

法 海 譯 叢

THE MAJOR BUDDHIST CANON

(1)

The Major Buddhist Canon (1)

佛說四十二章經
The Sutra of Forty-two Chapters
Divulged by the Buddha

Bilingual-Juxtaposed
Second Edition
英漢對照·第二版

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The Sutra of Forty-two Chapters Divulged by the Buddha

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Contents

目次

Illustration 1—Holy Image of Shakyamuni Buddha 釋迦牟尼佛聖像	1
Illustration 2—Photo of the English Translator 英譯者法照	3
Foreword for The Initial Three Sutras' Publication of the Major Buddhist Canon 「法海譯叢」英譯三經初版引言	15
A Foreword to the Second Edition 二版前言 by Ven. Cheng Kuan	20
Introduction: The Story of <i>The Sutra of Forty-two Chapters</i> and Its Original Translators 本經傳入中土及其漢譯者簡介	21
A Vajraic Maxim on the Dharma 金剛法寶讚	28

The Sutra of Forty-two Chapters

四十二章經

The Sutra-opening Gatha 開經偈	2
The Sutra of Forty-Two Chapters	3
Chapter 1: Home-renunciation and Attestation of Fructification 第一章：出家證果	4
Chapter 2: Termination of Desires and Refrainment from Seekings 第二章：斷欲絕求	7

Chapter 3: Disseverance of Enamourment and Elimination of Avarice 第三章：割愛去貪	8	第十五章：請問力明	23
Chapter 4: Concurrent Definitions of Good and Evil 第四章：善惡並明	9	Chapter 16: Forgoing Attachments to Attain Bodhi 第十六章：捨愛得道	24
Chapter 5: The Mitigation of Weighty Vices into Slight Ones 第五章：轉重令輕	10	Chapter 17: Light Comes to Supersede Darkness 第十七章：明來暗謝	25
Chapter 6: Forbear Vilitities to Be Exempt from Resentment 第六章：忍惡無瞋	11	Chapter 18: Ideations et al Are Vacuous in Essence 第十八章：念等本空	26
Chapter 7: Malefactions Recoil to the Perpetrator 第七章：惡還本身	12	Chapter 19: Contemplations on Both the Veracious and the Specious 第十九章：假真並觀	27
Chapter 8: Dust-throwing and Spitting upward Befoul Oneself 第八章：塵唾自污	13	Chapter 20: Deducing Ego to Be Vacuous in Essence 第二十章：推我本空	28
Chapter 9: Returning to Origin to Convene with the Way 第九章：返本會道	14	Chapter 21: Fame-seeking to Entail Loss of the Principal 第二十一章：名聲喪本	28
Chapter 10: Joyful Bestowals to Acquire Bliss 第十章：喜施獲福	15	Chapter 22: Wealth and Prurience Incur Afflictions 第二十二章：財色招苦	29
Chapter 11: The Escalating Blissess Acquired from Various Recipients 第十一章：施飯轉勝	16	Chapter 23: Spouse and Progeny Are More Binding Than Prisons 第二十三章：妻子甚獄	30
Chapter 12: To Exhort Practicing by Enunciating Difficulties 第十二章：舉難勸修	19	Chapter 24: Carnal Lusts Impede Enlightenment 第二十四章：色欲障道	31
Chapter 13: Queries on Bodhi and Translifetime Wisdom 第十三章：問道宿命	21	Chapter 25: Lustful Fire Will Burn Oneself 第二十五章：欲火燒身	32
Chapter 14: Queries on Good and Greatness 第十四章：請問善大	22	Chapter 26: Celestial Mara to Distract Buddha 第二十六章：天魔嬈佛	33
Chapter 15: Queries on Strength and Perspicacity		Chapter 27: Non-attachment to Attain Bodhi 第二十七章：無著得道	34

Chapter 28: Release Not the Bridle for the Mental Steed 第二十八章：意馬莫縱.....	35
Chapter 29: Right Contemplation to Withstand Pruriency 第二十九章：正觀敵色.....	35
Chapter 30: To Refrain from Lascivious Flames 第三十章：欲火遠離.....	37
Chapter 31: Quieting the Mind to Eliminate Lechery 第三十一章：心寂欲除.....	37
Chapter 32: Vacuity of Ego to Terminate Fear 第三十二章：我空怖滅.....	39
Chapter 33: Noetic Perspicacity to Destroy Mara 第三十三章：智明破魔.....	39
Chapter 34: The Golden Mean to Attain Bodhi 第三十四章：處中得道.....	40
Chapter 35: Purification of Tarnish Restores the Luster 第三十五章：垢淨明存.....	42
Chapter 36: Supremacy Gained by Alternation 第三十六章：展轉獲勝.....	43
Chapter 37: Cogitating Precepts to Approach Bodhi 第三十七章：念戒近道.....	44
Chapter 38: Where There Is Generation There Is Expiration 第三十八章：生即有滅.....	45
Chapter 39: No Disparities in Buddha's Holy Teachings 第三十九章：教誨無差.....	46
Chapter 40: The Prosecution of the Modus Lies in the Mind 第四十章：行道在心.....	47
Chapter 41: Straightforward Mindfulness to Extricate from Desires	

第四十一章：直心出欲.....	48
Chapter 42: Apprehending Mundanity to be Like Phantasmata 第四十二章：達世如幻.....	49
The Dedicatory Gatha 回向偈.....	53

Appendix 附 錄

About the English Translator 英譯者簡介.....	54
Two Western Renditions of Sanskrit Compared 梵字新舊英譯對照表.....	61
Glossary 佛法名相辭彙.....	83
Index 索引.....	93
Donors for Supporting the Publication 助印功德名錄.....	104
Illustration 3—Mahayana Guardian Pusa Wei-to 韋馱菩薩.....	111

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

「法海譯叢」英譯三經初版引言

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 Multibeings 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 Ma-

hayana 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 Upasaka-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 *Upasaka*, 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’ 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 Upasaka Precept*.)

Cheng Kuan
2/19/2005

A Foreword to the Second Edition

二 版 前 言

More than six years have elapsed since the publication of the First Edition of this Sutra book. In this Second Edition the reader will find that the original Chinese Text and the English Text have been rearranged into juxtaposed printing section by section in lieu of the former separated printing. Another significant change will be found in that to each chapter in the original Chinese Text there is a subtitle which was omitted in the First Edition. But now these subtitles have been translated and attached to each chapter respectively. Thus it would render the translation complete.

Cheng Kuan

2/24/2011

Introduction

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

本經傳入中土及其漢譯者簡介

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 the Buddha’s birth. And so, according to the prediction, it was just about time that the 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, Sakyamuni Buddha’s Relics (called *Sarira* in Sanskrit 佛舍利) and 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, the Buddha's Holy 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, the Buddha's Holy 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 manifested 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 Bud-

dha 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 AB Temple, Michigan, U.S.A.

佛語諦實
決定不虛

—金剛法寶讚

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

—Vajraic Maxim

佛說四十二章經

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

南無本師釋迦牟尼佛（合掌三稱）
Namo Root Guru Shakyamuni Buddha.

(Recite three times,
with your palms joined.)

開經偈

無上甚深微妙法
百千萬劫難遭遇
我今見聞得受持
願解如來真實義

The Sutra-opening Gatha

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

佛說四十二章經 The Sutra¹ of Forty-two Chapters Divulged by the Buddha

後漢迦葉摩騰、竺法蘭同譯

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

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

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

世尊成道已，作是思惟：離欲寂靜，是最為勝，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。

After the *World-Venerated One*² had attained Enlightenment, He meditated thus: it is of supreme good to renounce Desires for Serenity, and to dwell in *Grand Dhyanaic Stasis*³ so as to subjugate the *Mara's*⁴ *Ways*.

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

2. **the World-Venerated One**: Sanskrit: *Bhagavam*. This is one of the Ten Holy Epithets of the Buddha, meaning: one who is venerated by all the worlds, or worshipped universally, on account of his unconditioned Compassion and unparalleled Wisdom. 世尊

3. **Dhyanaic Stasis**: same as *Samadhi*. 禪定

4. **Mara**: a demonic celestial being, who usually becomes jealous when he

Thereupon, He revolved 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 Fructification of the *Truthful-Way*.⁵ Apart from these, there were some other *Bhiksus*⁶ 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.

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

describes people practicing the Truthful Way, and so he would not hesitate to throw all kinds of impediments in their way. 魔

5. **the Truthful-Way**: I.e., the way for Bodhi, or Enlightenment. 道

6. **Bhiksu**: Sansk., an ordained Buddhist monk, who has formally received the 250 Precepts of Bhiksu-ship conferred by three High Priests, in conjunction with the witness of seven other High Priests (altogether called the Ten Gurus) in an ordination ceremony combined with training, which traditionally is a retreat of thirty-two-day intensive discipline. 比丘

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。」

Chapter 1

Home-renunciation and Attestation of Fructification

The Buddha said, “A person entitled to the name of *Sramana*⁷ is one who has renounced the Worldly Home⁸ to join the *Samgha*,⁹ and is also able to take cognizance of the Mind¹⁰ to the point of reaching its Origin.

“Moreover, he also needs to comprehend *the Dharmas*

7. **Sramana**: Sansk., originally meaning: one who practices diligently to exterminate Greed, Anger, and Inanity; in later use, denoting, specif., the ordained monks or nuns in Buddhism. 沙門

8. **renounce the Worldly Home**: I.e., to become a monk. 出家

9. **Samgha**: Sansk., meaning the Buddhist Order, or a group of ordained monks or nuns collectively. Although the word *Samgha* in its origin may mean an Assembly of either ecclesiastical or lay people, yet traditionally it has come to be 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 not only created a confusion of status, but also would involve a transgression on the Precepts; viz., “professing oneself as an ordained priest without really being so.” 僧、僧伽

10. **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.” 心

of *Non-implementation*,¹¹ observe the two hundred and fifty *Precepts of Bhikshuhood* 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*¹² of time. And wherever he fares, he can move Heaven and Earth.

“The third stage of Sainthood is *Anagamin*. With respect to a Saint of *Anagaminhood*, 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*.

11. *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. 無爲法

12. *Kalpas*: Sanskrit, aeons of ages. 劫、劫波

“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 into use any more.”

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。」

Chapter 2

Termination of Desires and Refrainment from Seekings

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 even to the *Truthful Route*, nor would he fabricate any more Karmas.¹³

“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*.”

第三章 割愛去貪

佛言：「剃除鬚髮，而為沙門，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。」

Chapter 3

Disseverance of Enamourment and Elimination of Avarice

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

13. **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.” 業

“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 Lust.”

第四章 善惡並明

佛言：「眾生以十事為善，亦以十事為惡。何等為十？身三、口四、意三。身三者，殺、盜、姪。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。」

Chapter 4

Concurrent Definitions of Good and Evil

The Buddha said, “*Multibeings*¹⁴ could perform Virtues

14. **Multibeings**: All living beings, either collectively or individually, are called “Multibeings” in that they are subjected to multiple Reincarnations until they realize Liberation of Nirvana or the Supreme Bodhi (Enlightenment). This term includes not just people (mankind), but also the Beings in five other Realms; viz., the Celestial, Asura, Starving Ghost, Purgatory and Animals. Together with Humanity, they are called the Six Realms which constitute the Realm of Transmigration or Samsara (Reincarnation). 眾生

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*.”

第五章 轉重令輕

佛言：「人有眾過，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。」

Chapter 5

The Mitigation of Weighty Vices into Slight Ones

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 mitigated and disappear. It is like a person who falls ill, but after he has perspired profusely, his illness will heal gradually.”

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。」

Chapter 6

Forbear Vilities to Be Exempt from Resentment

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 yourself restrained and tranquil, and do not get resentful and rep-

rehearse them. The evil deeds that they do would make none but the evildoers themselves evil.”

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。」

Chapter 7

Malefactions Recoil to the Perpetrator

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 revilement 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, hence 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.’”

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。」

Chapter 8

Dust-throwing and Spitting upward Befoul Oneself

The Buddha said, “When a vicious person attempts 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 revert 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 person aimed at, 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.”

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。」

Chapter 9

Returning to Origin to Convene with the Way

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

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

第十章 喜施獲福

佛言：「觀人施道，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。」

Chapter 10

Joyful Bestowals to Acquire Bliss

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 akin to that.”

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。」

Chapter 11

The Escalating Blisses Acquired from Various Recipients

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 Precepts¹⁵

15. **Five Precepts:** the Precepts observed by a Buddhist lay practitioner. The lay Buddhist’s Five Precepts are: 1) No killing—including animals or insects; i.e., you shall not intentionally kill any Being that is endowed with life, without any exception, for (the development of) your Equal Mercy’s sake. 2) No stealing—you shall not steal anything belonged to and beloved by others, for compassion’s sake. 3) No inappropriate sex—you shall not compromise or vitiate the purity or chastity or fidelity of other people’s wife, mother, sister, or daughter, or husband, father, brother, or son, due to your practice on Buddha’s equal Compassion

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*¹⁶ Saint.

“You could offer food to one million *Srota-apanna* Saints, but it would be much better merit-wise to make the offering to one *Sakradagamin*¹⁷ Saint.

“You could offer food to ten million *Sakradagamin* Saints, but it would be much better meritwise to make the offer to one *Anagamin*¹⁸ Saint.

for all. 4) No lies—you shall not deceive others for your own profits or amusement, or trying to make a fool of others to entertain your conceitedness and false pride or vain superiority, due to your genuine practice on Buddha’s truthful wisdom, which would not come into existence with lies of any kind. 5) No intoxicants—For all intoxicants muddle up people’s thinking, weaken their will, perturb their mind, and incite their frail sentimentality, and so ultimately would hinder the practice of Buddha’s wisdom, you shall not use any intoxicant at all, not even one drop of it, due to your confirmed adherence to Buddha’s lucid, tranquil, self-controlled, uncontaminated Wisdom. 五戒

16. ***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. 須陀洹
17. ***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. 斯陀含
18. ***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.

“You could offer food to one hundred million *Ana-gamin* Saints, but it would be much better meritwise to make the offering to one *Arhat*.¹⁹

“You could offer food to one billion *Arhats*, but it would be much better meritwise to make the offering to one *Pratyeka-buddha*.²⁰

“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 Tempora*.²¹

“You could offer food to one hundred billion Buddhas of the *Three Tempora*, 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.”

阿那含

19. *Arhat*: Arhathood is the fourth stage of Saintly Fruition in Hinayanaism, also the highest attestation, which enables an Arhat to attain *Nirvana* and be liberated from further Reincarnations. 羅漢、阿羅漢

20. *Pratyeka-buddha*: Sansk., Causality-enlightenist, one who practices on the Tenet of Causality and thereby attains enlightenment, especially one who does so on ones own, or in an era when there is no Buddha or Buddha Dharma in the world; hence such a practitioner is also called a “Sole-enlightenist,” or “Lone-enlightenist.” 辟支佛、獨覺

21. the *Three Tempora*: “Tempora,” *pl.* of *Tempus*. *Tempus* means time; hence, the Three Times, i.e., the past, the present and the future. 三世

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。」

Chapter 12

To Exhort Practicing by Enunciating Difficulties

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 Coition and Desires.

“It is hard for people to have perceived something desirable and yet refrain themselves from 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 catholically.

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

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

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

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

“It is hard for people to encounter a genuine Good

Guru.²²

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

“It is hard for people to deliver people pursuant to adventitious circumstances.

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

“It is hard for people to comprehend the *Expedite Means*²³ of Dharma and put them to use.”

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。」

22. **Good Guru:** A good mentor endowed with sagacity, good virtue, and good method. 知識、善知識

23. **Expedite Means:** I.e., expediencies, or conveniences; commonly translated as “Expediency,” which would easily incur misunderstanding of being unscrupulous. However, since the English word “expediency” carries a negative nuance or connotation of “the doing or consideration of what is of selfish use or advantage, rather than what is right or just” (as shown in the dictionaries), and so this term is, more often than not, misunderstood and misused and even abused by many readers of Sutras or even Buddhist practitioners; therefore, this translator has deliberately evaded using the easily misleading “Expediency,” by replacing it with “Expedite Means.” 方便

Chapter 13

Queries on Bodhi and Translifetime Wisdom

A certain *Sramana* asked the Buddha, “By what means can one attain the *Supernal Translifetime Wisdom*, 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 burnishing a brass Mirror. When the Tarnish has been removed, nothing will remain but the Brightness of the Mirror.

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

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。」

Chapter 14

Queries on Good and Greatness

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.”

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。」

Chapter 15

Queries on Strength and Perspicacity

A *Sramana* asked the Buddha, “What people are mighty in strength? What people are most perspicacious 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 the paragon among all.

“Those who have eliminated all their Mental Impurities, to the extent of being immaculate, can be said to be endowed with the most perspicacious minds, for there would be nothing that they could not see, nothing that they could not know, nothing that they could not hear, insomuch as to be all-inclusive up from the time when the Heaven and Earth were yet inexistent, down to this very day. Hence these people, who have acquired such *Omniscient Wisdom*,²⁴ can be said to be endowed with the clearest minds.”

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，眾人共臨，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。」

Chapter 16

Forgoing Attachments to Attain Bodhi

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

24. *Omniscient Wisdom*: the supreme Wisdom (Noesis) acquired by Buddhas, which is all-inclusive and serve as the germinal source of all other wisdom. 一切智

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 shall be able to witness the Truth perspicuously.”

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。」

Chapter 17

Light Comes to Supersede Darkness

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 shall be eliminated, and the Internal Brightness shall be staying on ever after.”

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。」

Chapter 18

Ideations et al Are Vacuous²⁵ in Essence

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

25. **Vacuous**: empty, or devoid of entity or self-attribute. 空的

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 a hair’s breadth, he will still lose it within an instant.”

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。」

Chapter 19

Contemplations on Both the Veracious²⁶ and the Specious

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

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

26. **Veracious**: truthful. 實性；真實

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

“If you can but cognize and realize it in this way, you shall be able to fulfill the *Truthful-Way* presently.”

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。」

Chapter 20

Deducing Ego to Be Vacuous in Essence

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*. Insomuch as the *Me* is entirely nonexistent in the Elements, that *Me* is only like an Illusion.”

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。」

Chapter 21

Fame-seeking to Entail Loss of the Principal

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 applying 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.”

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。」

Chapter 22

Wealth and Prurience Incur Afflictions

The Buddha said, “Riches and Sexuality 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 ingest the honey thereon, with the jeopardy of cutting his own tongue.”

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。」

Chapter 23

Spouse and Progeny Are More Binding Than Prisons

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

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

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

“This is the same as one who plunges himself into a quagmire, only to get himself drowned for nothing. Hence he is duly called a *Common Plebeian*.²⁷

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

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。」

²⁷. *Common Plebeian*: an ordinary unenlightened person. 凡夫

Chapter 24

Carnal Lusts Impede Enlightenment

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

“Yet fortunately, among all Desires, this happens to be the *only one* that is so tremendously powerful; suppose there were another Desire equally powerful as Prurience, there would be no one in the whole wide world that could cultivate the *Truthful-Way* for Enlightenment.”

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。」

Chapter 25

Lustful Fire Will Burn Oneself

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.”

第二十六章 天魔燒佛

天神獻玉女於佛，欲壞佛意。佛言：「革囊眾穢，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。

Chapter 26

Celestial Mara to Distract Buddha

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

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

Henceforth the Deity nurtures much more veneration for the Buddha, and then he asked the Buddha respecting the import of the *Truthful-Way*. The Buddha then explained it to him; forthwith the Deity attained the Initial Fructification of *Srota-apanna* Sainthood.

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，不爲眾邪所嬈，精進無爲——吾保此人，必得道矣。」

Chapter 27

Non-attachment to Attain Bodhi

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 would I vouch to say that this Log would definitely be able to get to the Sea.

“In the like manner, if a Bodhi-learner is not confounded by Love and Lusts, nor is he detained by any Deviousness, 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*.”

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。」

Chapter 28

Release Not the Bridle for the Mental Steed

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

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

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

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。』」

Chapter 29

Right Contemplation to Withstand Pruriency

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 Lotus²⁸ Flower, without being smirched 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 Deliverance and Liberation.’

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

28. **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. 蓮;蓮花

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。」

Chapter 30

To Refrain from Lascivious Flames

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.”

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。」

Chapter 31

Quieting the Mind to Eliminate Lechery

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*²⁹ 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.”

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

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？」

Chapter 32

Vacuity of Ego to Terminate Fear

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?”

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，破滅眾魔，而得道果。」

Chapter 33

Noetic Perspicacity to Destroy Mara

The Buddha said, “A person devoted to practicing the True Way is like a man who is going to wedge war on

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 Fructifications of the *Truthful-Way*.”

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。」

Chapter 34

The Golden Mean to Attain Bodhi

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 betwixt laxity and tenseness, what would happen then?”

He replied, “All the sounds brought about 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 properly, 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 you.

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

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。」

Chapter 35

Purification of Tarnish Restores the Luster

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 Defilements* at the outset,

all his practice shall become purified.”

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。」

Chapter 36

Supremacy Gained by Alternation

The Buddha said, “It is hard for one to evade the Reincarnation in the *Vile Realms*,³⁰ 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 Sensoria*.³¹

30. *Vile Realms*: I.e., the Three Vile Realms: Purgatory, Starving Ghost, and Animal, in which there are mostly Afflictions with scarce or no joy, and so the state of their existence is highly undesirable and detestable, hence they are called “vile.” 惡道

31. *Six Sensoria*: I.e., the eye, ear, nose, tongue, physique (skin), and mind. One who is handicapped in any of the Six Sensors is termed as one with incomplete Sensors. 六根

“Being sound and whole in the *Six Sensoria*, 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*.³²

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

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。」

32. *Bodhi Heart*: a vow or high aspiration to pursue the Supreme Enlightenment (Bodhi). The Bodhi-heart is indispensable in practicing Buddhism. 菩提心

Chapter 37

Cogitating Precepts to Approach Bodhi

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 *Fructification of Bodhi*.³³

“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 fulfill *Bodhi*.”

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。」

Chapter 38

Where There Is Generation There Is Expiration

The Buddha asked a *Sramana*, “How long is the duration of *Fructification of Bodhi*: the fruition of Enlightenment. 道果，菩提果

tion 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*.”

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。」

Chapter 39

No Disparities in Buddha's Holy Teachings

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 ingesting 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 that.”

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？」

Chapter 40

The Prosecution of the Modus Lies in the Mind

The Buddha said, “when a *Sramana* is practicing *Perambulating Meditation*,³⁴ 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.

34. *Perambulating Meditation*: Or Perambulation, i.e., walking meditation around a stupa, shrine, or person, as one of the highest form of showing respect to Buddha, holy people, or elders. 繞行，經行

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

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。」

Chapter 41

Straightforward Mindfulness to Extricate from Desires

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*,³⁵ he shall be released from all Afflictions.”

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。

Chapter 42

Apprehending Mundanity³⁶ to be Like Phantasmata

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

35. *straightforward mind*: the uncrooked, undeviating mind. 直心

36. *Mundanity*: I.e., worldliness, which is subject to Transiency. 世間、俗

“I contemplate the *Mega-thousand Worlds*³⁷ as a Hari-taki fruit.³⁸

“I view the water in Lake Anavatapta³⁹ 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 efflorescing contingently in front of me.

“I visualize *Dhyanaic Stasis* as the Pillars of Mount Su-

37. *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, or just Mega-thousand Worlds. (“World,” meaning one solar system, not just the planet Earth.) 大千界，大千世界，三千大千世界

38. **Haritaki fruit**: Haritaki is a tree grown in southern China, Indo-china, and India. Its fruit, in the size of a date, sour and bitter in flavor, can be used as a medicine, good for excretion and urination. In Buddhist Scriptures, the Buddha frequently mentions it as a metaphor for something tiny but palpable to the eye when laid in the palm. 訶子，訶梨勒果

39. **Anavatapta**: Sanskrit, meaning the Temperately Cool Lake (清涼池), or the Lake of No Febrile Vexations (無熱惱池). Lying to the north of the Great Snow mountain, this lake is ascribed to be the source of the four great rivers in Jambudvīpa. 阿耨池，阿耨達池

meru.⁴⁰

“I contemplate *Nirvana*⁴¹ 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*⁴² of *One-Veracity*.⁴³

“I contemplate the *Advents* and *Inculcations* of the Buddhas as divers plants burgeoning pursuant to their own Seasons.”

After hearing what the Buddha had divulged, all the Grand Bhiksus⁴⁴ were jubilant and would practice accordingly.

佛說四十二章經終

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

40. **Mount Sumeru**: the highest mountain in this Soha-world. 須彌山

41. **Nirvana**: Sansk., extermination, indicating the extermination of all pains or sufferings, esp. the sufferings of Reincarnations. 涅槃

42. **Terra**: ground; earth; it implies the fundamental, substantial “body” of the mind, where all the Merits grow. This is a significant metaphor in Buddhism, also called “Mental Terra,” symbolizing that the Mind, like the Earth, is spacious and cultivatable. 地

43. **One-Veracity**: This implies the Original Nature, for it is the one and the only one that is veracious and truthful, hence. 一真；一實

44. **Grand Bhiksus**: Grand Bhiksus refer exclusively to Arhats, the Hinayanaist Saints of the highest status. 大比丘

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回 向 偈

願消三障諸煩惱
願得智慧真明了
普願罪障悉消除
世世常行菩薩道

The Dedicatory Gatha

I wish to abolish the Three Impediments,
And to obtain Wisdom, thereby to achieve mental perspicuity.
I also wish people universally to diminish and exterminate all
their Sinful Impediments,
And all of us to practice the Pusa's Way in all our future Lives
to come.

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現任：

- ◆（台灣）「大毘盧寺」住持
- ◆（台灣）政府立案公益信託「新逍遙園譯經院」基金創辦人
- ◆（美國）「遍照寺」住持

Publications 著作

A. English Writings 英文著作

- *The Sweet Dews of Ch'an.* (禪之甘露) Lectures on Ch'an meditation. 1st Ed., Torch of Wisdom Publ., Taipei, 1990; bilingual 2nd Ed., Vairocana Publ., Taipei, 1995; 3rd Rev. Ed., Vairocana Publ., Taipei, 2002; 4th Ed., 2005; 3rd Print, Neo-Carefree Garden Buddhist Canon Translation Institute, Taipei, 2011.
- *Three Contemplations toward Buddha Nature.* (佛性三參) Lectures on Ch'an meditation. Vairocana Publ., Taipei, 2002; 4th Print, Neo-Carefree Garden Buddhist Canon Translation Institute, Taipei, 2011.
- *Tapping the Inconceivable.* (入不思議處) Lectures on Ch'an and Mahayana practice. Vairocana Publ., Taipei, 2002.

- *The Sutra of Forty-two Chapters Divulged by the Buddha.* (佛說四十二章經) A translation from Chinese into English. An English-Chinese Text Version. Vairocana Publ., Taipei, 2005; 2nd bilingual-juxtaposed Ed., Neo-Carefree Garden Buddhist Canon Translation Institute, Taipei, 2011.
- *The Diamond Prajna-Paramita Sutra.* (金剛般若波羅蜜經) A translation from Chinese into English; bilingual edition with English annotations. Vairocana Publ., Taipei, 2005; 2nd Ed., 2007; 3rd bilingual-juxtaposed Ed., 2010.
The Heart Sutra. (心經) A translation from Chinese into English. Annotated bilingual-juxtaposed Ed. Vairocana Publ., Taipei, 2010.
- *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; 2nd Ed., Neo-Carefree Garden Buddhist Canon Translation Institute, Taipei, 2011.
- *The Sutra of Consummate Enlightenment.* (圓覺經) A translation from Chinese into English; bilingual-juxtaposed edition with English annotations. Vairocana Publ., Taipei, 2009.
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B. Chinese Writings 中文著作

- 美國心戰綱領 (*The Strategic Principles of the U.S. Psy-*

- chological 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; 3rd Ed., Vairocana Publ., Taipei, 2007.
- 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; 2nd Ed., 2005; 3rd Ed., 2008; 4th Ed., 2010.
- 北美開示錄(1)，原名北美化痕(1) (*The Metamorphic Vestiges in America: a Collection of Speeches on Buddhism.*) Vairocana Publ., Taipei, 2001.
- 北美開示錄(2)，原名北美化痕(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 Tractate on the Right Truth through the Comprehension of Causality Logicism.*) Vairocana Publ., Taipei, 2002.

- 大佛頂首楞嚴經義貫 (*A Commentary on The Surangama Sutra.*) Vairocana Publ., Taipei, 2006; 2nd Ed., 2007.
- 唯識三十論頌義貫 (*A Commentary on The Thirty-Gatha Tractate on Sole-Cognizancism.*) Vairocana Publ., Taipei, 2007.
- 觀所緣緣論義貫 (*A Commentary on The Tractate upon the Contemplation on the Factors Adhered to.*) Vairocana Publ., Taipei, 2007.
- 八識規矩頌義貫、六離合釋法式義貫 (*A Commentary on The Gatha for the Operating Patterns of the Eight Cognizances.*) Vairocana Publ., Taipei, 2008.
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- 禪之甘露，漢譯本 (*The Sweet Dews of Ch'an.*) A Chinese translation from English. Vairocana Publ., Taipei, 1995; Chinese 2nd Ed., 2010; Neo-Carefree Garden Buddhist Canon Translation Institute, Taipei, 2011.

Formerly:

- Lecturer and Executive Secretary, Buddhist Association of Dallas, Texas. (1983-84)
- Three year's Buddhist Retreat (March, 1984 - May, 1987)
- Sutra Translator, Institute of Advanced Studies of World Religions, Brookstone, New York.
- President and Teacher, Lanka Buddhist Association, Dallas,

- Texas. (1987-88)
- 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)
- Lecturer of Tse-Ming Buddhist Research Institute, Ten Thousand Buddhas Temple, Taichung, Taiwan. (1994-95)
- Lecturer for the Samgha students of Chao-Shan Temple, Keelung, Taiwan. (1993-96)

會任：

- ◆ 基隆·照善寺「淨園學苑」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、編譯小組小組長(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	Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
	3. the Fruition of Anagamihood			2. Consummation of Arhathood	
Anāsrava	Imperviousness	無漏		3. Fourth Consummation	
Anātman; Nirātman	Egolessness	無我	Arūpa-dhātu	the Immaterial Realm	無色界
Anātman-dharma	Dharma of Egolessness	無我法	Asaṃkhyā	Asaṃkhyā	阿僧祇
Anavatapta	Lake Anavatapta	阿耨達池	Asaṃskṛta	Non-implementation	無爲
Aṇḍaja-yoni	Egg-begotten	卵生	Asaṃskṛta-dharma	Dharma of Non-implementation	無爲法
Aniketa	Un-residing	無住	Āsrava	Perviousness	漏；煩惱
Animitta	Appearancelessness	無相	Asura	Asura	阿修羅
Anitya	Impermanency	無常	Asura-gati	Asura Realm	修羅道；修羅趣
Aṇu-rajā(s)	Molecule(s)	微塵	Ātman	1. Ego 2. I; Me	我
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	Ātma-dṛṣṭi	Ego-view	我見
Araṇā-samādhi	Noncontention Samadhi	無諍三昧	Aupapāduka-yoni	Transformation-begotten	化生
Āraṇya	Aranya; serene	寂靜	Avalokiteśvara	1. Kuan-Yin 2. Avalokiteshvara	觀音(菩薩)； 觀世音(菩薩)
Aranya	Aranya; hermitage	阿蘭那；阿蘭若	Avidyā	1. Inanity 2. Ignorance	無明
Arhat	Arhat	阿羅漢	Bahu-jana	Multibeings	群萌；群生；眾生
Arhat-phala	1. Arhathood	阿羅漢果	Bhadra kalpa	the Virtuous Kalpa	賢劫
			Bhagavāṃ	1.the World-Venerated One 2.Your World-Veneration 3. Bhagavam	世尊；薄伽梵

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation	Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Bhāvanā	Practice	修習	Bhūta-tathatā	Veracious-Thusness	眞如
Bhikṣu	Bhikṣu	比丘	Cakra-varti-rājan	Wheel-revolving Anointed King	轉輪聖王； 轉輪王
Bhikṣuṇī	Bhiksuni	比丘尼	Cakṣur-vijñāna	1. Visual Cognizance 2. Cognizance of Eye	眼識
Bhīṣma-garjita- svara-rāja	Wei-Yin-Wang Buddha	威音王(佛)	Catur-yoni	Four Nativities	四生
Bīja	Seed	種子	Catvāri ārya-satyāni	1. Four Sacred Truths 2. Four Holy Truths	四聖諦
Bodhi	1. Bodhi 2. Enlightenment	菩提；覺	Catvāri jñānāni	Quadruple Noeses	四智
Bodhicitta	Bodhi-Heart	菩提心	Chanda	Desire	欲
Bodhidharma	Bodhidharma	菩提達磨；達磨	Citta	1. Heart 2. Mind	心
Bodhisattva	1. Pusa 2. Bodhisattva	菩薩 菩提薩埵	Dāna	1. Bestowal 2. Donation	施；檀那
Bodhisattva-yāna	Pusa-Yana	菩薩乘(大乘)	Dāna-pāramitā	Bestowal Paramita	施波羅蜜
Bodhivṛkṣa	Bodhi-tree	菩提樹	Daśakuśala-karmāni	1. Ten Good Deeds 2. Ten Virtues	十善；十善業
Buddha	Buddha	佛	Daśakuśala-karma- pathāni	1. Ten Evil Deeds 2. Ten Vile Deeds 3. Ten Vices	十惡；十惡業
Buddha-cakṣus	Buddhaic Eyes	佛眼	Deva	1. Heaven, Celestial 2. Celestial Being; Celestial Deity	1. 天 2. 天人
Buddha-dharma	1. Buddha-dharma 2. Buddhaic Dharma	佛法	Deva-gati	Celestial Realm	天道；天趣
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
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	Dharmarakṣa	竺法蘭
Dharmatā	1. Reality 2. Appearance of Reality	實相
Dhātu	1. Realm eg: Three Realms 2. Domain eg: 18 Domains 3. Sphere eg: Dharmic Sphere	界 (三界) (十八界) (法界)
Dhyāna	1. Ch'an 2. Stasis 3. Zen	禪；禪那 定
Dīpaṅkara Buddha	Lamp-Lighting Buddha	然燈佛
Divya-cakṣus	Celestial Eyes	天眼
Dṛṣṭi; Darśana	1. View 2. Apprehension	見；見解

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

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Guṇa	Dust	塵
Harītakī	Haritaki	訶梨勒；訶子
Hīnayāna	1. Hinayana 2. Minor Vehicle	小乘
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. Nascence (Birth) 2. Genesis	生
Jāti-maraṇa	1. Nascence and Demise 2. Birth and Death	生死
Jetavana	Jetavana Park	祇樹給孤獨園
Jihvā-vijñāna	1. Gustatory Cognizance 2. Cognizance of Tongue	舌識
Jīvita	Lifespan	壽命
Kali-rāja	King Kali	歌利王
Kalpa	Kalpa	劫；劫波
Kalyāṇamitra	1. Good Guru 2. Good Mentor	善知識

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

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Kula-putra	virtuous man	善男子
Kumārajīva	Kumarajiva	鳩摩羅什
Kuśala	Virtue	善
Kuśalā dharmāḥ	Good Dharmas	善法
Kuśalā-karma	Good Karma	善業
Kuśala-mūla	1. Virtuous Root 2. Good Root	善根
Lakṣaṇa	1. Appearance 2. Feature	相
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	Mahasattva	摩訶薩埵；摩訶薩
Mahā-sthāma-prāpta	1. Puissance-Advent 2. Mahasthamaprapta	大勢至(菩薩)
Mahāyāna	1. Mahayana 2. Major Vehicle	大乘
Maitrī, Maitrya	Benevolence	慈
Maitreya	Maitreya	慈氏；彌勒(菩薩)
Mama-kāra	1. Mine 2. Ajunct of mine	我所
Māṃsa-cakṣus	Naked Eyes	肉眼
Manas	Manas	意；思量
Manas-vijñāna	1. Manas Cognizance 2. the Seventh Cognizance	1. 末那識 2. 第七識
Mano-vijñāna	1. Deliberational Cognizance 2. the Sixth Cognizance	1. 意識 2. 第六識
Mantrāyana	Shingon Sect	真言宗
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	Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Maraṇa	1. Demise 2. Death	死	Nirupadhi-śeṣa- nīrvāṇa	Unremnant Nirvana	無餘涅槃
Mārga	1. Route; Way 2. Truthful Way	道	Nīrvāṇa	1. Serene Surcease 2. Serene Termination 3. Termination	滅度；涅槃； 寂滅
Moha	1. Inanity 2. Ignorance	癡；愚癡	Nitya; śāśvata	1. Permanency 2. Constancy	常
Mṛgadāva	Mrgadava	鹿野苑	Pañcābhijñā	Five Supernal Powers	五通；五神通
Mūḍha	1. Inanity 2. Ignorance	癡；愚癡	Pañca kāmāḥ	Five Desires	五欲
Muditā	Jubilance	喜	Pañca veramaṇī	Five Precepts	五戒
Naraka	1. Hell 2. Purgatory	地獄	Pañcaskandha	1. Penta-aggregates 2. Five Aggregates 3. Five Umbrages	五蘊；五陰
Naraka-gati	1. Hell Realm 2. Purgatory Realm	地獄道；地獄趣	Pañca vijñānāni	the First Five Cognizances	前五識；五識
Nayuta	Nayuta	那由他	Pañcendriyāṇi	1. Five Virtuous Roots 2. Five Good Roots	五根；五善根
Nigha	Sinful Karma	罪業	Pāramitā	1. Paramita 2. Deliverance	度；波羅蜜(多)
Nirmāṇa-kāya	1. Metamorphosic Corpus 2. Transformational Incarnation 3. Avatar 4. Avataric Corpus	化身；應身	Pātra	Alms Bowl	鉢
Nirodha	Surcease	滅(諦)	Pātra-cīvara	Cassock and Alms Bowl	衣鉢
Nirodha-samāpatti	1. Extinctive Stasis 2. Annihilative Stasis	滅盡定	Phala	1. Fruition 2. Consummation	果
			Piṇḍa-grāha	Uni-amalgamated Holism	一合相

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Prajñā	1. Prajna 2. Noesis 3. Transcendental Wisdom	般若 智 智慧
Prājñā-cakṣus	1. Eye of Wisdom 2. Sagacious Eyes	慧眼
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-Discernment Noesis	妙觀察智
Pratyeka-Buddha	Causality-enlightenist	緣覺
Pratyeka-buddha- yāna	Causality-enlightenist Yana	緣覺乘
Pravrajyā	Renouncing the Worldly Home	出家
Preta	1. Starving Ghost 2. Starving Ghost-kind	餓鬼
Preta-gati	1. Starving Ghost Realm 2. Starving Ghost-hood	餓鬼道；餓鬼趣

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Puṇya	1. Merit 2. Bliss 3. Well-being	福
Puṇya-kṣetra	Meritorious Field	福田
Puruṣa-damyā-sārathi	the Taming Master	調御丈夫
Pūrva-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
Ṛṣi	Sage	仙人
Rūpa	1. Matter 2. Form 3. Material	色
Rūpa-dhātu	1. Material Realm 2. Matterful Domain	色界
Rūpa-kāma	1. Desire for Forms 2. Desire for Matter	色欲
Rūpa-kāya	Physical Body	色身
Śabda-kāma	Desire for Sound	聲欲

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

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

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

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

Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation	Old Rendition (Latinized)	New Rendition (Anglicized)	Chinese Translation
Trīṇi yānāni	Tri-Yanas	三乘	Vikurvaṇa	1. Supernal Transformation	神變
Tri-ratna	Triple Gems	三寶		2. Supernal Metamorphosis	
Tri-sāhasra-mahā-sāhasra-loka-dhātu	Three Thousand Mega-thousand Worlds	三千大千世界	Vimalakīrti	1. Vimalakirti	維摩詰(菩薩)；
Tri-śaraṇa-gamana	Three Refuges	三皈依		2. Purified-Appellation	淨名
Uccheda	Nihilistic Extinction	斷滅	Vimokṣa; Vimukti; Mukti	1. Liberation	解脫
Uccheda-dṛṣṭi	View of Nihilistic Extinction	斷滅見	Vipāka	2. Emancipation	
Uccheda-lakṣaṇa	Nihilistically Extinctive Appearances	斷滅相	Vipaśyanā	1. Retribution	果報
Upāsaka	Upasaka	優婆塞；清信士		2. Retributional Desert	
Upāsikā	Upasika	優婆夷；清信女	Vīrya	1. Contemplation	觀；毘婆舍那
Upāya	1. Expedite Means 2. Dexterous Means; Dexterity	方便		2. Visualization	
Upekṣā	Abnegation	捨	Vīrya-pāramitā	Assiduity Paramita	精進波羅蜜
Utpāda-nirodha	Genesis and Perishment	生滅	Vīryendriya	1. Assiduity Root	精進根
Uttara	Ultimate	究竟		2. Diligence Root	
Vaiśāli	Vaisali	毘舍離；吠舍釐	Vyākaraṇa	Prognosticative Ordination Conferral	授記；記別
Vajra	Dimond	金剛；伐闍羅	Vyūha kalpa	Majestic Kalpa	莊嚴劫
Vedanā	1. Perception 2. Sensation	受	Yāna	Yana	乘
Vijñāna	1. Cognizance 2. Concioussness	識	Yojana	Yojana	由旬；踰繕那

Glossary

佛法名相詞彙

A

Affliction: suffering or pain. 苦

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

Anavatapta: Sanskrit, meaning the Temperately Cool Lake (清涼池), or the Lake of No Febrile Vexations (無熱惱池). Lying to the north of the Great Snow mountain, this lake is ascribed to be the source of the four great rivers in Jambudvipa. 阿耨池，阿耨達池

apprehend: 1. to capture; arrest. 捕獲 2. to grasp; seize. 取

Arhat: Arhathood is the fourth stage of Saintly Fruition in Hinayanaism, also the highest attestation, which enables an Arhat to attain Nirvana and be liberated from further Reincarnations. 羅漢、阿羅漢

B

Bestowal: Donation, as the first item of the Six Deliverances (Six Paramitas), it is one of the most important practices for a Pusa, or Mahayanaic Practitioners in general, for it signifies

the will to benefit other people, the very central animus of Mahayanaic Altruism. 施，布施

Bhiksu: Sansk., an ordained Buddhist monk, who has formally received the 250 Precepts of Bhiksu-ship conferred by three High Priests, in conjunction with the witness of seven other High Priests (altogether called the Ten Gurus) in an ordination ceremony combined with training, which traditionally is a retreat of thirty-two-day intensive discipline. 比丘

Bhiksuni: an ordained Buddhist nun. 比丘尼

Bodhi: Enlightenment. 菩提，覺

Bodhi Heart: a vow or high aspiration to pursue the Supreme Enlightenment (Bodhi). The Bodhi-heart is indispensable in practicing Buddhism. 菩提心

C

Common Plebeian: an ordinary unenlightened person. 凡夫

D

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 inanimate, physical or spiritual, tangible or intangible. But when used to denote Buddha’s doctrines or teachings, it is usually capitalized; otherwise, it will be in lowercase letters. 法

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

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. 無爲法

Dhyanaic Stasis: same as Samadhi. 禪定

E

Extinction: the abolition or dissolution of sufferings. 滅

Expedite Means: I.e., expediencies, or conveniences; commonly translated as “Expediency,” which would easily incur misunderstanding of being unscrupulous. However, since the English word “expediency” carries a negative nuance or connotation of “the doing or consideration of what is of selfish use or advantage, rather than what is right or just” (as shown in the dictionaries), and so this term is, more often than not, misunderstood and misused and even abused by many readers of Sutras or even Buddhist practitioners; therefore, this translator has deliberately evaded using the easily misleading “Expediency,” by replacing it with “Expedite Means.” 方便

F

Five Precepts: the Precepts observed by a Buddhist lay practitioner. The lay Buddhist’s Five Precepts are: 1) No killing—including animals or insects; i.e., you shall not intentionally kill any Being that is endowed with life, without any exception, for (the development of) your Equal Mercy’s sake. 2) No stealing—you shall not steal anything belonged to and beloved by others, for compassion’s sake. 3) No inappropriate sex—You shall not compromise or vitiate the purity or chastity or fidelity of other people’s wife, mother, sister, or daughter, or husband, father, brother, or son, due to your practice on Buddha’s equal Compassion for all. 4) No lies—You shall not deceive others for your own profits or amusement, or trying to make a fool of others to entertain your conceitedness and false pride or vain superiority, due to your

genuine practice on Buddha's truthful wisdom, which would not come into existence with lies of any kind. 5) No intoxicants—For all intoxicants muddle up people's thinking, weaken their will, perturb their mind, and incite their frail sentimentality, and so ultimately would hinder the practice of Buddha's wisdom, you shall not use any intoxicant at all, not even one drop of it, due to your confirmed adherence to Buddha's lucid, tranquil, self-controlled, uncontaminated Wisdom. 五戒

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

G

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

Good Guru: A good mentor endowed with sagacity, good virtue, and good method. 知識、善知識

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

H

Haritaki fruit: Haritaki is a tree grown in southern China, Indochina, and India. Its fruit, in the size of a date, sour and bitter in flavor, can be used as a medicine, good for excretion and urination. In Buddhist Scriptures, the Buddha frequently mentions it as a metaphor for something tiny but papable to the eye when laid in the palm. 訶子, 訶梨勒果

I

Implementation: working; execution. 行; 有爲

K

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

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.” 業

L

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. 蓮; 蓮花

M

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

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, or just Mega-thousand Worlds. (“World,” meaning one solar system, not just the planet Earth.) 大千界,

大千世界，三千大千世界

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.” 心

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

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

Mundanity: I.e., worldliness, which is subject to Transiency. 世間、俗

N

Nirvana: Sansk., extermination, indicating the extermination of all pains or sufferings, esp. the sufferings of Reincarnations. 涅槃

O

Omniscient Wisdom: the supreme Wisdom acquired by Buddhas, which is all-inclusive and serve as the germinal source of all other wisdom. 一切智

One-Veracity: This implies the Original Nature, for it is the one

and the only one that is veracious and truthful, hence. 一真：一實

P

Perambulating Meditation: Or Perambulation, i.e., walking meditation around a stupa, shrine, or person, as one of the highest form of showing respect to Buddha, holy people, or elders. 繞行、經行

Pratyeka-buddha: Sansk., Causality-enlightenist, one who practices on the Tenet of Causality and thereby attains enlightenment, especially one who does so on ones own, or in an era when there is no Buddha or Buddha Dharma in the world; hence such a practitioner is also called a “Sole-enlightenist,” or “Lone-enlightenist.” 辟支佛、獨覺

R

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

S

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

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

Samgha: Sansk., meaning the Buddhist Order, or a group of ordained monks or nuns collectively. Although the word Samgha in its origin may mean an Assembly of either ecclesiastical or lay people, yet traditionally it has come to be 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 not only created a confusion of status, but also would involve a transgression on the Precepts; viz., “professing oneself as an ordained priest without really being so.” 僧、僧伽

Six Sensoria: I.e., the eye, ear, nose, tongue, physique (skin), and mind. One who is handicapped in any of the Six Sensors is termed as one with incomplete Sensors. 六根

Sramana: Sansk., originally meaning: one who practices diligently to exterminate Greed, Anger, and Inanity; in later use, denoting, specif., the ordained monks or nuns in Buddhism. 沙門

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

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. 定

straightforward mind: the uncrooked, undevious mind. 直心

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

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

T

Terra: ground; earth; it implies the fundamental, substantial “body” of the mind, where all the Meirts grow. This is a significant metaphor in Buddhism, also called “Mental

Terra,” symbolizing that the Mind, like the Earth, is spacious and cultivatable. 地

Three Karmas: There are three kinds of Karmas: Bodily Karma, Verbal Karma, and Mental Karma. All these Karmas will bring their own Retribution to the “performer,” be it desirable or otherwise, without fail. 三業

Three Tempora, the: “Tempora,” *pl.* of Tempus. *Tempus* means time; hence, the Three Times, i.e., the past, the present and the future. 三世

V

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

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

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

Vile Realms, the: i.e., the Three Vile Realms: Purgatory, Starving Ghost, and Animal, in which there are mostly Afflictions with scarce or no joy, and so the state of their existence is highly undesirable and detestable, hence they are called “vile.” 惡道

Veracious: truthful. 實性；真實

W

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, on account of his unconditioned Compassion and unparalleled Wisdom. 世尊

INDEX

A

aberrantly 27
abide by 23
abnegate 9
Acharya 3
Action 26
action 6
adjusted 42
adventitious 21
Advents 51
affairs 20
Afflictions 30, 49
a hair's breadth 27
akin 15
Alienating Speeches 10
all-inclusive 24
Alms 9
Alms-begging 9
Alternation 43
ambulate 47
ambulates 48
ambulation 48
Anagamin 6, 17, 18
Anagaminhood 6
Anavatapta 50
annihilate 40
aphrodisia 38
apprehended 38
Approach 45
appropriating 8
Arhat 6, 18, 31
Arhathood 6, 35

armors 40
Aroma 29
arrested 34
Arrogance 20
article 42
Arupa Heavens 6
ascend 6, 8
Aspiration 22
assiduous 40
assiduously 34
attached 8, 31
Attain 24, 34, 41
attain 3, 6, 22, 33, 35, 40, 45
at the outset 42
attire 49
attired 37
avail 38
Awakening 51

B

backfired 14
befall 42
Befoul 13
begging for Alms 9
Benevolence 12
Bhiksuhood 6
Bhiksus 4, 51
Blade of a knife 30
blindfolded 9
Blisses 16
blocked up 27
Bodhi 22, 24, 28, 34, 41, 44, 45

Bodhi-learner 34
 Bodhi Heart 44
 Body 10
 bog 48
 bound 32
 brass Mirror 22
 brave 40
 breath 46
 Bridle 35
 Brightness 22, 26
 brightness 26
 Buddhaic Way 8, 47, 50
 Buddhist Doctrines 7
 burgeoning 51
 Burn 32
 burn 29, 32
 burnishing 22

C

capitals 9
 captured 27
 Carnal Lust 32
 Carnal Lusters 32
 catholically 20
 caught 34
 ceases 22
 Celestial Deity 33
 Celestial Mara 33
 Cheng Kuan 3
 cherish 24
 child 36
 circumstances 21
 clear water 25
 Cogitating 45
 cognizance 5, 7
 cognize 28

cohorts 38
 Coition 20
 comely maiden 33
 commit 13
 commits 11
 committed 7, 10
 common people 30
 Common Plebeian 31
 Compassion 12
 compliance 4
 comprehend 21
 comprehended 46
 comprehensive 32
 concentrated 48
 confounded 34
 confront 40
 conspicuous 29
 consumed 29
 contemplate 26, 27, 28, 50, 51
 contemplating 45
 Contemplation 36
 contemplation 48
 Contemplations 27
 contingently 50
 Convene 14
 convene 14, 26, 44
 converse 36
 Copulation 10
 cornucopia 15
 Corporality 38
 court 29
 cow 48
 crevice 49
 cultivate 26, 32, 36
 Current 34

D

Dance 51
 Darkness 25, 26
 darkness 26
 decreed 17
 Deducing 28
 deferentially 4
 Defiled World 36
 Defilements 25, 42
 Deities 34
 Deity 33
 deliver 21
 Deliverance 36
 denominated 28
 derive 39
 Desire 3, 7, 20, 22, 29, 32, 48
 desire 38
 detained 34
 Deviousness 34
 devoted 39
 devoured 31
 Dharma 2, 8, 21, 26, 50
 Dharma-raksha 3
 Dharma of Non-implementation 7
 Dharmas of Non-implementation 5
 Dharmic Wheel 4
 Dhyanic Stasis 3, 50
 Dicta 4
 Difficulties 19
 diminished 15
 Dirt 36
 disasters 14, 35
 discard 7, 25
 disciple 45
 disentangling 31
 disparage 20

Disparities 47
 disperse 38
 disregard 19
 dissected 7
 dissever 7
 dissevered 7
 distinctive 49
 Distract 33
 distressing 41
 disturb 11
 divers 51
 Divulge 3, 51
 divulge 26, 38, 47, 51
 Doctrines 7
 Donation 15, 19
 Donor 15
 doubts 4
 Dragons 51
 Dream 50
 dregs 42
 drifting 34
 drowned 31
 dry-straw 37
 dukes 49
 duration 45, 46
 Dust-throwing 13
 Dusts 31
 dusts 14
 dwell 3

E

echo 13
 Edicts 4
 efflorescing 50
 Ego 28, 39
 Egoistic Arrogance. 20

elbows 45
 elder sister 36
 Elements 28
 Eliminate 38
 eliminate 20
 eliminated 24, 26
 embers 29
 embitterment 23
 engender 36
 enlighten 4, 7, 44
 Enlightenment 3, 4, 9, 32, 44, 45
 enlightenment 18
 Entail 29
 entangled 51
 entrapping 48
 Enunciating 19
 envisage 50
 Equality 51
 equitable 20
 erudition 14
 Escalating 16
 espouse 8
 Essence 26, 28
 evade 43
 Evil 9
 evil 11, 12, 38
 evildoers 12
 execute 6, 26
 Exhalation 46
 exhausted 48
 Exhort 19
 Expedite Means 21, 50
 Expiration 45
 extinguished 25, 36
 extirpates 22
 Extricate 48

F

fabricate 8
 Faith 44
 Fame 29
 fame 29
 Fame-seeking 29
 fares 6
 faring 32
 fatigue 42
 fault 11
 faults 42
 Fear 39
 female 36, 43
 females 36
 fight to death 40
 Filth 33
 Five Precepts 16, 17
 floating 34
 fly 6
 foot-embalming oil 50
 forbearant 23
 forges 42
 fortify 40
 foul Dirt 36
 Foul Filth 33
 Four Elements 28
 Four Sacred Truths 4, 6
 frail 40
 Fructification 4, 5, 33, 40, 45
 fulfil 28, 45
 futility 29

G

garb 49
 garments 37

Gatha 2, 38, 53
 generate 38, 44
 Generation 45
 generation 44
 genitals 38
 glance 48
 gold 49, 50
 Golden Mean 41
 Good Guru 20
 Gossamers 49
 gossip 20
 grain mill 47
 Grand Bhiksus 51
 Grand Dhyanaic Stasis 3
 Great Benevolence and Compassion
 12
 grudges 23
 Guru 2, 21

H

Hands 25
 hands 25
 Haritaki fruit 50
 harp 41
 hazard 31
 Heaven 6
 heaven 6, 13
 Heaven and Earth 6, 24, 27
 heed 35
 hierarchical stages 8
 hindered 34
 hoard 50
 Holy Scripture 3
 Holy Teachings 47
 Home-renouncing 7
 Home-renunciation 5

homestead 30
 honey 30, 47
 Hua-Yen Sect 3
 human 43
 humanity 43
 humiliated 20

I

Ideation 26, 35
 ignite 15
 Ignorance 10
 ignorant 9
 Illusion 28
 Image of Truth 25
 images 25
 immaculate 24
 Impede 32
 Impermanency 27
 implore 4
 import 33
 Impulsion 38
 Impurities 24
 Inanity 26
 incarcerated 31
 Incense 29
 incense 29
 incessant 38
 Inculcations 51
 Incur 30
 incur 35
 incurring 32
 indigent 19
 indulged 32
 inexistent 24
 ingesting 47
 Inhalation 46

Initial Fructification 33
 injunctions 4
 instructions 4
 intermingled with 23
 Internal Brightness 26
 In the course of 42
 involved 51
 inwardly 7
 irritated 42

J

jade 49
 jail term 31
 Jealousy 10
 jeopardy 30
 join 2, 4, 5
 joyful 15, 42
 jubilant 51
 junior 36

K

Kalpa 6
 Kalpas 2
 Karmas 8
 Kasyapa Buddha 38, 41
 Kasyapa Matanga 3
 Kaundinya 4
 keen 40
 Killing 10
 kings 49

L

lagging 27

Lake Anavatapta 50
 lap 30
 lascivious 38
 Lascivious Flames 37
 lax 41
 laxity 41
 lay 36
 layman 41
 Leather Bag 33
 Lechery 38
 Liberation 36
 Life 46
 life 6, 29
 Light 25
 limbs 7
 Lineage Patriarchate Successor 3
 Log 34
 Loss 29
 Lotus Flower 36
 Love 7, 9
 Love and Lusts 7, 24, 25, 32, 34, 39
 Lust 9, 31, 32
 Luster 42
 Lustful Fire 32
 Lusts 7, 24, 25, 32, 34, 37, 39
 lusts 29

M

maintain 8, 20, 41
 male 43
 Malefactions 12
 malign 14
 Maligner 14
 Mara 33, 39, 40
 Mara's Ways 3
 mars 48

Marshes 48
 Me 28
 Meaningless Chatters 10
 meditate 3, 36
 Meditation 47
 meditation 47
 Meditation, Perambulating 47
 Mega-thousand Worlds 50
 Men 34
 Mental Activities 20
 Mental Defilements 42
 Mental Impurities 24
 Mental Origin 7
 Mental Steed 35
 Mental Vices 10
 Mental Water 25
 Mental Way 48
 Merits 15
 Metamorphosed Treasure 50
 mighty 23
 mill 47
 Mind 5, 10, 14, 22, 23, 25, 28, 36,
 38, 40, 42, 47
 mind 8, 11, 23, 24, 25, 31, 36, 45, 47,
 49
 Mindfulness 48
 mindfulness 33
 minor 36
 Mirror 22
 mitigated 11
 Mitigation 10
 Modus 47
 mother 36
 Mount Sumeru 50
 Mouth 10
 Mrgadava 4
 Multibeings 9

N

name 5, 28
 Namu 2
 Nirvana 51
 nobility 19
 Noetic Perspicacity 39
 Non-action 26
 Non-attestation 8, 18, 44
 Non-cultivation 8, 18
 Non-deliberation 8, 18
 Non-ideation 26
 Non-implementation 6, 7, 34
 Non-performance 8
 Non-practice 26, 44
 nonexistent 28
 noontime 9
 nurtures 33

O

observe 6, 12, 14, 16, 45
 observers 17
 old 36
 Omniscient Wisdom 24
 One-Veracity 51
 opponents 40
 Oral Vices 10
 Origin 5, 7, 14
 Original Nature 21
 outwardly 7
 overbearing 20
 ox 47

P

palms 2, 4
 paragon 23
 peaceful 23, 42
 pedestrian 48
 penalty 11
 penetrate 31
 Perambulating Meditation 47
 Perambulation 47
 perceive 20, 26, 28, 46
 Perceiving the Truthful-Way 25
 perform 9
 perpetrate 10
 Perpetrator 12
 perpetual 29
 perspicacious 23, 24
 Perspicacity 23, 39
 perspicuity 53
 perspicuously 25
 perspired 11
 perturb 25
 perturbed 25
 Perversions 51
 phenomenon 21
 Physical Vices 10
 Pillars 50
 pitch-dark room 26
 plants 51
 Plebeian 31
 plunges 31
 power 19, 20
 powerful 32
 Practice 26, 42
 practice 34, 42, 43, 44
 Practitioner 37
 practitioner 18, 42

Pratyeka-buddha 18
 preaching 44
 Precepts 6, 16, 17, 45
 Precepts of Bhikshuhood 6
 prestigious 8
 Principal 29
 Prison 30
 prison 31
 Progeny 30
 progeny 30
 Proprieties 51
 Prosecution 47
 Prurience 30, 32
 Pruriency 36
 Purification 42
 purified 6, 42, 43
 purifies 22
 pursuant 21, 51
 pursuit 20
 Pusa's Way 53

Q

quagmire 31
 quest 7
 Quests 22
 Quieting the Mind 38
 quietude 6

R

rash 42
 realizations 8
 realize 4, 6, 7, 22, 28, 34, 42
 realizing 6
 Rebirth 6
 rebuke 12

rebukes 13
 Recipients 16
 Recoil 12
 refined 42
 Refrain 37
 refrain 20
 Refrainment 7
 regard 49
 regrets 11
 Reincarnation 43
 relax 48
 Release 35
 remorseful 41
 renounce 3, 5, 7, 30
 reprehend 11
 resentful 11
 Resentment 10, 11
 Restores 42
 restrain 11
 restrained 11
 reticent 12
 retreat halfway 40
 retreating 41
 Retributions 13
 retrograded 42
 retrograding 42
 return victorious 40
 reveal 38
 reverberating 13
 revert 13
 revilement 12
 revolve 4
 Riches 30
 riches 9
 Ringleader 38
 roam 27
 Root Guru 2

rotten 34
 rubbles 49

S

Sacred Dicta 4
 Sacred Edicts 4
 Sacred Way 10
 Saint 6, 17, 18
 Sainthood 6, 33
 Sakradagamin 6, 17
 Samgha 5
 Sanskrit 3
 Scripture 3
 scrutinize 20
 Scurrilous Words 10
 Sea 34
 Seasons 51
 seized 34
 senior 36
 Sensitivity 28
 Sensoria 43, 44
 Sentiment 29, 48
 Serenity 3
 seven Rebirths 6
 Sexuality 30, 32, 35
 shadow 13
 Shakyamuni 2
 shape 13
 Shingon Sec 3
 Shores 34
 silver 50
 Sinful Impediments 53
 sins 11, 42
 Six Dragons 51
 Six Sensoria 43, 44
 Slight 10

smear 14
 smirched 36
 Sole-Cognizance Sect 3
 sound and whole 43
 sparse 30
 Specious 27
 Speech 10, 26, 27
 Speechlessness 26
 spirit 6
 Spirits 34
 spit 13
 Spitter 13
 Spitting 13
 Spouse 30
 spouse 30
 Sramana 5, 7, 8, 22, 23, 25, 36, 40,
 42, 45, 47, 48
 Srota-apanna 6, 17, 33
 Stasis 3, 50
 Stealing 10
 Steed 35
 straightforward mind 49
 Straightforward Mindfulness 48
 strength 23
 strident 41
 strings 41
 subjugate 3
 subjugation 38
 Sumeru 50
 sunlight 49
 Supernal Translifetime Wisdom 22
 Supersede 25
 Supremacy 43
 Supreme Bodhi 22
 Supreme Yana 50
 sustains 14, 22
 Sutra 3, 19, 41, 47, 51

Sutra-opening 2
 Sutra Bequeathed by Kasyapa Bud-
 dha 41

T

Tarnish 22, 42
 tense 41
 tenseness 41
 Ten Vices 10
 Ten Vile Deeds 10
 Ten Virtues 10
 Termination 7
 Terra of One-Veracity 51
 tethered 30
 the Specious 27
 the Veracious 27
 Thinking 38
 Three Impediments 53
 Three Tempora 18
 Threshold 31
 Thrower 14
 Thus-Adventist 2
 tiger 31
 tiles 49
 timid 40
 tongue 30
 Torch 15
 torch 15, 26, 32
 tranquil 11
 Transformations 6
 transgressing 25
 Translifetime 22
 trudging 48
 True Way 39
 trust 35
 Truth 4, 6, 23, 25

Truthful-Way 4, 8, 12, 14, 19, 21, 23,
 24, 25, 26, 27, 28, 29, 32, 33, 34,
 37, 40, 41, 42, 44, 46, 48
 Truthful Route 8

U

unangered 20
 undauntedly 40
 unmoved 21
 unrelentingly 40
 untrustworthy 35
 Untruthful Language 10
 untutored 20

V

Vacuity 39
 Vacuous 26, 28
 vain 29
 vanquish 40
 veneration 33
 Veracious 27
 vex 11
 Vices 10
 view 49
 Vile Deeds 10
 Vile Realms 43
 vile thoughts 36
 Virtues 9, 10
 visualize 50
 Vortexes 34

W

warrant 34

Wealth 30
 wedge war 39
 Weighty 10
 Wicked Deeds 13
 Wisdom 53
 Withstand 36
 withstand 20
 Witness 24
 witness 21, 25
 witnessing 25
 Wondrous Sensitivity 28
 Words and Speeches 27
 World 27, 36, 50
 world 6, 32, 44
 World-Venerated One 3, 4
 worldly 9
 Worldly Home 5
 worried 39
 Worries 39
 wrongdoings 11

Y

Yana 50
 younger sister 36

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