name of *Sramana* is one who has renounced the Worldly Home to join the *Sangha*, and is also able to take cognizance of the Mind to the point of reaching its Origin.

“Moreover, he also needs to comprehend *the Dharmas of Non-implementation*, observe the two hundred and fifty *Precepts of Bhikshood* constantly. And when he is purified either in actions or in quietude, and has realized *the Four*

Sacred Truths, he will be able to attain *Arhathood*. An Arhat is a Saint, who can fly and execute *Transformations*, and live to extensive *Kalpas* of time. And wherever he goes, he can move Heaven and Earth.

“The third stage of Sainthood is *Anagamin*. With respect to a Saint of *Anagamihood*, at the end of his life here in this world, his spirit will ascend to the nineteenth level of Heaven (called the Arupa Heavens), wherein he will be realizing his Arhathood.

“The second stage of Sainthood is *Sakradagamin*. A *Sakradagamin* Saint is one who after one Rebirth in the heaven and one Rebirth in the world here, will be able to attain Arhathood.

“The initial stage of Sainthood is *Srota-apanna*. A *Srota-apanna* Saint is one who after seven Rebirths in this world will be able to realize *Arhathood*.

“A person who has renounced Love and Lusts can

be compared to one whose limbs have been dissevered; once the limbs have been dissected, they would never come to use any more.”

Chapter 2

The Buddha said, “What a *Home-renouncing Sramana* should be committed to do is to dissever all Lusts and discard all Loves, to take cognizance of his own Mental Origin and to comprehend the profound Buddhist Doctrines.

“He is to be enlightened in the *Dharma of Non-implementation*, so that he could realize that there is nothing to be obtained inwardly, and that he would quest for nothing outwardly, either.

“His mind would not be attached to the *Truthful Route*, nor would he fabricate any more Karmas.

“He would maintain in the Non-deliberation and Non-performance, Non-cultivation and Non-

attestation, without appropriating the hierarchical stages of realizations, yet will he thus ascend the most prestigious status.

“And this is called the *Buddhaic Way*.”

Chapter 3

The Buddha said, “A person who has shaved his hair and beards to become a *Sramana*, should uphold the Dharma of the *Truthful Way*.

He should abnegate all his worldly capitals and riches and live by begging for Alms. And in his Alms-begging he could receive only what is sufficient for one meal, take one meal in the noontime each day, and retire himself for the night under a tree. And he would do nothing more than this; for what could make a person ignorant and blindfolded is Love and Lusts.”

Chapter 4

The Buddha said, “*Multibeings* could perform Virtues in ten ways, and so could they perpetrate Vices in ten ways. What are these *Ten Vices*? There are three in the Body, four in the Mouth, and three in the Mind.

“The three Physical Vices are Killing, Stealing and Copulation.

“The four Oral Vices are Alienating Speeches, Scurrilous Words, Untruthful Language, and Meaningless Chatters.

“The three Mental Vices are Jealousy, Resentment, and Ignorance.

“These *Ten Vices* are against the Sacred Way, and so they are also called the *Ten Vile Deeds*. If these Vices are terminated, that will result in the *Ten Virtues*.”

Chapter 5

The Buddha said, “If a man has committed a number of faults, yet he never regrets anything about what he has done, and would not restrain his mind from wrongdoings right away; eventually the penalty of his sins will come to claim his body, just as all rivers flow into the sea, and thereby his sins will grow ever deeper and wider.

“Whereas, when a man commits an error, he becomes aware of his own fault, and would try to correct the evil and to do good instead, then his sins will be eradicated and disappear. It is like a person who falls ill, but after he has perspired profusely, his illness will heal gradually.”

Chapter 6

The Buddha said, “When evil people hear about your good deeds, they might come to disturb and

vex you on purpose. In this case, you should keep tranquil, and do not get angry and scold them. The evil deeds that they do would make none but the evildoers themselves evil.”

Chapter 7

The Buddha said, “When someone heard that the Buddha observes the *Truthful Way* and acts on Great Benevolence and Compassion, he should come to rebuke the Buddha. The Buddha simply kept reticent and would make no response to him; thereupon the scolding came to a halt.

“The Buddha then asked him, ‘If you bring a gift to someone, but he would not accept your gift, would the gift still belong to you?’

“The man replied, ‘Yes, it would.’

“The Buddha said, ‘Similarly, just now you rebuked me, and I did not accept any of the rebukes,

so that you are to take all those rebukes back with their disastrous Retributions to yourself. This result is just like an echo reverberating to a sound, or like a shadow following close to the shape. There is no way to evade or avoid the consequences. Therefore, be careful not to commit any Wicked Deeds.’ ”

Chapter 8

The Buddha said, “When a vicious person tries to do harms to virtuous people, it is just as he tries to spit upward at the heaven. Yet the spitting could not go so far as to reach the heaven, and in no time it would return and fall upon the Spitter himself.

“It can also be compared to someone who tries to throw some dusts to another person against the wind. Likewise, the dust would not go far enough to reach the other person, but it would

soon come back to smear the Thrower himself.

“Therefore, do not try to malign virtuous people; the backfired disasters could destroy the Maligner himself.”

Chapter 9

The Buddha said, “If a person loves the *Truthful Way* and yet he tries to pursue it merely by extensive reading, it would be hard for him to convene with the *Truthful Way*.

“If a man sustains his Mind and observes the Way, his Way will grow immensely vast to him.”

Chapter 10

The Buddha said, “When you see someone practicing Donation, and though you merely assist him by encouraging and feeling joyful for him,

the Merits you are to acquire would be quite a cornucopia.”

Then a monk asked, “Would the Merits of the Original Donor be diminished by sharing with others?”

The Buddha replied, “It is like the fire of a Torch: if hundreds or thousands of people would come each with a torch to ignite by that flame, each torch they have ignited from the original one could be used to cook meals and keep a dark house bright, and yet the Original Torch would stay as bright as it used to be. To share Merits with others is just like that.”

Chapter 11

The Buddha said, “You could offer food to a hundred vicious people, but it would be much better meritwise to make the offering to a virtuous man.

“You could offer food to one thousand virtuous people, but it would be much better meritwise to make the offering to one person who observes the Five Precepts decreed by the Buddha.

“You could offer food to ten thousand observers of Five Precepts, but it would be much better meritwise to make the offering to one *Srota-apanna* Saint.

“You could offer food to one million *Srota-apanna* Saints, but it would be much better meritwise to make the offering to one *Sakradagamin* Saint.

“You could offer food to ten million *Sakradagamin* Saints, but it would be much better meritwise to make the offer to one *Anagamin* Saint.

“You could offer food to one hundred million *Anagamin* Saints, but it would be much better meritwise to make the offering to one *Arhat*.

“You could offer food to one billion *Arhats*, but it would be much better meritwise to make the

offering to one *Pratyeka-Buddha*.

“You could offer food to ten billion *Pratyeka-Buddhas*, but it would be much better meritwise to make the offering to any one Buddha of the Three Times.

“You could offer food to one hundred billion Buddhas of the Three Times, but it would be much better meritwise to make the offering to a practitioner in the state of Non-deliberation, Non-adherence, Non-cultivation and Non-attestation.”

Chapter 12

The Buddha said, “There are twenty Difficulties for ordinary people, namely:

“It is hard for them to make Donations when they are indigent.

“It is hard for them to learn the *Truthful Way* when they are in nobility and in power.

“It is hard for people to disregard their lives and even to die for the sake of the *Truthful Way*.

“It is hard for people to have the opportunity to read a Buddha’s Sutra.

“It is hard for people to be born at the same time with a Buddha.

“It is hard for people to withstand Sex and Desires.

“It is hard for people to have seen something desirable and yet withhold themselves in the pursuit of it.

“It is hard for people to stay unangered when they are humiliated.

“It is hard for people not to become overbearing when they are in power.

“It is hard for people to maintain nonchalant when they have business at hand to cope with.

“It is hard for people to learn extensively and still be able to scrutinize profoundly.

“It is hard for people to eliminate the Egoistic Arrogance.

“It is hard for people not to disparage the unlearned.

“It is hard for people to be equitable in their Mental Movements.

“It is hard for people not to gossip about other people’s affairs.

“It is hard for people to meet with a genuine Good Guru.

“It is hard for people to Witness their own Original Nature in practicing the *Truthful Way*.

“It is hard for people to enlighten others in accordance with situations.

“It is hard for people to stay unmoved on perceiving a phenomenon.

“It is hard for people to comprehend the *Expedite Means* of Dharma and put them to use.”

Chapter 13

A certain *Sramana* asked the Buddha, “By what means can one attain the *Supernal Wisdom of Providence*, as well as realize the Supreme Bodhi?”

The Buddha replied, “If one purifies one’s Mind and sustains one’s Aspiration, one will be able to attain the Supreme Bodhi. It is just like polishing a brass Mirror. When the Stains have been removed, nothing will remain but the Brightness of the Mirror.

“Therefore, if one extirpates one’s Desires and ceases all the Quests, one will be able to attain the *Supernal Wisdom of Providence*.”

Chapter 14

A *Sramana* asked the Buddha, “What kind of people are good? What people are the greatest?”

The Buddha replied, “Those who practice the *Truthful Way* and abide by the Truth are good.

“Those whose Minds are intermingled with the *Truthful Way* are the greatest.”

Chapter 15

A *Sramana* asked the Buddha, “What people are mighty in strength? What people are clearest in the mind?”

The Buddha answered, “Those who are *forbearant* are mighty in strength, for they would not bear grudges; what is more, for they are peaceful and strong, and without any embitterment; hence they will be respected by all.

“Those who have eliminated all their Mental Impurities, to the extent of being immaculate, can be said to be endowed with the clearest minds, for there would be nothing that they could not

see, nothing that they could not know, nothing that they could not hear, to the extent of incorporating anything up from the time when the Heaven and Earth were not yet in existence, down to this very moment. Hence these people, who have acquired such *Ominiscient Wisdom*, can be said to be endowed with *the clearest minds*.”

Chapter 16

The Buddha said, “If people cherish Love and Lusts, it is out of the question that they could Witness the *Truthful Way*.

“This can be compared to some *clear water*: if the water is perturbed by someone with his hands, people would not be able to view their own images in the water.

“Therefore, if people perturb their own *Mental Water* with the transgressing Hands of Love and Lusts, Defilements will arise in the Mind to keep

them from witnessing the *Image of Truth*.

“In consequence, you people here as *Sramanas*, ought to discard Love and Lusts; and when the Defilements of Love and Lusts in your minds are completely extinguished, you would be able to witness the Truth perspicuously.”

Chapter 17

The Buddha said, “The so-called Perceiving the *Truthful Way* can be likened to someone holding a torch and entering into a pitch-dark room. As soon as he enters the room, the *darkness* therein will be eliminated with only the brightness remained.

“Likewise, when a person has learned the Dharma to the extent of being able to perceive the *Truthful Way*, the Darkness of Inanity within himself will be eliminated, and the Internal Brightness will be staying on ever after.”

Chapter 18

The Buddha said, “My Dharma is to contemplate on the Ideation of Non-ideation, to execute the Action of Non-action, to divulge the Speech of Speechlessness, and to cultivate the Practice of Non-practice.

“Those who could convene with this Dharma would be close to the *Truthful Way*; whereas those who roam aberrantly would be lagging far away from it.

“No sooner has one resorted to Words and Speeches for the *Truthful Way*, than the Way is immediately blocked up; for the *Truthful Way* cannot be captured by anything at all. Therefore, if a person misses it even as narrowly as by the breadth of a hair, he will still be losing it within an instant.”

Chapter 19

The Buddha said, “Whenever you behold the Heaven and Earth, you should contemplate on the *Impermanency* of things.

“Whenever you look at the World, you should contemplate on the *Impermanency* of things.

“Whenever you perceive the Wondrous Sensitivity of your own Mind, you should be aware that it *is* of the *Bodhi*.

“If you can but recognize and realize in this way, you will be able to fulfil the *Truthful Way* presently.”

Chapter 20

The Buddha said, “You should contemplate on the fact that each of the Four Elements within your body is endowed with a *name* to itself; yet

none of them is denominated as *Me*. Since the *Me* is entirely nonexistent in the Elements, it is only like an Illusion.”

Chapter 21

The Buddha said, “Most people would follow their Sentiment and Desire to court for Fame; but most likely by the time their Fame has become conspicuous, their life has long been past as well.

“If a person lusts for perpetual fame without learning the *Truthful Way*, he would be simply employing his exertions in vain and laboring his body in futility.

“This can be compared to the burning of incense: the moment when you can smell the Aroma of the incense, the incense which has just produced the Aroma you are smelling right now has already been burned up and gone, and the only thing that is left behind at present would be merely the fire

remained in the embers that has just consumed the body of the Incense.”

Chapter 22

The Buddha said, “Riches and Sex are the two things hardest to renounce for common people.

“This can be compared to the Blade of a knife spread with some honey. Even if the amount of the honey on the knife’s Blade would be too sparse for a meal; none the less, a child would still try to lap at the blade to eat of the honey thereon, with the jeopardy of cutting his own tongue.”

Chapter 23

The Buddha said, “When a man is tethered to his spouse and homestead, it is much worse than

his being incarcerated in a jail; for there is an end for the jail term, and in due time he will be released. However, a man generally does not occur to nurture the idea of leaving his wife.

“When a man is moved and attached to Sex, he would not mind travelling far and wide just to get at it; even if there is the hazard of being devoured by a tiger on the way, he would still go for it gladly and willingly.

“This is the same as one who plunges himself into a quagmire, only to get himself drowned for nothing. Therefore he is duly called a *Common Plebeian*.

“Anyone who is able to penetrate through this Threshold would make himself an Arhat, capable of disentangling himself from the Dusts.”

Chapter 24

The Buddha said, “No Desire is more powerful than Coital Lust. Sex as a Desire is so comprehensive that there is hardly anything beyond its bound.

“Yet fortunately, among all Desires, this is the *only one* that is so tremendously powerful; suppose there were another Desire equally powerful as Sex, there would not be anyone in the whole wide world who would be able to cultivate the *Truthful Way* for Enlightenment.”

Chapter 25

The Buddha said, “A person who is indulged in Love and Lusts is likened to one who is faring against the wind while holding a torch in hand: beyond any doubt, this man is incurring the danger of burning his own hand.”

Chapter 26

Once a Celestial Deity sent a handsome maiden as a gift to the Buddha, with a view to destroying the mindfulness of the Buddha.

The Buddha said unto the maid, “Wrapped inside that physical Leather Bag of thine are nothing but all sorts of Foul Filth. What have you to do in coming here? Be off now! I do not have any use of you!”

Henceforth the Deity nurtures much more veneration for the Buddha, and then he asked the Buddha concerning the import of the *Truthful Way*. The Buddha then explained it to him; subsequently the Deity attained the *Initial Fruition of Srota-apanna* sainthood.

Chapter 27

The Buddha said, “The practice of the *Truthful*

Way can be compared to a piece of Log floating on the river. If this Log is drifting with the Current, without being caught at either side of the Shores, without being seized by Men, without being hindered by Spirits or Deities, without being arrested by Vortexes, and without getting rotten itself either, then I would vouch to say that this Log would definitely be able to get to the Sea.

“In the like manner, if a person is not confounded by Love and Lusts, nor is he detained by any Vice, and furthermore, he is able to practice assiduously on *the Non-implementation*, I would warrant that this person would definitely be able to realize the *Truthful Way*.”

Chapter 28

The Buddha said, “Take heed of this: not to trust your own *Ideation*, for your *Ideations* are untrustworthy.

“Take heed of this: not to get in contact with Sex, for any contact with Sex would incur disasters.

“Only after you have attained Arhathood, could you put trust in your own *Ideations*.”

Chapter 29

The Buddha said, “Mind you neither to lay eyes on females, nor to converse with them. If ever you should need to talk with them, at that very moment you should meditate with a right mind thus:

““I am a member of *Sramana*; though being situated in this Defiled World, I should be like a Lotus Flower, without being contaminated by the foul Dirt.

““And the way in which I should take to look upon the female is that, if she be old, to look

upon her as my own mother; if she be senior to me in age, as my elder sister; if she be junior to me, as my younger sister; if she be a minor, as my own child—and to all of them, I should engender the Mind for their Liberation.’

“If you cultivate yourself in this way, all your vile thoughts will be extinguished.”

Chapter 30

The Buddha said, “One who practices the *Truthful Way* is just like one who is attired in dry-straw garments. Such a person should by all necessity get away from any fire as far as possible.

“By the same token, if a *Truthful Way* Practitioner comes across any occasion of Lusts, he would be better off to stay away from it.”

Chapter 31

The Buddha said, “There was a man who suffered so much from incessant aphrodisia that he wished to cut off his own genitals.

The Buddha told him: “Instead of cutting off the genitals, it would be much better to cut off the Mind. That Mind is compared to a Ringleader: when the Ringleader is apprehended, all his cohorts would disperse. Whereas, if the evil Mind is not brought under subjugation, what would it avail to cut off the genitals?”

Thereupon the Buddha recited a *Gatha* for him:

**“The lascivious desires emerge from your Mind,
And the Mind is generated by your Thinking;
If both the Mind and Thinking stay calm and quiet,
They reveal themselves to be neither of Corporality
nor of Impulsion.”**

The Buddha then remarked, “This *Gatha* was originally divulged by Kasyapa Buddha in the

past.”

Chapter 32

The Buddha said, “People derive their Worries from their own Love and Lusts; and from Worries in turn they derive their Fears.

“If they could but stay away from Love and Lusts, what is there to be *worried* about and *feared* for?”

Chapter 33

The Buddha said, “A person devoted to practicing the True Way is like a man who is going to fight against ten thousand opponents.

“Therefore, when he puts on his armors and gets ready to march out, at that instant he might become timid and frail, or he might retreat halfway, or he might fight to death, or he might return

victorious.

“By the same token, a *Sramana* trying to practice the *Truthful Way* should fortify his Mind unrelentingly. Besides, he should be assiduous, brave and keen, and should confront the circumstances in front of him undauntedly. And he also needs to vanquish and annihilate all the Maras, so as to attain the Fruits of the *Truthful Way*.”

Chapter 34

A monk was chanting *The Sutra Bequeathed by Kasyapa Buddha*. His voice was distressing and tense, and he became remorseful and was considering about retreating from the *Truthful Way*.

The Buddha asked him, “what did you do when you were a layman at home?”

He replied to the Buddha, “I was fond of playing on the harp.”

The Buddha said, “What would happen when the strings became lax?”

He said, “It would be unable to produce a sound.”

The Buddha then inquired, “What if the strings were tense?”

He responded, “The sound would become strident.”

The Buddha asked, “If the strings were maintained between laxity and tenseness, what would happen then?”

He replied, “All the sounds brought out would be even and smooth.”

The Buddha then said, “It would be just the same with a *Sramana* practicing on the *Truthful Way*. If the Mind is adjusted right, the *Truthful Way* could be realized. In the course of Practice, if the Mind should become rash, it would bring forth fatigue in the body; when the body becomes fatigued, the Mind in turn will be irritated. If the

Mind is irritated, the Practice will be retrograding. If the practice is retrograded, faults and sins will befall on you.

“You need but stay purified, peaceful and joyful, and the *Truthful Way* will not be lost to your sight.”

Chapter 35

The Buddha said, “As a person forges iron to get rid of the dregs in the iron, he would be able to make an article out of it. The article thus made will be good and refined; so does a practitioner of the *Truthful Way*: if he could get rid of his *Mental Defiles* at the outset, all his practice would become purified.”

Chapter 36

The Buddha said, “It is hard for one to evade the Reincarnation in the *Vile Realms*, so as to be born in the humanity.

“When one is born as human, still it is hard for one to be born a male person, instead of a female.

“When born as a man, it is still harder for one to be born totally sound and whole in *the Six Roots*.

“Being sound and whole in the *Six Roots*, it is even harder for one to be born in a country of Buddhism.

“When one is born in a country of Buddhism, it is much harder for one to be born right at the time while a Buddha is preaching in the world.

“When one is born at the same time with a Buddha, it would be all the harder to convene with the *Truthful Way*.

“After convening with the *Truthful Way*, it is

harder for one to generate Faith.

“When one has generated Faith, it is even harder for one to generate *Bodhi Heart*.

“After the generation of the Bodhi Heart, it is hard for one to be enlightened on the *Non-practice* and *Non-attestation*.”

Chapter 37

The Buddha said, “If a person, as a Buddha’s disciple, always bears in mind the Precepts that I have taught and keeps contemplating on them, even if he is as far as several thousand miles away from me, he would assuredly attain the *Fruition of Bodhi*.

“On the contrary, if a disciple always stays at my elbows and is able to behold me from day to day, but he would not observe my Precepts, such a disciple would never be able to fulfil *Bodhi*.”

Chapter 38

The Buddha asked a *Sramana*, “How long is the duration of Life?”

The monk replied, “Only for a few days.”

The Buddha remarked, “You have not perceived the *Truthful Way* yet.”

The Buddha then asked another monk, “what is the duration of Life?”

This monk replied, “Only between one meal and another.”

The Buddha remarked, “You have not comprehended the *Truthful Way*, either.”

The Buddha asked yet another monk, “what is the duration of Life?”

He replied, “Between the Inhalation and the Exhalation of a breath.”

The Buddha remarked, “Very good, indeed. You

have already comprehended the *Truthful Way*.”

Chapter 39

The Buddha said, “One who learns the *Buddhaic Way* should believe and comply with all that the Buddha has taught. It could be likened to someone eating of honey or a honey cake: in doing that, generally he would feel the sides of the cake as sweet as that in the middle of it. Thus the Sutras that I have divulged unto you are just the same as this.”

Chapter 40

The Buddha said, “when a *Sramana* is practicing *Ambulating Meditation*, he should not do it in the fashion of an ox rotating around a grain mill; for in that way albeit his body appears to ambulate

in meditation, his mind is not meditating at all.

“Ultimately speaking, if a person actually *ambulates on the Mental Way*, why would he need the pedestrian ambulation after all?”

Chapter 41

The Buddha said, “one who practices the *Truthful Way* is just like a cow laden with a heavy load on its back and trudging along in a deep marsh. Now the cow is extremely exhausted, yet it is so concentrated on the footsteps that it would not dare to glance sideways; for it could not afford to relax itself until it gets out of the bog.

“A *Sramana* ought to look upon Sentiments and Desires as far more entrapping than Marshes. If he is concentrated on the contemplation of the *Truthful Way* with a straightforward mind, he will be able to be released from all Afflictions.”

Chapter 42

The Buddha said, “I look upon the distinctive positions of kings and dukes as the Gossamers reflected in the sunlight passing through the crack of a door.

“I regard the treasure of gold and jade as broken tiles and rubbles.

“I view silky attire as worn out cotton garb.

“I contemplate the *Mega-thousand Worlds* as a Haritaki fruit.

“I view the water in Lake Anavatapta as foot-embalming oil.

“I view the *Expedite Means* for the Dharma like a hoard of *Metamorphosed Treasure*.

“I contemplate the *Supreme Yana* as gold and silver appropriated in a Dream.

“I envisage the *Buddhaic Way* as a flower blooming right in front me.

“I visualize *Dhyanic Stasis* as the Pillars of Mount Sumeru.

“I contemplate *Nirvana* as the Awakening after a night and day’s Sleep.

“I view *Perversions* and *Proprieties* as Six Dragons involved and entangled in a Dance.

“I view *Equality* as the *Terra* of *One-Truthfulness*.

“I contemplate the *Advents* and *Inculcations* of the Buddhas as divers plants burgeoning in accordance with their own Seasons.”

After hearing what the Buddha has divulged, all the Grand Bhiksus were jubilant and would practice accordingly.

End of *The Sutra of Forty-Two Chapters Divulged by the Buddha*

Translated on 7/20/2002 at AB Temple,
Michigan, USA

Final Revision: 4/1/2005 at MV Temple,
Taipei, Taiwan

The Dedicatory Gatha

**I wish to abolish the Three Impediments,
And to obtain Wisdom, thereby to achieve men-
tal 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.**

佛說四十二章經

後漢迦葉摩騰竺法蘭同譯

崑盧出版社 敬印

「法海譯叢」英譯三經 出版引言

爲令正法昌隆，廣大利益全世界無量有緣眾生，本寺住持上成下觀法師業已將數部佛經英譯完成，並取名爲「法海譯叢」。就中「四十二章經」、「金剛經」、「六祖壇經」三部業已排版即將完成，準備付梓，各印數千冊。唯願十方善信共同發心，推動此無上殊勝如來法身事業。此三經出版後，擬免費贈送全球各國首都、主要大都市、大學圖書館及佛教道場，以爲無量有情共種無上菩提善根。是故助印功德無量。

又，此三經者係各爲「第一」經典：

- (1) 佛說四十二章經——係於東漢明帝時白馬馱來，爲中土第一部漢譯之佛經。斯爲此經之「第一」，意義重大。而今上成下觀法師將此經英譯，亦第一部印出，其意義亦非同小可。
- (2) 金剛經——爲大般若經六百部中最重要的一分，斯爲其「第一」；且此經於禪宗自六祖大師以

來，即爲祖師及禪者印心之依據，故亦爲其「第一」者也。

- (3) 六祖法寶壇經——中國佛教最大的成就，眾所公認即禪宗之發揚；而禪宗之所以得發揚光大者，厥在六祖惠能大師之殊勝功德與因緣。是故中華禪宗自六祖大師起，即以兩部要典爲宗：(一)金剛經、(二)六祖壇經，宋朝以後又再加上「傳燈錄」。是故「六祖壇經」在禪門修習中，除金剛經外，蓋居於首要之地位。斯爲此經之「第一」。

由於以上三經，各以其要，而居「第一」，是故助印如是經典，所獲福德不可思量。

復次，依優婆塞戒經，印經法施之功德殊勝無比，茲引經文如下，以爲諸善信參考、依教修行：

「善男子，施有二種：一者法施，二者財施。法施則得財法二報，財施唯還得財寶報……財施名下，法施名上。云何法施？若有比丘、比丘尼、優婆塞、優婆夷，能教他人具信、戒、施、多聞、智慧，若以紙墨令人書寫，若自書

寫如來正典，然後施人令得讀誦，是名法施。如是施者，未來無量世中得好上色。何以故？眾生聞法斷除瞋心，以是因緣，施主未來無量世中得成上色。眾生聞法慈心不殺，以是因緣，施主未來無量世中得壽命長。眾生聞法不盜他財，以是因緣，施主未來無量世中多饒財寶。眾生聞已開心樂施，以是因緣，施主未來無量世中身得大力。眾生聞法斷諸放逸，以是因緣，施主未來無量世中身得安樂。眾生聞法斷除癡心，以是因緣，施主未來無量世中得無礙辯。眾生聞法生信無疑，以是因緣，施主未來無量世中信心明了。戒、施、聞、慧，亦復如是；是故法施勝於財施。」（優婆塞戒經雜品第十九）

釋成觀 識於台北大毘盧寺
2005, 2, 18

南無本師釋迦牟尼佛_{三稱}

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

佛說四十二章經

後漢迦葉摩騰、竺法蘭同譯

世尊成道已，作是思惟：離欲寂靜，是最爲勝，住大禪定，降諸魔道。於鹿野苑中，轉四諦法輪，度憍陳如等五人，而證道果。復有比丘所說諸疑，求佛進止。世尊教勅，一一開悟。合掌敬諾，而順尊勅。

第一章 出家證果

佛言：「辭親出家，識心達本，解無爲法，名曰沙門。常行二百五十戒，進止清淨，爲四真道行，成阿羅漢。阿羅漢者，能飛行變化，曠

劫壽命，住動天地。次爲阿那含。阿那含者，壽終靈神上十九天，證阿羅漢。次爲斯陀含。斯陀含者，一上一還，即得阿羅漢。次爲須陀洹。須陀洹者，七死七生，便證阿羅漢。愛欲斷者，如四肢斷，不復用之。」

第二章 斷欲絕求

佛言：「出家沙門者，斷欲去愛，識自心源，達佛深理，悟無爲法：內無所得，外無所求；心不繫道，亦不結業；無念無作，非修非證；不歷諸位，而自崇最，名之爲道。」

第三章 割愛去貪

佛言：「剃除鬚髮，而爲沙門，受
道法者，去世資財，乞求取足，日
中一食，樹下一宿，慎勿再矣。使
人愚蔽者，愛與欲也。」

第四章 善惡並明

佛言：「衆生以十事爲善，亦以十
事爲惡。何等爲十？身三、口四、
意三。身三者，殺、盜、婬。口四
者，兩舌、惡口、妄言、綺語。意
三者，嫉、恚、癡。如是十事，不
順聖道，名十惡行。是惡若止，名
十善行耳。」

第五章 轉重令輕

佛言：「人有衆過，而不自悔，頓
息其心；罪來赴身，如水歸海，漸

成深廣。若人有過，自解知非，改惡行善，罪自消滅。如病得汗，漸有痊損耳。」

第六章 忍惡無瞋

佛言：「惡人聞善，故來擾亂者，汝自禁息，當無瞋責；彼來惡者，而自惡之。」

第七章 惡還本身

佛言：「有人聞吾守道，行大仁慈，故致罵佛。」佛默不對；罵止。問曰：「子以禮從人，其人不納，禮歸子乎？」對曰：「歸矣！」佛言：「今子罵我，我今不納；子自持禍，歸子身矣！猶響應聲，影之隨形，終無免離：慎勿爲惡。」

第八章 塵唾自污

佛言：「惡人害賢者，猶仰天而唾；唾不至天，還從己墮。逆風揚塵；塵不至彼，還坌己身。賢不可毀，禍必滅己。」

第九章 返本會道

佛言：「博聞愛道，道必難會；守志奉道，其道甚大。」

第十章 喜施獲福

佛言：「覩人施道，助之歡喜，得福甚大。」沙門問曰：「此福盡乎？」佛言：「譬如一炬之火，數千百人，各以炬來分取，熟食除冥，此炬如故。福亦如之。」

第十一章 施飯轉勝

佛言：「飯惡人百，不如飯一善人。飯善人千，不如飯一持五戒者。飯五戒者萬，不如飯一須陀洹。飯百萬須陀洹，不如飯一斯陀含。飯千萬斯陀含，不如飯一阿那含。飯一億阿那含，不如飯一阿羅漢。飯十億阿羅漢，不如飯一辟支佛。飯百億辟支佛，不如飯一三世諸佛。飯千億三世諸佛，不如飯一無念無住、無修無證之者。」

第十二章 舉難勸修

佛言：「人有二十難：貧窮布施難、豪貴學道難、棄命必死難、得覩佛經難、生值佛世難、忍色忍欲難、見好不求難、被辱不瞋難、有

勢不臨難、觸事無心難、廣學博究難、除滅我慢難、不輕未學難、心行平等難、不說是非難、會善知識難、見性學道難、隨化度人難、覩境不動難、善解方便難。」

第十三章 問道宿命

沙門問佛：「以何因緣得知宿命，會其至道？」佛言：「淨心守志，可會至道。譬如磨鏡，垢去明存。斷欲無求，當得宿命。」

第十四章 請問善大

沙門問佛：「何者爲善？何者最大？」佛言：「行道守真者善；志與道合者大。」

第十五章 請問力明

沙門問佛：「何者多力？何者最明？」佛言：「忍辱多力，不懷惡故，兼加安健。忍者無怨，必爲人尊。心垢滅盡，淨無瑕穢，是爲最明。未有天地，逮於今日，十方所有，無有不見，無有不知，無有不聞，得一切智，可謂明矣。」

第十六章 捨愛得道

佛言：「人懷愛欲不見道者，譬如澄水，致手攪之，衆人共臨，無有覩其影者。人以愛欲交錯，心中濁興，故不見道。汝等沙門，當捨愛欲；愛欲垢盡，道可見矣。」

第十七章 明來暗謝

佛言：「夫見道者，譬如持炬入冥

室中，其冥即滅，而明獨存。學道見諦，無明即滅，而明常存矣。」

第十八章 念等本空

佛言：「吾法念無念念，行無行行，言無言言，修無修修。會者近爾，迷者遠乎；言語道斷，非物所拘。差之毫釐，失之須臾。」

第十九章 假真並觀

佛言：「觀天地，念非常；觀世界，念非常；觀靈覺，即菩提。如是知識，得道疾矣。」

第二十章 推我本空

佛言：「當念身中四大，各自有名，都無我者。我既都無，其如幻耳。」

第二十一章 名聲喪本

佛言：「人隨情欲，求於聲名。聲名顯著，身已故矣。貪世常名，而不學道，枉功勞形。譬如燒香，雖人聞香，香之燼矣；危身之火，而在其後。」

第二十二章 財色招苦

佛言：「財色於人，人之不捨，譬如刀刃有蜜，不足一餐之美，小兒舐之，則有割舌之患。」

第二十三章 妻子甚獄

佛言：「人繫於妻子舍宅，甚於牢獄。牢獄有散釋之期，妻子無遠離之念。情愛於色，豈憚驅馳。雖有虎口之患，心存甘伏。投泥自溺，

故曰凡夫。透得此門，出塵羅漢。」

第二十四章 色欲障道

佛言：「愛欲莫甚於色。色之爲欲，其大無外。賴有一矣！若使二同，普天之人，無能爲道者矣。」

第二十五章 欲火燒身

佛言：「愛欲之人，猶如執炬，逆風而行，必有燒手之患。」

第二十六章 天魔嬈佛

天神獻玉女於佛，欲壞佛意。佛言：「革囊衆穢，爾來何爲？去！吾不用。」天神愈敬，因問道意。佛爲解說，即得須陀洹果。

第二十七章 無著得道

佛言：「夫爲道者，猶木在水：尋流而行，不觸兩岸，不爲人取，不爲鬼神所遮，不爲洄流所住，亦不腐敗——吾保此木，決定入海。學道之人，不爲情欲所惑，不爲衆邪所嬈，精進無爲——吾保此人，必得道矣。」

第二十八章 意馬莫縱

佛言：「慎勿信汝意：汝意不可信。慎勿與色會：色會即禍生。得阿羅漢已，乃可信汝意。」

第二十九章 正觀敵色

佛言：「慎勿視女色，亦莫共言語。若與語者，正心思念：『我爲沙門，處於濁世，當如蓮花，不爲

泥汙。想其老者如母、長者如姊、少者如妹、稚者如子，生度脫心，息滅惡念。』」

第三十章 欲火遠離

佛言：「夫爲道者，如被乾草，火來須避。道人見欲，必當遠之。」

第三十一章 心寂欲除

佛言：「有人患淫不止，欲自斷陰。」佛謂之曰：「若斷其陰，不如斷心。心如功曹，功曹若止，從者都息。邪心不止，斷陰何益？」

佛爲說偈：

欲生於汝意 意以思想生

二心各寂靜 非色亦非行

佛言：「此偈是迦葉佛說。」

第三十二章 我空怖滅

佛言：「人從愛欲生憂，從憂生怖。若離於愛，何憂何怖？」

第三十三章 智明破魔

佛言：「夫爲道者，譬如一人與萬人戰。挂鎧出門，意或怯弱；或半路而退；或格鬥而死；或得勝而還。沙門學道，應當堅持其心，精進勇銳，不畏前境，破滅衆魔，而得道果。」

第三十四章 處中得道

沙門夜誦迦葉佛遺教經，其聲悲緊，思悔欲退。佛問之曰：「汝昔在家，曾爲何業？」對曰：「愛彈琴。」佛言：「弦緩如何？」對曰：

「不鳴矣。」「弦急如何？」對曰：「聲絕矣。」「急緩得中如何？」對曰：「諸音普矣。」佛言：「沙門學道亦然。心若調適，道可得矣。於道若暴，暴即身疲；其身若疲，意即生惱；意若生惱，行即退矣；其行既退，罪必加矣。但清淨安樂，道不失矣。」

第三十五章 垢淨明存

佛言：「如人鍛鐵，去滓成器，器即精好。學道之人，去心垢染，行即清淨矣。」

第三十六章 展轉獲勝

佛言：「人離惡道，得爲人難；既得爲人，去女即男難；既得爲男，

六根完具難；六根既具，生中國難；既生中國，值佛世難；既值佛世，遇道者難；既得遇道，興信心難；既興信心，發菩提心難；既發菩提心，無修無證難。」

第三十七章 念戒近道

佛言：「佛子離吾數千里，憶念吾戒，必得道果；在吾左右，雖常見吾，不順吾戒，終不得道。」

第三十八章 生即有滅

佛問沙門：「人命在幾間？」對曰：「數日間。」佛言：「子未知道。」復問一沙門：「人命在幾間？」對曰：「飯食間。」佛言：「子未知道。」復問一沙門：「人命

在幾間？」對曰：「呼吸間。」佛言：「善哉！子知道矣。」

第三十九章 教誨無差

佛言：「學佛道者，佛所言說，皆應信順。譬如食蜜，中邊皆甜；吾經亦爾。」

第四十章 行道在心

佛言：「沙門行道，無如磨牛：身雖行道，心道不行。心道若行，何用行道？」

第四十一章 直心出欲

佛言：「夫爲道者，如牛負重，行深泥中，疲極不敢左右顧視；出離淤泥，乃可蘇息。沙門當觀情欲甚於淤泥。直心念道，可免苦矣。」

第四十二章 達世如幻

佛言：「吾視王侯之位，如過隙塵；視金玉之寶，如瓦礫；視紈素之服，如敝帛；視大千界，如一訶子；視阿耨池水，如塗足油；視方便門，如化寶聚；視無上乘，如夢金帛；視佛道，如眼前華；視禪定，如須彌柱；視涅槃，如晝夕寤；視倒正，如六龍舞；視平等，如一真地；視興化，如四時木。」諸大比丘，聞佛所說，歡喜奉行。

佛說四十二章經終

回向偈

願消三障諸煩惱

願得智慧真明了

普願罪障悉消除

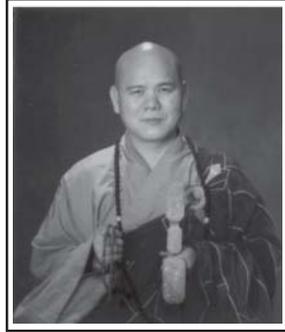
世世常行菩薩道

About the English Translator

The Venerable Cheng Kuan

(1947-)

Ordained Taiwanese Buddhist monk, Abbot, Dharma Master, Dharma translator, Buddhist Sutra Commentator, Tai-Chi Chuan teacher, University Fellow at TCU Graduate School, B.A. in English, National Taiwan Normal Univ.



Currently:

- Ordained 53rd Generation Acharya of Hsin-Gong Sect, Koyashan, Japan (1996-)
- Abbot of Mahavairocana Temple (Taipei, Taiwan)
- Abbot of Americana Buddhist Temple (Michigan, USA)
- President of Vairocana Publishing Co., Ltd. (Taipei, Taiwan)

Publications:

A. English Writings

- *The Diamond Prajna-Paramita Sutra.* (金剛般若波羅蜜經.) A translation from Chinese into English. Annotated

Ed., An English-Chinese Text Version. Vairocana Publ., Taipei, 2005.

- *The Dharmic Treasure Altar-Sutra of the Sixth Patriarch.* (六祖法寶壇經.) A translation from Chinese into English. Annotated Ed. Vairocana Publ., Taipei, 2005.
- *The Sweet Dews of Ch'an.* (禪之甘露.) Lectures on Ch'an meditation. 1st Ed., Torch of Wisdom Publ., Taipei, 1990; 2nd Ed., Vairocana Publ., Taipei, 1995; 3rd Rev. Ed., Vairocana Publ., Taipei, 2002.
- *Three Contemplations toward Buddha Nature.* (佛性三參.) Lectures on Ch'an meditation. Vairocana Publ., Taipei, 2002.
- *Tapping the Inconceivable.* (入不思議處.) Lectures on Ch'an and Mahayana practice. Vairocana Publ., Taipei, 2002.

B. Chinese Writings

- 美國心戰綱領. (*The Strategic Principles of the U.S. Psychological Warfare*, U.S. Department of Defence.) A Chinese translation from English. Ministry of R.O.C., 1974.
- 說服：行爲科學實例分析. (*Persuasion: How Opinions and Attitude Are Influenced and Changed*.) A Chinese translation from English. Buffalo Publ., Taipei, 1979.
- 楞伽經義貫. (*A Commentary on Lankavatara Sutra*.) 1st Ed., Mahayana Vihara Publ., Taipei, 1990; 2nd Ed., Manjusri Lecture Hall, Kaohsiung, 1995.

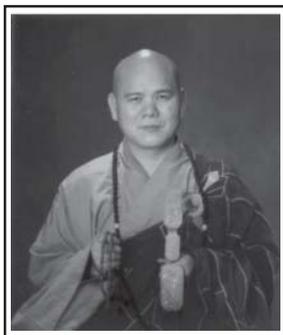
- 三乘佛法指要. (*The Writings of Kalu Rinpoche*.) A Chinese translation from English. Mahayana Vihara Publ., Taipei, 1990.
- 心經系列. (*A Series of Commentaries on Heart Sutra*.) Vairocana Publ., Taipei, 1997.
- 北美化痕(1). (*The Metamorphic Vestiges in America: a Collection of Speeches on Buddhism*.) Vairocana Publ., Taipei, 2001.
- 北美化痕(2). (*The Metamorphic Vestiges in America: a Collection of Speeches on Buddhism*.) Vairocana Publ., Taipei, 2001.
- 大乘百法明門論今註. (*The Treatise on the Portal of Mahayanic Centi-dharmic Apprehension: a New Commentary*.) Vairocana Publ., Taipei, 2002.
- 佛教邏輯學——因明入正理論義貫. (*Logicism in Buddhism —A Commentary on The Treatise on the Right Truth through the Comprehension of Causality Logicism*.) Vairocana Publ., Taipei, 2002.

Formerly:

- Lecturer for the Samgha students of Chao-Shan Temple, Keelung, Taiwan. (1993-96)
- Lecturer of Tse-Ming Buddhist Research Institute, Ten Thousand Buddhas Temple, Taichung, Taiwan. (1994-95)

- Guest Lecturer to Massachusetts Institute of Technology, Boston. (1988)
- Buddhist Canon Teacher and Tai-Chi Chuan Teacher, Chuang Yen Monastery, Carmel, New York. (1988-89)
- President and Teacher, Lanka Buddhist Association, Dallas, Texas. (1987-88)
- Sutra Translator, Institute of Advanced Studies of World Religions, Brookstone, New York.
- Three year's Buddhist Retreat (March, 1984 - May, 1987)
- Lecturer and Executive Secretary, Buddhist Association of Dallas, Texas. (1983-84)

◎ 英譯者簡介 ◎



釋成觀法師：

台北市人，民國三十六年（1947年）生／1988年7月於美國紐約莊嚴寺剃染。

學 歷：

國立台灣師範大學英語系畢業／台大外文研究所肄業／美國德州克里斯汀大學（Texas Christian University）英研所研究員。

佛學經歷：

- ◆美國德州閉關三年（1984-87）
俄亥俄州閉關半年（1990）
- ◆日本高野山真言宗第五十三世傳法灌頂阿闍梨（1996-）

現 任：

- ◆（台灣）「大毘盧寺」住持
- ◆（美國）「遍照寺」住持

著 作：

A. 中文著作

- ◆ 大乘百法明門論今註.（白話註解大乘百法明門論.）
毘盧出版社，2002.

- ◆ 佛教邏輯學——因明入正理論義貫. (白話註解因明入正理論.) 毘盧出版社，2002.
- ◆ 北美化痕(1). (佛學開示論文集.) 毘盧出版社，2001.
- ◆ 北美化痕(2). (佛學開示論文集.) 毘盧出版社，2001.
- ◆ 心經系列. (三階段、次第闡示心經之深義.) 毘盧出版社，1997初版；1998初版二刷；2003初版三刷.
- ◆ 毘盧小叢書：
 1. 『三世心不可得』(專題小手冊.) 毘盧出版社，1992.
 2. 『禪法述要與心經奧義』(專題小手冊.) 毘盧出版社，1993.
 3. 『三皈依要義』(專題小手冊.) 毘盧出版社，1995.
 4. 『五戒與在家律學示要』(專題小手冊.) 毘盧出版社，1995.
- ◆ 楞伽經義貫. (註解楞伽阿跋多羅寶經.) 大乘精舍，1990初版；佛陀教育基金會，1994初版二刷；高雄文殊講堂，1995第二版.
- ◆ 三乘佛法指要——卡盧仁波切手稿. (藏密文集.) 英文漢譯：大乘精舍『慈雲雜誌』，1990.
- ◆ 說服：行為科學實例分析. 英文漢譯：水牛出版社，1979.

- ◆ 美國心戰綱領. 英文原著美國國防部出版，英文漢譯：中華民國國防部，1974.

B. 英文著作

- ◆ *The Diamond Prajna-Paramita Sutra.* (金剛般若波羅蜜經.) 英譯本，附英文腳註，經文英漢合刊，毘盧出版社，2005.
- ◆ *The Dharmic Treasure Altar-Sutra of the Sixth Patriarch.* (六祖法寶壇經.) 英譯本，附英文腳註，毘盧出版社，2005.
- ◆ *The Sweet Dews of Ch'an.* (禪之甘露.) 英文版，英語禪坐班隨堂開示文集。毘盧出版社，1995 第二版，2002 第三修訂版.
- ◆ *Three Contemplations toward Buddha Nature.* (佛性三參.) 英文版，英語禪坐班隨堂開示文集。毘盧出版社，2002.
- ◆ *Tapping the Inconceivable.* (入不思議處.) 英文版，英語禪坐班隨堂開示文集。 毘盧出版社，2002.

會 任：

- ◆ 基隆·照善寺「菩提專修班」講師(1993-96)
- ◆ 台中·萬佛寺「慈明佛學研究所」講師(1994-95)
- ◆ 紐約·美國佛教會「莊嚴寺、大覺寺」講師(1988-89)

- ◆ 台北・光仁中學(1976-77)、中山女高(1977-78)英文教師
- ◆ 「國防部光華電台」翻譯官(1973-75)

Two Western Renditions of Sanskrit Compared

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

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

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

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

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

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

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

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

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

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

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

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

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

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
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
Pratigha	1. Aversion 2. Destation	瞋
Pratyavekṣaṇā-jñāna	Wondrous-Discerning 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. Hungry Ghost 2. Hungry Ghost-kind	餓鬼
Preta-gati	1. Hungry Ghost Realm 2. Hungry Ghost-hood	餓鬼道；餓鬼趣
Puṇya	1. Merit 2. Bliss 3. Well-being	福

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
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
Rūpa-kāya	Physical Body	色身
Śabda-kāma	Desire for Sound	聲欲
Ṣaḍ abhijñā	Six Supernal Powers	六通；六神通
Saddharma-vipralopa	1. <i>fin de siècle</i> 2. later-age	末世；末法

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Ṣaḍ-indriyāṇi	Six Roots	六根
Ṣaḍ-pāramitā	1. Six Paramitas 2. Six Deliverances	六波羅蜜；六度
Ṣaḍ-vijñāna	Six Cognizances	六識
Sakradāgāmin	Sakradagamin	斯陀含
Sakradāgāmi-phala	1. Sakradagamihood 2. Consummation of Sakradagamihood	斯陀含果
Śākyamuni	1. Sakyamuni 2. Shakyamuni	釋迦牟尼(佛)
Samādhi	1. Samadhi 2. Dhyanic Stasis 3. Stasis	1. 三摩地；三昧 2. 禪定 3. 定
Samādhīndriya	1. Tranquility Root 2. Stasis Root	定根
Samatā-jñāna	Equitability Noesis	平等性智
Sambhoga-kāya	Retributional Corpus	報身
Samgha	Samgha	僧伽；僧
Samjñā	Conception	想
Samsāra	1. Transmigration 2. Reincarnation 3. Samsara	輪迴；生死
Samskāra	Kinesis	行(蘊)
Samskr̥ta	Implementation	有爲

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

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

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
	2. Empty 3. Sunya	
Śūnyatā	1. Vacuity 2. Sunyata	空性；舜若多
Sūtra	Sutra	經；修多羅
Svabhāva	1. Quintessence 2. Intrinsic Essence	自性
Tathā	Thusness	如
Tathāgata	1. Thus-Adventist 2. Tathagata 3. Ju-lai	如來
Tīrthaka	1. External Wayer 2. Externalist	外道
Tiryagyoni	Animal	畜生
Tiryagyoni-gati	Animal Realm	畜生道；畜生趣
Trayaḥ kāyāḥ	Triple Corpuses	三身
Trayo-dhvanāḥ	Three Times	三世；三際
Tri-loka	Three Realms	三界
Trīṇi-karmāṇi	Three Karmas	三業
Trīṇi piṭakāni	Tri-Canon	三藏
Trīṇi yānāni	Tri-Yanas	三乘
Tri-ratna	Triple Gems	三寶
Tri-sāhasra-mahā-sāhasra-loka-dhātu	Three Thousand Mega-thousand Worlds	三千大千世界

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Tri-śaraṇa-gaṃana	Three Refuges	三皈依
Uccheda	Nihilistic Extinction	斷滅
Uccheda-dr̥ṣṭi	View of Nihilistic Extinction	斷滅見
Uccheda-lakṣaṇa	Nihilistically Extinctive Appearances	斷滅相
Upāsaka	Upasaka	優婆塞；清信士
Upāsikā	Upasika	優婆夷；清信女
Upāya	1. Expedite Means 2. Dexterous Means; Dexterity	方便
Upekṣā	Abnegation	捨
Utpāda-nirodha	Genesis and Perishment	生滅
Uttara	Ultimate	究竟
Vaiśāli	Vaisali	毘舍離；吠舍釐
Vajra	Dimond	金剛；伐闍羅
Vedanā	1. Perception 2. Sensation	受
Vijñāna	1. Cognizance 2. Conciousness	識
Vikurvaṇa	1. Supernal Transformation 2. Supernal Metamorphosis	神變

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

Glossary

A

Absolute Beingness: the theory that Being, or certain Beings are considered as absolute, constant, and unchangeable forever, such as the “soul.” This is the so-called “Constant View,” which is a kind of Devious View that would hinder practice.

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).

Adherence: When an Attachment grows so strong that it becomes a dogged Tenacity, it is called Adherence.

Advent: coming.

Afflictional Sea of Life and Death, the: Reincarnation is viewed as full of afflictions without end; hence it is likened to a Sea of Sufferings, huge and boundless and full of perils.

Aggregates, the: i.e., the Penta-Aggregates; specifically, Matter, Sensation, Conception, Kinesis, and Cognizance. These five Aggregates altogether would constitute the body and mind of Multibeings.

All the Appearances are vain and delusive: a famous quotation from *The Diamond Sutra*.

All the Multibeings: i.e., all living beings.

all the Thinkings should be exterminated: such as some External-Wayers or most Hinayanaists would do.

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

ambulate around: a formality of behavior to show high reverence to a great master.

ambulations: i.e., walking meditation, as one of the highest form of showing respect to elders or holy people.

an aberrant person: a person who wanders away from the Truthful Way, or, to be specific here, from his own Original Nature . And so this term denotes all commonplace people, or the Multitudes.

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

Animal: The characteristic of Animal-hood is Inanity (stupidity).

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.

Appearance-free Precepts of Three Refuges: The Three Refuges are also considered as a Precept. But the “precepts” here are not meant to be conceived sheerly by its external outlook; hence they are called “Appearance-free.”

Appropriations or Repulsions: i.e., takings or rejections.

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

Arcane: esoteric, secret.

Arcanum, the: the secret precious thing.

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

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.

attain the Truthful Way: i.e., to be enlightened.

Auricularists: i.e., the Hinayanaists, who acquire the Buddha's instructions entirely through "Hearing" hence.

avoid bearing the same name as the Master's: In Chinese tradition, it is considered as improper and irreverent to have the same name as that of one's seniors, especially elder relatives or teachers.

B

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

become intermingled with: acquire perfect comprehension and is in complete unison with the Dharma.

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.

Bhiksu: an ordained Buddhist monk.

Bhiksuni: an ordained Buddhist nun.

Blazing House, the: i.e., the Three Domains, in which the Multi-beings are being burned by the fire of Five Lusts.

Bodhi: Sanskrit, Enlightenment.

Bodhi-Site: the place where one practices for the attainment of Bodhi (Enlightenment).

Bondage of Dharma, the: i.e., to be bound by Dharma, rather than get liberations by means of Dharma.

Buddhaic Terra, the: the enlightened state of the Buddha.

Buddha's Mental Insignia: a metaphor for the most significant part of Buddha's teachings; it is like the official Seal of a king which is used to mean official approval, or the highest authority, hence.

C

Capacious-Equitable Sutras, the: i.e., Sutras of the Major Vehicle.

carnal lust: i.e., sexual desire.

Cassock: an ordained Buddhist priest's robe.

Causal Constituents: The Cause is the major and direct determinant; the Constituent is the minor, or subordinate one; hence, an indirect influence. Usually, Causes are internal determinants, and Constituents are external ones.

Cessation-Contemplation: two of the most important techniques in meditation. Cessation means to cease mental Annoyance so as to make it tranquil. Contemplation means after Cessation is attained, one can go a step further to practice Visualization on the basis of the tranquility gained by Cessation.

Chicaneries: deceptions.

Ch'an-Master Hsing-Hsi: Master Hsing-Hsi and Master Huai-Rang are the two most massive pillars under the House of the Sixth Patriarch's. Out of these two great Masters, the lineage of the Sixth Patriarch grew and flourished, and came to dominate the Higher Teaching of Buddhism throughout history in China until modern days.

Ch'an-Master Huai-Rang: cf. footnote above this one.

Common Plebeians: ordinary unenlightened people.

confer a Royal Appellation : to give a name to someone or something officially by the authority of the King; it was considered as a great honor, and the Appellation was usually personally written down in calligraphy by the conferrer himself on a signboard, signed and affixed with his personal or official seal. And this affair is deemed as a very culturally refined, sophisticated, and artistic matter by men of letters in bygone days.

Confrontational Manifestation of Serene Surcease, the: i.e.,

the Serene Surcease (Nirvana) manifests itself right in front of the practitioner.

constituted by antithetical counterparts: i.e., founded by two conflicting elements.

Consummate Attestation: i.e., ultimate fulfillment.

Consummation of Arhat Way, the: the Fourth Consummation of Hinayanaic Sainthood.

Contingency: external agent.

Corporeal Pusa: *Pusa:* the Chinese abbreviated version for the transliteration of the Sanskrit word “Bodhisattva,” a person aspired for the pursuit of Bodhi for the sake of achieving Ultimate Enlightenment both for himself and all living beings. A **Corporeal Pusa** is a saint (Pusa) who has transcended life and death, and so when he passes away, oftentimes his physical body would not decompose (without using any chemical treatment at all). Such a saintly person is called a Corporeal Pusa.

cultivation: same as practice.

D

Da-Huei: Great Wisdom.

darkened domicile of Annoyances, the: i.e., the Mind, which is constantly darkened by all sorts of Annoyances.

Detriments: harms, i.e., the intention to do harm to or kill others.

Devious Sects, the: i.e., Sects with fallacious beliefs and opinions.

Deviousness: crookedness.

Dexterity: deft means.

Dexterous Means: good, deft, skillful methods in teaching and practicing, derived from great wisdom of Good Gurus.

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 lower-case letters.

dharmā: 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 BuddhaDharma, 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).

Dharmas of Non-implementation: 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.

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

Dharmic Corpus, the: the "Body" that is purely constituted by Dharma, and it can be attained only through Enlightenment.

Dharmic Noumenon, the: i.e., the "main body" of Dharma.

Dharmic Portal: i.e., the approach or means to the Dharma, which serves as a gate, or entrance, to the Truthful Way or Enlightenment.

Dharmic Spheres, the: There are Ten Dharmic Spheres; i.e., the Dharmic Sphere of Buddha (Dharmic Sphere hereafter shortened as "D.S."), the D.S. of Pusa, the D.S. of the Auricularists, the D.S. of the Causality-Enlightenists, the D.S. of Celestial Beings, the D.S. of Humans, the D.S. of Asuras, the D.S. of Hungry Ghosts, the D.S. of Animals, and the D.S. of Purgatory.

Dhyanaic Sitting: i.e., sitting meditation.

Dhyanaic Stasis: same as Samadhi.

Dhyanaic Stasis for Liberation: i.e., Liberation gained through Samadhi (Dhyanaic Stasis).

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).

dichotomized: separated into two opposing parts; eg., good and evil; right and wrong, etc.

disciple of doctrine explicator, a: i.e., a Buddhist scholar specialized in Buddhist Scripture exegesis, rather than a practicing Ch'an Master.

disparate Indoctrinations: i.e., different beliefs.

Disportive Samadhi: When one is so good at Samadhi that one could enjoy doing it and treat it like entertainment; in this case, the Samadhi to that individual is called Disportive Samadhi.

Doctrinal Supernality: a Supernal Power that manifests itself in the thorough understanding and comprehension of the Dharma, as well as the ability to expound its purports.

Domains, the: i.e., the Eighteen Domains, which consist of the Six Senses, the Six Dusts and the Six Cognizances.

Dual Appearances, the: i.e., the two extremes, or two conflicting forces which are different in outlooks as well.

Dual Consummations: This denotes both Merits and Wisdom of the Buddha have been consummately realized. This is also a Meritorious Epithet for the Buddha.

Dual-Yanaist: the Two Yanaists; i.e., the Auricularist and Causality-Enlightenist.

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

Edification: teaching.

Edificational: of teaching.

edify: to teach by preaching or some other way.

Eighth Cognizance, the: i.e., the Alaya Cognizance. This is the most important and substantial body of all Cognizances. Out of this Cognizance all other Cognizances grow and develop.

Egg-begotten, Womb-begotten, Moisture-begotten, and Transformation-begotten, the: Collectively these are called the Four Nativities.

Ego-Appearance: i.e., Egoistic Views.

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.

emergence or submergence: i.e., the beginning or the conclusion.

Emergence: appearance, said of the Buddhas’ or Pusas’ coming to be born in this world.

Emperor Liang-Wu: 502-547 A.D.

Epiphanic Radiance: “Epiphany,” denotes instant and inspirational Enlightenment. When such Enlightenment occurs, there would be radiance emitting out of the body and the mind; hence, Epiphanic Radiance.

Equitability Noesis: the Wisdom to discern that all Multibeings are ultimately equal.

Equitability: equalness.

Equitable Mind: i.e., the Mind to treat all Beings equally well.

Equity: i.e., Equality.

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

Expedite Dexterity: convenient and helpful means, usually derived from Pusa's Impervious Wisdom.

Exterior Phenomena: all the things and beings outside of ourselves.

External Wayers: people of other beliefs, who seek outwardly for Truth.

F

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

First Five Cognizances, the: the Cognizances of Eye, Ear, Nose, Tongue, and Body.

First Purport, the: the highest Tenet of Buddha Dharma.

Five Contumacious Sins, the: These include Killing one's own father, Killing one's own mother, Killing an Arhat, Bleeding a Buddha in the attempt of killing Him, and effecting Dissension among Samgha (the Order). These are the most egregious sins in Buddhism, much more atrocious than the Four Vital Prohibitions.

Five Umbrages: same as the Penta-Aggregates, for the Aggregates can "shroud" the Native Mind in total darkness, hence. (*Umbrage*, from Latin, meaning shadow.)

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 Assemblages: the disciples of the Buddha, both sacerdotal (i.e., Bhiksu and Bhiksuni) and secular (i.e., Upasaka and Upasika), altogether they are called the Disciples of the Four Assemblages.

Four Diagonal Directions, the: i.e., Northeast, Southeast,

Northwest, and Southwest.

Four Grand Vows: These are the general vows that all Pusas are supposed to make for the attainment of the Supreme Bodhi (Enlightenment).

Four Vital Prohibitions, the: i.e., Killing, Stealing, Inappropriate Sex, and Lying. The violation of these four Precepts will cost the perpetrator the loss of their Life of Wisdom, and the degeneration into Vile Realms in their future reincarnations; therefore these wrongdoings are called “vital.”

Fruition: the consummated stage.

G

Gate of Deliberation, the: i.e., the Sixth Cognizance.

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.

generate Bodhi-Heart: to be aspired to quest and practice for the attainment of Bodhi.

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

Good medicines are usually bitter to the taste: an old Chinese maxim.

Good Mentor: a popular courteous addressing formality in Buddhism, especially in the Ch’an tradition, used to show high respect to the person or people addressed.

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

Grand Enterprise, the: i.e., the pursuit of the Supreme Bodhi.

Grand Stasis: i.e., the Constant Stasis, which is the Samadhi as fulfilled by the Buddha.

Great Round Mirror Noesis: After the purified transmutation, instead of remaining a storehouse for impure Karmas as it used to be, the Alaya will transform into the general body of Wisdom to effect the realization of the Supreme Bodhi.

H

Holy Emergence: i.e., the Buddha's coming to this world.

horns of rabbits: i.e., an imaginary thing, which is totally impossible and non-existent. This is a very famous metaphor used by the Buddha in the Sutras.

Hsin-Gong Sect: the Esoteric Teaching of Buddha, originally transmitted from India to China in Tang Dynasty, and then from China to Japan; hence this sect is the Right Esoteric Dharma in Buddha's Orthodox Teachings.

Huang-Mei: i.e., the Fifth Patriarch.

Huang-Mei's: a euphemism for the place of the Fifth Patriarch's Temple. "Master Huang-Mei" in the next paragraph is also a euphemistic usage which refers to the Fifth Patriarch himself indirectly as a way of expressing veneration.

I

Ichantica: an unbeliever; one whose Virtuous Roots and Buddha-seed are exterminated.

Immotivity: the state of unmovement; unmovableness; impregnability.

Imperial Dharma-Master: a title conferred by the emperor to a Master, who then is deemed as the Master for the entire Kingdom.

Imperviousness: the antonym of Perviousness; i.e., the quality of being invulnerable to Annoyances and Vitiations. This is the fulfilled state of Saints and Buddhas.

Implementation: working; execution.

impregnable: unmoveable; undestroyable.

in congruence with: i.e., at one with, corresponding with, or in tune with.

in congruence with the contingencies: acting according to situations.

In the drinking of the water, none but the Drinker himself knows exactly how cold or warm the water is: This statement, originally from one of the Buddha's Sutra, has been made a household axiom in China by this *Altar Sutra*.

Inaction: doing nothing.

Inanity: ignorance, or stupidity.

Incipience: the beginning stage.

Incipientless: too long ago to determine a spot for its beginning to the effect that it seems to be without a beginning, hence; beginningless.

Inconstant Mind: The Mind is vagarious and whimsical, and it is apt to change from instant to instant, hence.

Indigenous Mind: i.e., inherent Mind, same as the Original Nature.

ineffably inconceivable: that which is beyond words and thoughts.

Innate Entity, the: i.e., the substantial entity of the Original Nature.

Innate Essence: one's own inherent Essence; i.e., Original Nature.

Instantaneous Doctrines, the: i.e., the teaching of the Ch'an Denomination.

Instanteous Integration: i.e., to be integrated with the Truthful Way instantly.

inter-substitution: one substitutes for another incessantly.

J

Ju-lai: the Chinese translation (or rendition) of the Sanskrit Tathagata, meaning: the Thus-Adventist (Thus-Comer).

K

Kalpa: Sanskrit, aeons of ages.

Kalpa's Fire, the: It is said in the Sutras that at the end of a Mega-Kalpa, there will be a sequence of three great catastrophes: fires, deluge, and wind.

Karma: Sanskrit; originally meaning “working,” “doing,” and “operation.” In one word, anything done, either visible or invisible, is considered as a Karma; for instance, the mental working is called “Mental Karma.”

Karmic: the adjective form of Karma.

Kinetic Implementation: the movement and transiency of all beings.

King of Dharma, the: i.e., Buddha. This signifies that all Multibeings are Buddhas in essence.

Ksana: Sanskrit, a very short instant. There are 60 Ksanas in one snapping of the fingers, and 900 Nascences and Demises in one single Ksana.

Kuan-Yin: Sanskrit: *Avalokiteshvara* ; the most popular Pusa in Mahayana.

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

L

Lankavatara Sutra, The: the most important Sutra in both Ch'an

and Sole-Cognizance Denominations. Also this Sutra is acknowledgedly one of the most abstruse Sutras in the Buddhist Canon.

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.

Lateral View: i.e., Side View, or Extremist Views.

Life and Death: This implies reincarnations; i.e., the source of afflictions.

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

Lotus: a symbol for the power and state to keep pure and uncontaminated in the midst of Defiled Surroundings. The color “Red” symbolizes fire, light and vitality.

M

Majestic Kalpa, the: An enormously big chunk of time is called a “Mega Kalpa,” which is given a proper name for the whole period. For instance, in the past, there was the Majestic Kalpa, during which time there were one thousand Buddhas manifesting themselves in this Universe and became Buddhas. At present, the Kalpa is called the Virtuous Kalpa, during which there are also one thousand Buddhas, among whom only four of them have emerged so far. The rest of the 996 Buddhas will come in the future successively, and the next Buddha to come after Shakyamuni will be Maitreya Buddha, who will be born here about 5,670,000,000 years from now, as clearly prophesized in the Sutras.

majestify: to embellish and make magnificently beautiful. To get to the outcome of Majestivation would of course entail all the preparational procedures, such as cleaning and removing all the impurities (bad Karmas) at the outset. And so metaphori-

cally 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).

Major Imports, the: the essential meanings; the most important points in the Tenets, or doctrines.

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.

Mara: a demonic celestial being, who usually becomes jealous when he descries people practicing the Truthful Way, and so he would not hesitate to throw all kinds of impediments in their way.

Marine Water: This implies an area boundless and hard to traverse.

Master Bodhidharma: the First Patriarch of Ch’an Buddhism in China. He came to China from India.

Material or Immaterial Beings, the Conceiving or Nonconceiving 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.

Matter: i.e., physical or tangible stuff.

Mental Quickenings: Mental Emergences; i.e., the arising, or occurrence of a mental activity or functioning..

Mental Supernality: a Supernal Power that manifests itself incredibly in the thorough understanding or knowledge of other people’s mind or thinkings.

Mental Terra: *Terra*, ground. The Mind is viewed as ground or earth, wherefrom everything grows.

Mental Toils: same as Annoyances.

Meritorious Field: denoting a location or a person, where Merits can be cultivated and grown, usually talking of good Bhiksus or Bhiksunis (Buddhist ordained monks or nuns), to whom when people make offerings, the donors can accumulate merits for themselves from the donations made.

Mind: In Buddhism, usually the word “Mind” does not mean the brains, nor does the word “Heart” mean the physical organ. Both Mind and Heart, being the same character in Chinese, signify the spiritual entity of a living being, which is considered as the Primal Mover of everything, either within or without. Hence the Mind is not only the thinker, motivator, commander, and designer, but also the “feeler,” “recipient,” and the “ultimate enjoyer” of everything done or achieved, be it good or bad, sad or glad, thick or thin, life or death—the Mind would be the “Final Reaper.”

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.

misgivings: doubts.

Motivities: things that are in movement.

Mount Sumeru: the highest mountain in this Soha-world.

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, Hungry Ghost, Purgatory and Animals.

Together with Humanity, they are called the Six Realms which constitute the Realm of Transmigration or Samsara (Reincarnation).

Mundanity: i.e., worldliness, which is subject to Transiency.

N

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

Nagaic Stasis: *naga*, Sanskrit, dragon, deemed as a fierce and powerful being; thus, Nagaic Stasis, an impregnable, or unmovable Stasis (Samadhi).

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.

Nascence and Demise: Life and Death; this is for animated beings. For inanimated beings, it is called Genesis and Perishment.

Nascence-Demise: Lives and Deaths; i.e., Transmigration, or Samsara.

Native Essence: also called Original Nature.

Naturalistic Externalist: “Naturalist” signifies one who believes that enlightenment would come of itself (“naturally”), without the need of any effort or practice. This is refuted by the Buddha as a Devious View. An “Externalist” is one who seeks outwardly, such as in an external god or any other factor, for enlightenment. Both of these Devious Views combined together would result in an even more faulty conviction called “the Naturalistic Externalist Views.”

nayuta: Sanskrit: one million, or ten million.

Nescience: unbrightness; without light; Ignorance.

Nihilistic Nothingness: the philosophical theory that everything

will dissolve into nothingness when a living being dies, with absolutely nothing remained. (There are ample exemplars of these in Greek philosophy, such as the Atomism, the Mechanism, and Sophism, to name but a few. In modern western philosophy, materialism, pragmatism, and logical pragmatism all propagate in the Nihilistic vein.) This is the so-called “Extinctive View,” or the Nihilistic View, which is the exact opposite of the Constant View. This view is even more heinous than the Constant View, for if everything were to go into nothing (extinction), then why should anyone bother to practice? However, the Constant View has the same misleading power as the Extinctive View does: if everything (for instance, the Soul) would remain always the same, no matter how hard you try to improve yourself, you would not be able to get it altered or improved in terms of Purification, then why should you bother to practice? Therefore, these two views are the worst obstacles for a True-Way Cultivator, for they would preclude the necessity and effort for practices, and as such they must be avoided by all means at the outset.

Nil-Noeses: i.e., without Noesis at all.

no antithesis: nothing against it.

Noeses: the plural form of *Noesis*, which is the highest wisdom of Buddha and great Pusas.

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.

Nonappearance: i.e., transcending all Appearances.

Nondescript Vacuity, the: There are three Attributes for things: good, evil, and nondescript. “Nondescript” denotes the quality of things that is neither good nor evil. The Nondescript Vacuity, however, would cause Inanity (stupidity or ignorance)

to arise and develop in people's mind.

Non-attachment: no avarice.

Non-deliberation: not thinking.

Non-Guru Noesis: the highest wisdom which enables one to be self-enlightened on anything one learns without instructions from others. Usually this is the Wisdom of Buddha, or a great Pusa.

Non-Nascent: "No birth"; nothing has actually come into being, for everything is just like a phenomenon viewed in a dream, with phantasmal appearance, but totally ungraspable; hence, all Phenomena are un-nascent.

Non-recollecting: not recalling or remembering.

Non-residing Dharmic Bestowal: a term from *The Diamond Sutra*, meaning to bestow Dharmas to people for their benefit, and yet refrain from being attached either to the people benefited or the Dharma bestowed. This is the thematic gist of *The Diamond Sutra*.

Noumenal Entity: the fundamental "body."

Noumenon: the substantial body.

O

official Initiation for monks: a ritual or ceremony for people to become an ordained monk officially.

One Sole Entity: a unitary whole.

One Truthfulness: This implies the Original Nature, for it is the one and the only that is truthful, hence.

Original Visage: This is a very well-known term in Ch'an Buddhism, which stands for the Original Nature, or Buddha Nature.

Originality: i.e., the Original Nature.

P

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.

Patriarch Prajnatarā of the West: the 27th Patriarch of Ch’an Denom-ination, the one preceding Patriarch Bodhidharma. West: i.e., India.

Penta-Aggregates, the: i.e., the Five Aggregates: Matter, Sensation, Conception, Implementation (Kinesis), and Cognizance. Each of these is an aggregation of its own constituents.

Penuriousness: extreme stinginess.

Peril: danger.

Perviousness: Pervious originally means leaking, or penetrable; thus here Perviousness signifies the quality of being vulnerable to Annoyances and Vitiations (corruption). This is the state of ordinary Multibeings.

Plebeian: a Commonplace person; implying one who is not a Ch’an practitioner.

Plebeians, the: commonplace worldly people.

Portal: approach of practice, or the gate of Enlightenment.

Posthumous Epithet: an honorable name conferred to a person with high renown, merit, or contributions, after his death. This conferral is usually done by authorities, such as the emperor, or the royal authorities.

Practicing Outlooks: i.e., the way that practices are done.

Practitioner: a name for lay people who live in the temple to practice.

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).

Prajnaic: adjective form of *Prajna*, Sanskrit, meaning Transcendental Wisdom.

Prajnaic Samadhi: i.e., the Stasis (Samadhi) realized through Prajna (Transcendental Wisdom).

Precept, Stasis, and Wisdom: These are the Three Sacred Learnings.

Priestly Scepter: a stick conferred to a monk at the official ordination.

Procreations and Perishments: i.e., Life and Death, or *Samsara* (Transmigration).

profound Dharmic Sphere: i.e., the consummate State (or Sphere) fulfilled by Enlightenment.

Progenitors: i.e., the earliest Patriarchs.

Progenitor Buddha: the earliest Buddha.

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.

Proper Sensation: another name for Samadhi; for in Samadhi, no Sensation whatsoever is seized or attached to, such a state is called the Proper Sensation.

Prophetic Intimation: a prophesy rendered in an enigmatic or hinting way.

Propriety: correctness.

Pseudonyms: In reality, all names are artificial; and so in the name per se there is actually no substantiality to be acquired. Al-

though a name is used to stand for an entity of a thing or a being, yet the name is still not the entity itself; at best, it can only be utilized to denote or direct us toward the entity in question.

Puissant-Advent: Sanskrit: *Mahashamaprapta*. The name of a Pusa (Bodhisattva), who, with Kuan-Yin, constitutes the Dual-Flanking Saints of Amitabha Buddha. Together they are called the Triple Holy Ones of the West Elysian World.

pulpit: In Buddhism, the lecturer is supposed to sit in meditation posture rather than stand on the platform, which is the practice of secular or worldly speakers. But nowadays many Buddhist lecturers stand while speaking, which is a great mistake, as well as 'Mis-Dharmic,' which means that it is at odds with the teaching of Buddha Dharma.

Purely One Straightforward Mindedness: the uncrooked, undeviating mind.

Purified Appellation: i.e., *Vimalakirti*, a Pusa in the manifestation of a lay practitioners.

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

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

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.

put to rout: i.e., be expelled, or done without.

Q

Quadruple Appearances, the: an important Doctrine as divulged by the Buddha in many Sutras, such as *The Diamond Sutra*; they are: the Ego-Appearance, the Alter-Appearance, the Multibeing-Appearance, and the Lifespan-Appearance.

Please refer to the text of *The Diamond Sutra*.

Quintessence of Bodhi: Quintessence, the purest essence. *Bodhi*, Sanskrit, meaning enlightenment.

Quintessence of Constancy, the: The Mind of the Original Nature is not subject to Inconstancy or Transiency, and it is free from all Vitiations as well, hence.

R

Realization: same as Enlightenment.

Reciprocal Causality: the inter-relationship between Causes and Effects.

renounce the Worldly Home: i.e., to become a monk.

Repertory of Orthodox Dharmic-Eye : another term for “the Supreme Dharma.”

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

reveal itself with unchanged vividness: It is always as good as new. This is to depict the true state of the Original Nature.

reverse the Illumination back to yourself: another very significant concept and method in Ch’an Buddhism meditation.

Right Dharma, the: i.e., the orthodox Dharma.

Righteous advices are mostly displeasing to the ear: an old Chinese maxim.

S

Sacerdotal: i.e., priests, or monks and nuns collectively.

Sacred Status: the fulfilled holy state of either a Pusa or Buddha.

Sacred Truths, the: i.e., the Four Sacred Truths of Minor Vehicle.

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

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

Sagacity: the wisdom of Saints and Sages, or Pusas, which is of lower scale compared with the Buddha's Noesis.

Sakradagamin: the Second Consummation 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.

Samgha: Sanskrit, meaning the Buddhist Order, or a group of ordained monks and nuns collectively. Although the word Samgha in its origin may mean an Assembly of either clerical or lay people, yet it has been traditionally used to refer to a group of priests exclusively; hence, it would be very inappropriate for a group of lay Buddhists to call themselves "a Samgha," which would involve a transgression of the Precepts; viz., "professing oneself as ordained priests without really being so."

Sariputra: one of the Buddha's Ten Great Disciples, famous for his Wisdom.

Seminal-Noesis: the seed of wisdom; the wisdom that is the origin, or genetic source of all wisdoms. This refers to the wisdom of Buddhas, Pusas, and other Saints.

Senses, the: i.e., the five senses.

Sentient-kind: same as Multibeings.

Sentiments: emotions.

Serene Surcease: i.e., Nirvana, the abolition of all Afflictions. This is the most used version of the Chinese translation of the Sanskrit term *Nirvana*.

Seventh Cognizance, the: i.e., the Manas Cognizance, which is the basis of Egotism.

sit and watch the Mind so as to contemplate on its Quietude: such as most Taoists usually would do.

Six Cognizances: This consists of Visual Cognizance, Audio-Cognizance, Nazal Cognizance, Lingua-Cognizance, Corporal Cognizance, and Deliberational Cognizance. The Cognizances as a whole would be the Mind; the individual Cognizances are the Mind's various functionings.

Six Dusts: Color, Sound, Aroma, Flavor, Touch, and Dharma. For these can make the Mind dusty, hence.

Six Gates: same as the Six Senses: Eye, Ear, Nose, Tongue, Body, and Ideation.

Six Heavens of Desires, the: In the Heavenly Realm of Desire, there are Six levels of Heavens, and because the Celestial Beings in each of these levels enjoy very exquisite things of desire, much more so than that which is enjoyed by Terrestrial Beings (Worldly Beings); therefore, they are called the Six Heavens of Desires.

Sixth Cognizance, the: i.e., the Deliberational Cognizance.

Sixth Patriarch, the: i.e., the Sixth Patriarch of Ch'an Buddhism, or Ch'an Denomination (Ch'an, also called Zen, in the Japanese pronunciation of the same Chinese character, 禪.)

Sixty-two Views: Devious Views as a whole, for all told, there are sixty-two of them, hence.

Sramana: Sanskrit, a priest or monk. Sramana originally means: one who practices diligently to get rid of the Three Venoms.

Sramanera: Sanskrit, a male Buddhist novice for priesthood.

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

stagnated: i.e., obstructed or detained.

Stasis: The Sanskrit word for Stasis is *Dhyana*. *Dhyana* in Buddhism is achieved by means of meditation, which is done in

sitting in the lotus posture (cross-legged), and through the special techniques of Contemplation (i.e., Vipasyana) taught by the Buddha. And its outcome can bring miraculous transformations both in the mind and the body.

Strayed: same as aberrant.

stupa: Sanskrit, a Buddhist pagoda, usually built in honor of a Buddha, Pusa, or high priest, in which their physical relics are kept both for commemoration and for prosterity to worship.

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

subject to undergoing Samsara pointlessly: i.e., to suffer Samsara (or Transmigration) for nothing.

submerge yourself under Vacuity and become vegetated in Quietude: Such is the way of practice as most Minor Vehiclists tend to do; yet this way of practice is not recommended for Mahayana practitioners.

Substantiality, the: meaning the substance of the Mind, or the Native Mind.

Sumeru: Sanskrit, the highest mountain of this Soha World; here it symbolizes something hard to overcome.

Supreme Bodhi, the: i.e., the attainment of Buddhahood.

Supreme Grand Nirvana, the: the Nirvana as fulfilled by the Buddha.

Sutra: Sanskrit, Buddhist Holy Scripture.

Sutra of Grand Nirvana, The: a very important Sutra in Mahayana, expounding Buddha Nature, which is the ultimate source for the Supreme Grand Nirvana; i.e., the Buddhaic Nirvana, as distinguished from that of an Arhat.

Sutra of Purified Appellation, The: also named: *The Vimalakirti Sutra*. The Sanskrit word “*Vimalakirti*,” as the protagonist or main speaker in this Sutra, means “purified appellation. He was a renowned lay Buddhist at Buddha’s time. And this

Sutra is also a very important Scripture in the Ch'an Lineage.

T

take Cognizance of: recognize.

Taming Master, the Guru for all Celestials and Terrestrials, and the Buddha, the: These are three of the Ten Meritorious Epithets (titles) of the Buddha, which he won by his Merits.

Task-Accomplishing Noesis: the Wisdom that can carry out and bring into fulfillment of whatever is to be done. This is one of the Four Buddhaic Noeses.

Terminational Liberation: i.e., Nirvana.

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.

Three Genuses, the: They are the Umbrages (or Aggregates), the Domains, and the Ingresses.

Three Impediments, the: the Karmic Impediments, Annoyant Impediments, and Retributional Impediments.

Three Karmas, the: the Physical Karma, the Oral Karma, and the Mental Karma.

Three Temporal Confines: i.e., the Three Times: the past, present, and future.

three thousand Dignified Carriages and eighty thousand Meticulous Demeanors: These refer to the rules of conduct for all ordained monks and nuns as decreed in all the Sutras of Precept by the Buddha.

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

Three Times, the: i.e., the past, the present and the future.

Three Venoms, the: Avarice, Aversion, and Inanity (or Attachment, Detestation, and Ignorance).

Three Vices, the: Killing, Stealing and Adultery.

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.

Thus-thusness: i.e., the Veracious Thusness; same as the Original Nature. Thusness” signifies the consummate state of Buddhahood. 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.)

Tien-Tai: an important Denomination (Sect) in Chinese Buddhism; specialized in the study and promulgation of *The Lotus Sutra*.

transcend Plebeianhood: to overcome the state of Commonplaceness.

transmute: to transform or alter the quality completely.

Triple Karmas, the: same as the Three Karmas; i.e., the Physical Karma, the Oral Karma, and the Mental Karma.

Tri-Yanaists, the: the Pusa, Auricularist, and the Causality-Enlightenist. The Pusa is of the Major Yana, the Causality-Enlightenist is of the Medium Yana, and the Auricularist is of the Minor Yana.

Truthful Way, the: i.e., the way for Bodhi, or Enlightenment.

Tsao-Hsi: i.e., the Sixth Patriarch of Ch'an Buddhism, a euphemistic usage.

Twelve Genres of Sutras, the: the twelve kinds of styles of the Sutras by which the Buddha preached the doctrines.

U

Ultratism: extremism; the extremist's view.

unbegotten and unperishing: i.e., beyond Life and Death, transcending Reincarnation, or Transmigration. "Unbegotten and unperishing" is one of the most important Tenets or Concepts in Ch'an Buddhism.

Unbiased Learning of Stasis-Wisdom: i.e., to practice Stasis and Wisdom equally and evenly.

Uncontentious Samadhi: the state of Stasis (tranquility) plus Prajna (Transcendental Wisdom). "Uncontentious" means the state free from all annoyances and strifes (Contentions). Hence the Uncontentious Samadhi is a highly prestigious form of Samadhi, attained only by very few great Disciples of the Buddha's.

Undichotomized: not divided into two conflicting parts; not dualized.

Undichotomized Dharma: i.e., the Ultimate Truth is supposed to be only One, and so it cannot be dichotomized.

undivorced: not separated from.

un-exiting and un-entering: uncoming and unleaving.

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

Uni-appearance Samadhi: uni-appearance, or "one-appearance," said of the unified outlooks during the cultivation of this Samadhi.

Uni-implementational Samadhi: a form of very high-status Samadhi as divulged in *The Lotus Sutra* and other Sutras.

Uni-performance Samadhi: Samadhi attained by executing it in one single posture, such as the Constantly Walking Samadhi, the Constantly Standing Samadhi, the Constantly Sitting Samadhi, the Half-Sitting half-walking Samadhi, etc.

Universal Reverence: i.e., the respect for all beings, which could only be the result of the total Abolition of one's Ego.

unparalleled: i.e., unrivaled; without a match; supreme.

Unremnancy: i.e., the *Unremnant Nirvana*, in which no more Transiencies are left.

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.

unstagnant: untenacious and undogged.

Untrammeled Supernal Power: unrestricted supernatural power.

unvitiated and unattached: uncontaminated and uncorrupted.

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

Upaseka: 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.

upright: i.e., without deceptions and crookedness of any kind.

V

vacuate the Mind, to: to try to make the mind “empty” by not thinking of anything at all. This method is erroneous, and so should be done away with. Similarly, in recent days, there are some people who claim to have “vacuated their body,” i.e., to make their body seem to “disappear” or “invisible” either totally or partially (such as becoming invisible in the hands or the feet or the torso). These “Contemplative Visions” are virtually hallucinations resulted from bad Karmas as well as Devious Views. They are apparently illusive and erroneous, and are dangerously misleading, too. In the final analysis, these delusive visions result from a very strong attachment to the physical appearance on the one hand, and from the faulty comprehension about the Dharma on the other hand. If one fails to become aware of these being delusive phenomena, they could develop into Maraic Phenomena, which would frequently render the practitioner to fall into some uncontrollable habitual hallucinations (such as illusive auditions, internal dialogues

either at the ear or within the body, etc.), and worst of all, they would eventually drive one into derangement. Therefore, all Truthful Ch'an cultivators would be better off to keep himself/herself away from these extremely pernicious "promising-looking" *Visions*, or "Attainment-like" *Pseudo-Transmutations*.

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.

Vajra: Sanskrit; the original meaning is diamond, which is the hardest mineral in the world; hence it stands for hardness, steadfastness and impregnability.

Venoms: i.e., the Three Venoms: Avarice, Aversion and Inanity; for these three are most poisonous to our mind, hence.

Veracious Corpus: i.e., the Relical Body of a Saint or Pusa. When the Sixth Patriarch of Ch'an Sect passed away in sitting meditation posture, his entire body became "one whole relic," which, miraculously, would never deteriorate or decompose. This, in Chinese Buddhism, is called "the Corporeal Pusa," which is a compassionate manifestation of Buddhas or Pusas to evince to the worldly people the Truthfulness of their Teachings by their Personal Bodily Examples (which through practice has transcended decomposition and vitiation, due to its ultimate purification). And this also manifests the Inconceivability of

the Dharmas.

Veracious: truthful.

Veracious Thusness: The Essence of this is the same as Original Nature.

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

Vimalakirti: a Pusa in Buddha's time, who manifested as a lay practitioner. The reason why Sariputra was reprimanded by Virmalakirti was because Sariputra might be "submerging into Vacuity and becoming stagnant in Serenity." That is the so-called "Nirvanaic Pleasure," or "Dhyanaic Pleasure," which is adverse to the practice of the Pusa, who is not supposed to indulge himself in such personal pleasures.

Virtuous Kalpa, the: see note of "the Majestic Kalpa" above.

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

Votaries and Votaresses: i.e., monks and nuns.

Votive Dharma: the Dharma that is oriented on Vows.

W

Waves of the Sea: Waves are usually caused by wind, symbolizing Annoyances caused by External Phenomena.

Wei-Yin-Wang Buddha: a Buddha in the antediluvian age.

well divulged in the Commencement, Middle, and Denouement: said of the Buddha's Sutra, which is perfectly delivered in any portion.

West Universe, the: i.e., the West Cosmos, or the Pure Land of

Amitabha Buddha in the West.

Wheel-turning 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-turning Anointed King.

‘Wherever one’s habitat is, one should remain in constant Composed Felicity’: a quotation cited from *The Lotus Sutra*.

White-ox Carriage, the: a symbol for Mahayana.

Wind or the Banner, the: a well-known forensic theme in Ch’an.

Wisdom: i.e., Prajna, or Transcendental Wisdom, as opposed to Worldly Wisdom.

with Dignified Carriage: i.e., according to Buddhist etiquette.

without a back and without a face: i.e., there are no pros and cons, propriety and impropriety, right and wrong with it.

without a head and without a tail: i.e., without a beginning or ending.

without a name and without any appellation: i.e., beyond all indications and descriptions; ineffable.

without raising a single Notion: without conceiving any thought.

Wondrous-Discerning Noesis: the Wisdom that can discern and distinguish all sophisticated facets of all Dharmas. This is also one of the Four Buddhaic Noeses.

‘Words are of no use’: This has been one of the grossest misunderstandings about Ch’an Buddhism. There is a very celebrated painting in a book on Japanese Culture, with the caption of “Master Huei Neng Ripping off Books of Sutras.” How could that be true? To say the least of the fact that the Patriarch himself got enlightened on *The Diamond Sutra*, which he encourages everyone to read right from the outset, let alone the Master’s own words here denouncing the devious views about the abolition of Words in Buddhist cultivation. It should be

called to the attention of all Ch'an students that the aforesaid painting is not only an ignorant imaginary product based on the painter's own ignorance and misunderstanding about Zen, but also a calumny on our Patricarch, which is derived from some inane evil views of later-day "Wild-Ch'anists," who due to bad Karma and lack of wisdom practiced Ch'an in the wrong way, and thereby misled the world by their views of foolish arrogant fervent iconoclastic-complex: A genuine Ch'an cultivator would take pity on their petty destructive misdeeds, and defend the Right Dharma.

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.

Y

Yen-Fu-Ti World: an area of this Buddha-world; i.e., this solar system.

INDEX

A

aberrantly 22
abide 19
abnegate 7
accept 10
accordance 43
accordingly 43
Acharya 3
acquire(d) 13, 20
Action/actions 4, 22
acts 10
adjusted 35
Advents 43
affairs 17
Afflictions 41
afford 41
Alienating Speeches 8
Alms 7
Alms-begging 7
ambulate(s) 40, 41
Ambulating Meditation 40
ambulation 41
Anagamihood 5
Anagamin 5, 14
Anavatapta 42
angry 10
annihilate 34
aphrodisia 32
appears 40
apprehended 32
appropriated/appropriating 7, 42
Arhat 5, 14, 26

Arhathood 5, 30
arise 20
armors 33
Aroma 24
Arrogance 17
article 36
Arupa Heavens 5
ascend 5, 7
Aspiration 18
assiduous(ly) 29, 34
assist 12
attached 6, 26
attain(ed) 3, 5, 18, 28, 30, 34, 38
attire(d) 31, 42
avoid 11
Awakening 43

B

back 41
backfired 12
Bag 28
bear(s) 19, 38
beards 7
befall 36
begging 7
behold 23, 38
believe 40
Benevolence 10
Bequeathed 34
Bhiksu(s) 3, 43
Bhiksuhood 4
billion 14, 15

- Blade/blade 25
 blindfolded 7
 blocked 22
 blooming 42
 Bodhi 18, 23, 38
 Bodhi Heart 38
 Body/body 8, 9, 23, 24, 25, 35, 40
 bog 41
 born 16, 37
 bound 27
 brass 18
 brave 34
 breadth 22
 breath 39
 bright 13
 Brightness/brightness 18, 21
 bring/brought 35
 broken 42
 Buddha(s) 3, 4, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 18, 19, 20, 21, 22, 23, 24, 25, 27, 28, 29, 30, 31, 32, 33, 34, 35, 37, 38, 39, 40, 41, 42, 43
 Buddhaic Way 7, 40, 42
 Buddhism 37
 Buddhist Doctrines 6
 burgeoning 43
 burned/burning 24, 27
 business 16
- C**
- cake 40
 calm 32
 capitals 7
 captured 22
 ceases 18
 Celestial Deity 28
 chanting 34
 Cheng Kuan 3
 cherish 20
 child 25, 31
 Chinese 3
 circumstances 34
 claim 9
 clear water 20
 clearest 19, 20
 cognizance 4, 6
 cohorts 32
 Coital Lust 27
 Collaboratively 3
 commit(s)/committed 6, 9, 11
 common people 25
 Common Plebeian 26
 compared 6, 11, 20, 24, 25, 32
 Compassion 10
 compliance 4
 comply 40
 comprehend(ed) 4, 6, 17, 39
 comprehensive 27
 concentrated 41
 confounded 29
 confront 34
 consequences 11
 considering 34
 conspicuous 24
 consumed 25
 contact 30
 contaminated 30
 contemplate/contemplating 22, 23, 38, 42, 43
 contemplation 41
 contrary 38
 convene 12, 22, 37

- converse 30
 cook 13
 cope 16
 Copulation 8
 cornucopia 13
 Corporality 32
 correct 9
 cotton 42
 country 37
 court 24
 cow 41
 crack 42
 cultivate 22, 27, 31
 Current 29
 cutting 25
- D**
- Dance 43
 danger 27
 dark 13
 darkness 21
 Darkness of Inanity 21
 day 43
 death 33
 decreed 14
 deeds 9, 10
 deferentially 4
 Defiled World 30
 Defilements 20, 21
 Defiles 36
 Deity/Deities 28, 29
 denominated 24
 derive 33
 desirable 16
 Desire(s)/desires 3, 16, 18, 24, 27,
 32, 41
 destroy(ing) 12, 28
 detained 29
 devoted 33
 devoured 26
 Dharma(s) 4, 6, 7, 17, 21, 22, 42
 Dharma-raksha 3
 Dharmic Wheel 3
 Dhyanic Stasis 3, 43
 Dicta 3
 die 16
 Difficulties 15
 diminished 13
 Dirt 30
 disappear 9
 disasters 12, 30
 discard 6
 disciple 38
 disentangling 26
 disparage 17
 disperse 32
 disregard 16
 dissected 6
 dissever(ed) 6
 distinctive 42
 distressing 34
 disturb 9
 divers 43
 Divulged/divulge(d) 3, 22, 32, 40,
 43
 Doctrines 6
 Donation(s) 12, 15
 Donor 13
 doubt(s) 3, 4, 27
 Dragons 43
 Dream 42
 dregs 36
 drowned 26
 dry-straw 31
 dukes 42

duration 39
 Dusts/dust(s) 11, 26
 dwell 3
 Dynasty 3

E

Earth 5, 20, 23
 Eastern Han Dynasty 3
 eat(ing) 25, 40
 echo 11
 Edicts 4
 Egoistic Arrogance 17
 elbows 38
 elder 31
 Elements 23, 24
 eliminate(d) 17, 19, 21
 embers 25
 embitterment 19
 emerge 32
 employing 24
 encouraging 12
 end 5, 26
 endowed 19, 20, 23
 engender 31
 English 3
 enlighten(ed) 3, 4, 6, 17, 38
 Enlightenment 3, 27
 enters/entering 21
 entitled 4
 entrapping 41
 envisage 42
 Equality 43
 equitable 17
 eradicated 9
 error 9
 evade 11, 37
 even 35

evil 9, 10
 evil deeds 10
 evildoers 10
 execute 5, 22
 exertions 24
 Exhalation 39
 exhausted 41
 existence 20
 Expedite Means 17, 42
 explained 28
 extent 20, 21
 extinguished 21, 31
 extirpates 18
 eyes 30

F

fabricate 6
 Faith 38
 Fame/fame 24
 far 38
 faring 27
 fashion 40
 fatigue 35
 fault(s) 9, 36
 Fears 33
 feel 40
 female(s) 30, 37
 fight 33
 Filth 28
 fire 13, 24, 31
 Five Precepts 14
 flame 13
 Flower/flower 30, 42
 fly 5
 follow 24
 food 13, 14, 15
 foot-embalming 42

footsteps 41
 forbearant 19
 forges 36
 fortify 34
 foul 30
 Foul Filth 28
 Four Elements 23
 Four Sacred Truths 3, 4
 frail 33
 Fruition(s) 3, 28, 34, 38
 fulfil 23, 38
 futility 24

G

garb 42
 garments 31
 Gatha 32
 generate(d) 32, 38
 Generation/generation 3, 38
 genitals 32
 gift 10, 28
 glance 41
 gold 42
 gone 24
 good 9, 18, 19, 36
 good deeds 9
 GoodGuru 17
 Gossamers 42
 gossip 17
 grain 40
 Grand Bhiksus 43
 Grand Dhyanic Stasis 3
 Great Benevolence 10
 Greatest/greatest 18, 19
 grudges 19
 Guru 17

H

hair 7, 22
 halt 10
 Hands/hand(s) 20, 27
 happen 35
 hard 15, 16, 17, 37
 hardest 25
 Haritaki fruit 42
 harms 11
 harp 34
 hazard 26
 heal 9
 hear(ing) 20, 43
 Heaven/heaven 5, 11, 20, 23
 Heaven and Earth 5, 20, 23
 heavy 41
 heed 29
 hierarchical 7
 hoard 42
 holding 21, 27
 Home/home 4, 34
 Home-renouncing 6
 homestead 25
 honey 25, 40
 Hsin-Gong Sect 3
 human 37
 humanity 37
 humiliated 16
 hundred 13

I

idea 26
 Ideation(s) 22, 29, 30
 ignite 13
 Ignorance 8

ignorant 7
 ill 9
 illness 9
 Illusion 24
 Image/images 20, 21
 immaculate 19
 Impermanency 23
 implored 4
 Impulsion 32
 Impurities 19
 Inanity 21
 incarcerated 26
 Incense/incense 24, 25
 incorporating 20
 Inculcations 43
 incur(ring) 27, 30
 indigent 15
 indulged 27
 Inhalation 39
 Initial Fruition 28
 injunctions 4
 instant 22
 instructions 4
 intermingled 19
 Internal Brightness 21
 inwardly 6
 iron 36
 irritated 35, 36

J

jade 42
 jail 26
 Jealousy 8
 jeopardy 25
 joined 4
 joyful 12, 36
 jubilant 43

junior 31

K

Kalpas 5
 Karmas 6
 Kasyapa Buddha 32, 34
 Kasyapa Matanga 3
 Kaundinya 3
 keen 34
 Killing 8
 kings 42
 knife 25
 know 20

L

laboring 24
 laden 41
 lagging 22
 Lake Anavatapta 42
 lap 25
 lascivious 32
 lax 35
 laxity 35
 lay 30
 layman 34
 learn(-s,-ed,-ing) 15, 16, 21, 24, 40
 Leather Bag 28
 leaving 26
 left 24
 Liberation 31
 Life/life 5, 24, 39
 likened 21, 27, 40
 limbs 6
 lives 16
 load 41
 Log 29

losing/lost 22, 36
 Lotus Flower 30
 Love(s)/love(s) 5, 6, 7, 20, 21, 27,
 29, 33
 Love and Lusts 5, 7, 20, 21, 27,
 29, 33
 Lust(s)/lusts 5, 6, 7, 20, 21, 24,
 27, 29, 31, 33

M

maid 28
 maiden 28
 maintain(ed) 6, 16, 35
 male 37
 malign 12
 Maligner 12
 man 25, 26, 27, 32, 33, 37
 Mara(s) 3, 34
 march 33
 Marshes/marsh 41
 Me 24
 meal(s) 7, 13, 25, 39
 Meaningless Chatters 8
 Means 42
 meditate(d)/meditating 3, 30, 41
 Meditation/meditation 40, 41
 meet 17
 Mega-thousand Worlds 42
 member 30
 Men 29
 Mental 6, 8
 Mental Defiles 36
 Mental Impurities 19
 Mental Movements 17
 Mental Origin 6
 Mental Vices 8
 Mental Water 20

Mental Way 41
 Merits 13
 meritwise 13, 14, 15
 Metamorphosed Treasure 42
 middle 40
 mighty 19
 mill 40
 million 14
 Mind/mind(s) 4, 6, 8, 12, 18, 19,
 20, 21, 23, 30, 31, 32, 34,
 35, 36, 38, 41
 mindfulness 28
 Minds 19
 minor 31
 Mirror 18
 misses 22
 monk 13, 34, 39
 mother 31
 Mount Sumeru 43
 Mouth 8
 move(d) 5, 26
 Movements 17
 Mrgadava 3
 Multibeings 8

N

name 23
 night 43
 Nirvana 43
 nobility 15
 Non-action 22
 Non-adherence 15
 Non-attestation 6, 15, 38
 nonchalant 16
 Non-cultivation 6, 15
 Non-deliberation 6, 15
 nonexistent 24

Non-ideation 22
 Non-implementation 4, 6, 29
 Non-performance 6
 Non-practice 22, 38
 noontime 7
 nurture(s) 26, 28

O

observe(s) 4, 10, 12, 38
 observers 14
 obtained 6
 occasion 31
 occur 26
 offer(ing) 13, 14, 15
 oil 42
 old 30
 Omniscient Wisdom 20
 One-Truthfulness 43
 opponents 33
 opportunity 16
 Oral 8
 Oral Vices 8
 ordinary 15
 Origin 4, 6
 Original/original 13
 Original Donor 13
 Original Nature 17
 Original Torch 13
 outset 36
 outwardly 6
 overbearing 16
 ox 40

P

palms 4
 past 24

peaceful 19, 36
 pedestrian 41
 penalty 9
 penetrate 26
 perceive(d)/perceiving 17, 21, 39
 Perceiving the Truthful Way 21
 perform 8
 perpetrate 8
 perpetual 24
 perspired 9
 perturb(ed) 20
 Perversions 43
 phenomenon 17
 Physical Vices 8
 Pillars 43
 pitch-dark 21
 plants 43
 playing 34
 Plebeian 26
 plunges 26
 polishing 18
 positions 42
 power 15, 16
 powerful 27
 Practice/practice(s)/practicing 19,
 22, 29, 31, 33, 34, 35, 36,
 40, 43
 Practitioner/practitioner 15, 31, 36
 Pratyeka-Buddha 15
 preaching 37
 Precepts 4, 14, 38
 prestigious 7
 produce(d) 24, 35
 Proprieties 43
 Providence 18
 purified/purifies 4, 18, 36
 pursue 12
 pursuit 16

Q

quagmire 26
 Quests/quest 6, 18
 quiet 32
 quietude 4

R

rash 35
 reach 11
 read(ing) 12, 16
 realizations 7
 realize(d)/realizing 3, 4, 5, 6, 18,
 23, 29, 35
 Realms 37
 Rebirth 5
 rebuke(-s,-d) 10, 11
 recognize 23
 refined 36
 reflected 42
 regard 42
 regrets 9
 Reincarnation 37
 relax 41
 released 26, 41
 remain(ed) 18, 21
 remorseful 34
 remove(d) 4, 18
 renounce(d) 3, 4, 5, 25
 renounced the Worldly Home 4
 Resentment 8
 resorted 22
 respected 19
 response 10
 restrain 9
 reticent 10

retire 7
 retreat(ing) 33, 34
 Retributions 11
 retrograded/retrograding 36
 reveal 32
 reverberating 11
 Riches/riches 7, 25
 Ringleader 32
 rivers 9
 roam 22
 room 21
 Roots 37
 rotating 40
 rubbles 42

S

Sacred Dicta 3
 Sacred Edicts 4
 Sacred Way 8
 Saint 5, 14
 Sainthood/sainthood 5, 28
 Sakradagamin 5, 14
 Samgha 4
 Sanskrit 3
 scold(ing) 10
 scrutinize 16
 Scurrilous Words 8
 Sea/sea 9, 29
 Seasons 43
 Sect 3
 see/seen 16, 20
 senior 31
 Sensitivity 23
 Sentiment(s) 24, 41
 Serenity 3
 Sex 16, 25, 26, 27, 30
 shadow 11

shape 11
 share/sharing 13
 shaved 7
 Shores 29
 sides 40
 sideways 41
 sight 36
 silky 42
 silver 42
 sins 9, 36
 sister 31
 situations 17
 Six Dragons 43
 Six Roots 37
 Sleep 43
 smear 12
 smell 24
 smooth 35
 sound 11, 35, 37
 sparse 25
 Speech(es) 22
 Speechlessness 22
 Spirits/spirit 5, 29
 spit(ting) 11
 Spitter 11
 spouse 25
 spread 25
 Sramana(s) 4, 6, 7, 18, 19, 21, 30,
 34, 35, 39, 40, 41
 Srota-apanna 5, 14, 28
 Srota-apanna Saint 14
 stage 5
 Stains 18
 Stasis 3, 43
 Stealing 8
 straightforward 41
 strength 19
 strident 35

strings 35
 strong 19
 subjugate 3
 subjugation 32
 suffered 32
 Sumeru 43
 sunlight 42
 Supernal Wisdom 18
 Supernal Wisdom of Providence 18
 supreme 3
 Supreme Bodhi 18
 Supreme Yana 42
 sustains 12, 18
 Sutra(s) 3, 16, 34, 40
 sweet 40

T

talk 30
 taught 38, 40
 Ten Vices 8
 Ten Vile Deeds 8
 Ten Virtues 8
 tense 34, 35
 tenseness 35
 term 26
 terminated 8
 Terra 43
 tethered 25
 Thinking 32
 thoughts 31
 thousand 14, 33, 38
 Three Times 15
 Threshold 26
 throw 11
 Thrower 12
 tiger 26
 tiles 42

time 37
 timid 33
 token 31
 tongue 25
 Torch/torch 13, 21, 27
 tranquil 10
 Transformations 5
 transgressing 20
 Translated/translated 3
 travelling 26
 Treasure/treasure 42
 tree 7
 trudging 41
 True Way 33
 trust 29, 30
 Truth 19, 21
 Truthful Route 6
 Truthful Way 3, 7, 10, 12, 15, 16,
 17, 19, 20, 21, 22, 23, 24,
 27, 28, 29, 31, 34, 35, 36,
 37, 39, 40, 41

U

unangered 16
 undauntedly 34
 unlearned 17
 unmoved 17
 unrelentingly 34
 untrustworthy 29
 Untruthful Language 8
 uphold 7
 use 6, 17, 28

V

vain 24
 vanquish 34

vast 12
 Venerable 3
 veneration 28
 vex 10
 Vice(s) 8, 29
 vicious 11, 13
 victorious 34
 view 20, 42, 43
 vile 31
 Vile Realms 37
 Virtues 8
 virtuous 11, 12, 13, 14
 visualize 43
 voice 34
 Vortexes 29

W

warrant 29
 Water/water 20, 42
 Way(s)/way(s) 3, 7, 8, 10, 11, 12,
 15, 16, 17, 19, 20, 21, 22,
 23, 24, 26, 27, 28, 29, 30,
 31, 33, 34, 35, 36, 37, 39,
 40, 41, 42
 whole 37
 Wicked Deeds 11
 wife 26
 wind 11, 27
 withhold 16
 withstand 16
 Witness/witness(ing) 17, 20, 21
 Wondrous Sensitivity 23
 Words 22
 World(s)/world 5, 23, 30, 37, 42
 Worldly Home 4
 World-Venerated One 3, 4
 worn out 42

Worries 33
wrongdoings 9

Y

Yana 42
younger 31

DONORS FOR PUBLISHING The Three Books

1. The Sutra of Forty-two Chapters Divulged by the Buddha.
佛說十二章經（英漢合訂本）
2. The Diamond Prajna-Paramita Sutra. (The Diamond Sutra)
金剛般若波羅蜜經（金剛經；英漢合訂本）
3. The Dharmic Treasure Altar-Sutra of the Sixth Patriarch.
六祖法寶壇經（英文版）

英譯三經：佛說四十二章經、金剛經、六祖法寶壇經

助印功德名錄

台幣部分：(NT\$)

NT\$40000 元：明德淨宗學會

NT\$20000 元：慧暘

NT\$10000 元：謝慶明閣家、毘盧印經會

NT\$6000 元：謝洪珠碧

NT\$5000 元：發心人

NT\$4215 元：潘義永

NT\$4000 元：謝育霖

NT\$3000 元：夢中眾生、高明芳、吳家豐、施楊瓊英

NT\$2750 元：林秀英

NT\$2000 元：定本、定地、洪天秀、林頤慶、何孔明、三
福建設股份有限公司、何友松、邱創滕

NT\$1750 元：林煜榮

NT\$1500 元：戴素雲

- NT\$1200元：邱水木、定恆、定潔、邱文真、邱文怡、邱顯清、Mark D. Barnes、慧參、慧玄、慧彥、林明傑
- NT\$1000元：王李丹、慧向、定一、定道、柯蔡宗親會、洪氏歷代祖先、慧現、蔡洪麵、蔡知音、慧望、慧深、慧造之腹中胎兒、談立靖、慧善、陳寶珠、洪聖惠、吳志華、陳錦秀
- NT\$800元：定藏、張明威
- NT\$600元：鄭祥甡、鄭祥麟、定深、李佩勳、張金員
- NT\$500元：釋見諦、吳嘉錕、吳崇焄、慧堅、涂國評、涂毓容、涂哲誠、陳成、張如蘭、倪聖教、倪陳綉、倪美玲、倪文傑、倪心怡、楊志中、慧立、鐘萬來、闕朝重、劉湘君、張瑜玲、蔣正華、隋林素花、隋監華、張美粧、楊健生、慧呈、慧香、詹馥慈、林宸蕙、林淑慧、呂理正、呂尚曄、呂品臻、林月英、朱玉英
- NT\$400元：圓增、圓祥、圓瑞、陳錦祥、慧任、圓哲、圓穎、慧尚、圓玉、圓品、慧晉、李英彰、李旻楨、李宛穎、謝啓華、林吉大、詹明霞
- NT\$350元：廖偉成
- NT\$300元：楊佳菱、楊喻晴、李奎稷、李政倫、吳浩銘、蕭月好
- NT\$200元：高心康、吳素蘭、林貽楷、吳淑貞、高璋、鄭高涵、慧真、慧音、慧圓、慧嵐、慧學、慧習、慧吉、慧嵩、官張美英、王林好、黃忠川、黃文隆、黃炳誠、黃仔婷、定敬、慧瑾、鐘萬瓊、鐘白菊、黃邱蘭香、蔡光雄、蔡慶成、蔡清峰、蔡寶娥、定明、林承佑、林炫

宏、呂欣榮、呂欣勇、呂華齡、呂水發、林德忠、李泰山、李蔡秀美、陳香枝、慧景、陳啓新、陳范網妹、邱銘鐘、黃茂祥、劉德一、劉林碧雲、劉佳菁、劉紘瑋、劉怡伶、黃秀玉、謝俊隆、謝宜庭、簡錢、戴麗淑、王如瑾、江良文、江宏杰、聶宏宇、邱平馨、林壽榮、林俊榮、林福榮、張容甄、張瑜甄、林鎮詮、林鈺達、林慧雯、林博文、陳日橋、詹陳晔、定行、圓進、張憲昭、張憲章、慧禮、蔡咏達、林志偉、劉廖清氣、張明山、黃素瓊、張庭毓、黃林月英

NT\$150 元：許健誠

美金部份：(US\$)

US\$300：遍照印經會

US\$200：曾金華、季小英

US\$100：陳永瑞、慧錦、慧持、李郁芬、李安怡、圓良、李再興、楊春燕、馮紀漪

US\$50：圓愍、圓忠、圓孝、圓仁、慧承、吳厚萱、馬環、林文傑、劉俳蓉

US\$40：定普、洪明月、慧起、慧因、陳韻婷

US\$30：Lavern D. Loomis、圓殊、慧儀、圓善、圓鈺、圓蓮、朱彥霖、詹明哲、李卓漢、劉文娜

US\$25：慧增、慧益

US\$20：詹朱界宗、慧徹、慧光、盧亞細、圓恆、圓立、何宇倫、曾讚文、曾家寶、圓道、圓德、圓現、圓義、侯馨鈞、圓見、圓聞、圓平、圓安、圓行、慧靖、圓慈、張心華、蘇才輔、蘇才鈞、蘇永錫、蘇

季賢、李佳、王素蓉、Ho Mu Lin、Eugene Lin、
Jeff Lin、Jessica Lin

US\$10：圓實、慧端、慧明、慧藏、慧忻、慧然、劉國、圓
璧、Dan Koenig、慧彰、慧顯、慧山、李尚嵐、
圓心(胡)、慧紀、慧剛、圓逸、吳美萱、高斐、吳
朝暉、陶姍姍、吳暹、慧瑩、圓至、慧淳、圓持、
何曉嵐、嚴建民、慧方、慧中、Iris Fu、林斌、圓
納、馬燦超、馬恆安、圓盛、圓純、阮瓊仙、
Rich Wong、Tiffany Wong、孫碧雲、宋俊毅、魏
瑞瑩、宋韋德、宋奕德、陳張多、蘭朱英、陳衍
隆、圓節、陳遠碩、陳慧玲、簡多惠、彭彤、熊雲
翔

隨喜助印名單 (94,8,4 止)

台幣部份：(NT\$)

釋寬璉(NT\$3000)、釋果亮暨護法居士(NT\$1000)、釋顯行
(NT\$700)、釋本觀(NT\$300)、釋印悟(NT\$1000)、鄧合和
(NT\$2600)、李銘恭(NT\$1020)、周佩文(NT\$1000)、吳浩銘
(NT\$300)、蔣正華(NT\$50)、林德鏗(NT\$600)、山喜房國際
事業有限公司(NT\$2500)、陳運輔(NT\$500)

美金部份：(US\$)

高斐(US\$20)、吳厚萱(US\$20)、吳美萱(US\$20)、陶姍姍
(US\$20)、E. Kenton Smith(US\$50)、Anna Huang
(US\$100)、Zhen Chun Huang(US\$100)、慧彰(US\$100)、慧
顯(US\$100)、慧山(US\$100)、李尚嵐(US\$100)

「昆盧印經會」基本會員名單

釋成觀、釋成如、黃瑞豐、鐘玉燕、林秀英、王月英、王文君、宮貴英、宮桂華、陳秀真、黃忠川、黃文隆、黃炳誠、潘美鳳、張淑鈴、潘麗碧、蕭惠玲、曾玉娘、宮林玉蘭、李錫昌、李陳紫、李淑媛、李宗憲、陳慧真、李淑瑩、李怡欣、李啓揚、游鄭碧蓮、黃仔婷、張大政、張金員、吳蕭幼、王元傑、林煜榮、李琪華、李英彰、蔡秀卿、詹淑涵

「遍照印經會」基本會員名單

釋成觀、釋成如、吳曉、簡慶惠、陳衍隆、陳遠碩、陳慧玲、邵豐吉、邵陳世玉、陳永瑞、邵千純、陳雯萱、陳怡仲、陳怡寧、唐永念、陳國輝、吳秀芬、葉潔薇、黃振、邵俊雄、Rich Wong、李應華、林斌、Tiffany Wong、梁美好、蘇清江、李念真、唐永良、詹朱界宗、Lavern Dean Loomis、詹雅如、梁美容、嚴愛民、何林鈞、李宗勳、許碧鳳、圓實、蘇才輔、蘇才鈞、張心華

國家圖書館出版品預行編目資料

佛說四十二章經 = The Sutra of Forty-two Chapters
Divulged by the Buddha / 釋成觀英譯. --初版.
-- 臺北市：毘盧，2005〔民94〕
面；公分， --（法海譯叢；1）
英漢合訂本
ISBN 957-9373-19-1（平裝）

1. 經集部

221.77

94013449



願以此功德
莊嚴佛淨土
上報四重恩
下濟三塗苦
若有見聞者
悉發菩提心
盡於未來際
修行無上道

回向偈

佛說四十二章經

The Sutra of Forty-two Chapters Divulged by the Buddha

英譯者：釋成觀法師

發行者：大毘盧寺(台灣)·遍照寺(美國)

出版者：毘盧出版社

登記處：行政院新聞局局版台業字第 5259 號

贈送處：(1)台灣·大毘盧寺

台北市 116 文山區福興路 4 巷 6 弄 15 號

Tel: (02) 2934-7281 · Fax: (02) 2930-1919

郵政劃撥：15126341 釋成觀

(2)美國·遍照寺 Americana Buddhist Temple

10515 N. Latson Rd., Howell, MI 48855, USA

Tel: (517) 545-7559 · Fax: (517) 545-7558

承印者：田園城市文化事業有限公司

版次：佛曆 2549 年(2005 年 8 月)佛歡喜日初版敬印三千冊

國際書碼：ISBN 957-9373-19-1

◎ 非賣品、贈閱、歡迎助印 ◎

www.abtemple.org



南無護法韋馱尊天菩薩

Namo Wei-to Pusa, the Honorable Celestial Guardian of Mahayana



