

Interpretation of the Great Compassion Mantra (大悲咒), Heart Sutra (心經) and Diamond Sutra (金剛經)

(by Wong Cheuk-kwan, 1968 graduate, January 2009)

1. The Nilakantha Dhāranī /Great Compassion Mantra (大悲心陀羅尼/大悲咒)

Buddhists should be familiar with the “Great Compassion Mantra”. Many may recite it regularly in the belief that this mantra (咒) would give them peace and safety in all situations. There exist books in the bookstores, which describe a certain stanza as a certain type of god, so as to impress the readers that this mantra possesses mysterious power. There have been inexplicable incidents recording that people, who recited this mantra regularly, were able to remain safe when in serious illness or disasters. I do not have the slightest doubt about the mysterious effects of this mantra since religion is a matter of faith and cannot be explained by secular logic. Mantras are full of mystery, and in Tibetan Buddhism, the learning of mantras needs to be under the supervision of a master. However, this mantra has been introduced to China for more than a thousand years, and the Chinese Buddhists have recited this mantra for centuries so revealing the meaning of the mantra is permitted. I started to learn about this mantra in early 1990s. A few years ago, I decided to explore the meaning of all the 84 stanzas in the mantra.

I have read many references about the interpretation of this mantra but none of them I read is able to give a full interpretation of the entire 84 stanzas. On the websites of the Tibetan Buddhists, different authors gave different explanation. One book written by Mr. T J Wang (王亭之說觀世音與大悲咒) provides an interpretation stanza by stanza. Mr. Wang has practised Tibetan Buddhism for many decades and had a very good understanding of the text of the mantra. His interpretation helps me greatly in understanding the mantra but the interpretation is still not complete. I was also fortunate to find another book entitled “大悲咒集刊 (金剛乘弟子黃繩曾敬題, 1983)”, which is a collection of different versions of the mantra. Thank Mr. Huang for his effort to print this valuable book which was distributed free of charge. In this book, good interpretation of many stanzas is provided but still this not complete and some explanations are questionable.

Mr. T J Wang in his book said that if we did not recite the sound of each stanza correctly, the effects of reciting this mantra would decrease substantially. However, the Chinese translation was completed many years ago and the original Indian script was not left to us. I decided to search on the Internet whether there exists any acceptable Sanskrit version of the mantra so that we can recite the mantra more closely to the original version and at the same time have the best understanding of the whole mantra.

I am very fortunate to have found from this website an article by an Indian scholar Mr. Lokesh Chandra entitled “Origin of the Avalokitesvara of Potala”: - http://www.thdl.org/texts/reprints/kailash/kailash_07_01_01.pdf. This article records his work of studying various versions of the text written in ancient Indian script and his proposed reconstructed Sanskrit text together with explanation in English. The explanation in English, though not provided stanza by stanza, is quite inspiring since it bridges the gap found in other references. I am able to interpret the mantra stanza by stanza based on his work and the references mentioned above. In order to help ordinary readers understand the mantra stanza by stanza in both Chinese and English, I have depicted the mantra in the form of a table (ref. **Appendix A**) with explanation in both Chinese and English. To suit the Sanskrit text reconstructed by Mr. Chandra, I have amended the Chinese text slightly. After reciting the revised text for some months, I have found no difficulty in reciting the reconstructed Sanskrit and Chinese text. Moreover, with the explanation in both Chinese and English for each stanza, it is easier for readers to understand the blessings of Avalokitesvara (聖觀自在菩薩) to all beings. Reciting the mantra will help all beings (一切眾生) to be liberated from fears, vexations and attachments to desires, and become adored to the Triple Gem ‘The Buddha, Dharma and Monks (皈依三寶：佛、法、僧)’.

Mr. Lokesh Chandra’s autobiography is given at the website of Wikipedia (http://en.wikipedia.org/wiki/Lokesh_Chandra). Lokesh Chandra is a contemporary scholar of Buddhism and the Indian arts. He is the son of the famous Sanskrit scholar Raghu Vira. He has also served as a member of the Indian Rajya Sabha besides serving as a Vice-President of the Indian Council for Cultural Relations, and Chairman of the Indian Council of Historical Research. In 2006, he was recognized with India's Padma Bhushan award. He has to his credit over 360 works and text editions. Among them are classics like his "Tibetan-Sanskrit Dictionary", "Materials for a History of Tibetan Literature", "Buddhist Iconography of Tibet", and his "Dictionary of Buddhist Art" in about 20 volumes. Presently, he is Director, International Academy of Indian Culture. He is acknowledged as one of the great cultural giants of India. Therefore, I consider that his article “Origin of the Avalokitesvara of Potala” can be trusted.

The Great Compassion Mantra was translated into Chinese by Vajrabodhi (金剛智) (worked A.D. 719-741), twice by his disciple Amoghavajra (不空) (worked A.D. 723-774) and in the 14th century by Dhyanaśhadra (指空) (worked A.D. 1326 – 1363). The most popular Chinese version read by Buddhists nowadays is that translated by Vajrabodhi (金剛智).

According to Mr. Huang’s book on collection of different versions of the Great Compassion Mantra “大悲咒集刊 (金剛乘弟子黃繩曾敬題)”, the Buddha talked about this mantra to

several gods and bodhisavattas in the earthly paradise of Avalokitesvara (聖觀自在菩薩) at Mount Potala (普陀山). The Buddha told Avalokitesvara to take hold of this mantra so that the beings in the future wicked world could be benefited. Avalokitesvara took over this mantra and swore that all beings who recited this mantra constantly would attain enlightenment and superb merits. The Buddha gave this mantra a name as “Nilakantha Dhāranī (大悲心陀羅尼)”. Later, it was given a secular name as the “Great Compassion Mantra (大悲咒). What is the difference between “dhāranī (陀羅尼)” and “mantra”? A dhāranī is a type of ritual speech similar to a mantra. The word “dharani” derives from a Sanskrit root dh.r which means to hold, or maintain (總持，持善法不使散，持惡法不使起的意思). The distinction between “dhāranī” and “mantra” is a difficult one to make. We can say that all mantras are dhāranīs but that not necessarily all dhāranīs are mantras. Mantras are generally shorter.

Where is Mount Potala? Mr. Chandra opined that Mount Potala was located at South India (please refer to the first paragraph of his article). At present, Chinese Buddhists took Mount Potala to be Mountain Putuo (普陀山) at Chekiang Province (浙江省). Please visit <http://baike.baidu.com/view/22247.htm> (普陀山，與山西五臺山、四川峨眉山、安徽九華山並稱為中國佛教四大名山，是觀世音菩薩的道場。普陀山 (Mountain Putuo) 是舟山群島 1390 個島嶼中的一個小島，形似蒼龍臥海，面積近 13 平方公里，與舟山群島的沈家門隔海相望，素有“海天佛國”、“南海聖境”之稱，是首批國家重點風景名勝區。2007 年 5 月 8 日，舟山市普陀山風景名勝區，經國家旅遊局正式批准，為國家 5A 級旅遊風景區。“海上有仙山，山在虛無縹緲間”，普陀山以其神奇、神聖、神秘，成為馳譽中外的旅遊勝地。)

2. The Great Wisdom Beyond Wisdom Heart Sutra /Heart Sutra (般若波羅蜜多心經/心經)

I have attained some degree of enlightenment of the Heart Sutra after learning it for years. This sutra is very difficult to understand, so it is my wish to produce a simple explanation for the readers for their daily practice. Up to the present level of my understanding based on the Middle Way Buddhism, I have attempted to write down the explanation in a simple format. The purpose is to help ordinary readers to appreciate the meaning of “Emptiness” this abstruse sutra and practice the six forms of Prajna Paramita (i.e. charity, self-discipline, forbearance, diligence, Zen meditation, and transcendental wisdom) to free from all suffering in life. It is at **Appendix B**.

3. The Diamond-Cutter of Perfect Wisdom Sutra/Diamond Sutra (金剛般若波羅蜜多經/金剛經)

Since this sutra is very long, I have attempted to produce a condensed version of around 270 words in the same way as the previous masters condensed the 800 volumes of the Great Prajna Paramita Sutra (大般若經) into a simple “Heart Sutra” of 260 words, summarizing the central meaning of the sutra. Based on my understanding, I have written down the explanation in a simple format to facilitate ordinary readers. As attachments (執著) are the hardest things of our mind, we may need this sutra to help us cut away our attachments like a diamond cutter is used to cut the hard materials. It is at **Appendix C**.

Nilakantha Dhāraṇī¹ / The Great Compassion Mantra (大悲心陀羅尼/大悲咒)

原文 by Lokesh Chandra ²	中文音譯	中文解釋	English Translation by Lokesh Chandra
1. Namō Ratna-trayaḥ/	1. 南無 怛那-哆囉夜耶/ .	1. 皈依三寶 (佛、法、僧)。	1. Adoration to the Triple Gem (Buddha, Dharmā and Monks).
2-3. Namō ārya valokiteśvarāya 4. bodhisattvāya 5. mahāsattvāya 6. mahākāraṇikāya/	2. 南無 阿唎耶 3. 婆盧羯帝·爍鉢囉 耶· 4. 菩提薩埵婆耶· 5. 摩訶菩提薩埵婆耶· 6. 摩訶迦盧尼迦耶·	2-6. 皈依大悲聖觀自在菩薩大菩薩。 (祈求一切圓滿，不受一切鬼卒的侵害，皈 命於為觀世音菩薩請說廣大圓滿無礙大悲 心陀羅尼的本尊)	2-3. Adoration to the noble Avalokiteśvara, 4. bodhisattva, 5. mahāsattva, 6. the Great Compassionate One.
7. Om/ 8-9. sarva-bhaya-sodhanaya tasya 10. namaskṛtvā imū 11. Aryavalokiteśvarāya tava 12. namo Nilakantha/	7. 唵/ 8-9. 薩嚩-巴哈耶-數怛那耶 怛寫· 10. 南無士傑他 伊蒙· 11. 阿唎耶 佛 囉傑爹梳囉耶 他華· 12. 南無· 那囉謹打·	7-9. 頂禮能救度眾生於一切恐怖者一切 聖眾。 10-11. 皈依彼海島香山聖觀自在菩薩。 12. 皈依於彼聖觀自在賢愛大悲心。	7-9. Om, Having paid adoration to One who Dispels all Fears, 10-11. O noble Avalokiteśvarā, to You adoration, 12 O Nilakantha

¹ A dhāraṇī (陀羅尼) is a type of ritual speech similar to a mantra. The word dharani derives from a Sanskrit root dh.r which means to hold, or maintain (總持，持善法不使散，持惡法不使起的意思). The distinction between dharani and mantra is a difficult one to make. We can say that all mantras are dharanis but that not necessarily all dharanis are mantras. Mantras are generally shorter.

² The essay entitled “Origin of the Avalokiteśvara of Potala” is posted on the website: - http://www.thdl.org/texts/reprints/kailash/kailash_07_01_01.pdf
Mr. Lokesh Chandra of New Dehi is a contemporary scholar of Buddhism and the Indian arts: http://en.wikipedia.org/wiki/Lokesh_Chandra.

<p>13. hrdayam vartayisyami 14. sarvartha – śadhanam subham/ 15. ajeyam 16-17. sarva-bhutanam bhava-marga-visodhakam//</p>	<p>13. 哆孕 幡他衣沙咩 · 14. 薩婆阿他- 沙他南 輸朋 · 15. 阿逝孕 · 16. 薩婆-菩哆藍 巴話- 摩伽- · 17. 威蘇德禽 ·</p>	<p>13- 17. 將釋出大悲心陀羅尼給一切眾 生，令他們看到一切法清淨、平等廣大無 邊、無貪心、無染心。</p>	<p>13- 17. Shall enunciate the ‘heart’ dharani which ensure all purposes, is pure and invincible for all beings, and which purifies the path of existence.</p>
<p>18. Tadyathā/ 19. Om/ Aalokadhipati 20-21. lokatikranta/</p>	<p>18. 怛姪他/ · 19. 唵/ · 阿盧迦帝怕帝 · 20-21. 盧迦帝關他/ ·</p>	<p>18. 即說此真言曰： 19. 皈依有光明智慧者、 20. 觀自在、21. 超越世間者。</p>	<p>18. Om, 19-20. Adoration to the Lord of Effulgence, 21. the Word-transcending One.</p>
<p>22. ehy- [ehi] 23. mahābodhisattva 24. sarpa-sarpa/ 25. smara/smara 26. hrdayam/ 27. kuru-kuru karma/</p>	<p>22. 夷醯唎 · 23. 摩訶菩提薩埵 24. 薩婆薩婆/ · 25. 醯摩囉/醯摩囉 26. 馱孕 · 27. 俱盧-俱盧 羯蒙</p>	<p>22. 請 請 23-24. 大菩薩 ， 24. 請來 請來。 25-26. 憶念憶念大悲心陀羅尼真言， 27. 所作及所作業淨。</p>	<p>22-23. Come, come, great bodhisattva, 24. descend, descend. 25-26. Bear in mind my heart-dharani. 26. Do the work.</p>
<p>28. dhuru-dhuru vijayate 29. maha-vijayate/ 30. dhara-dhara 31-32. dharani-rāja/</p>	<p>28. 度盧-度盧 罰闍耶帝 · 29. 摩訶- 罰闍耶帝 · 30. 陀囉-陀囉 · 31. 地唎尼- 32. 囉渣</p>	<p>28. 保持保持 所有勝願、29. 及大勝願。 30. 持大悲心陀羅尼真言者， 31-32. 堅持、堅持。</p>	<p>28. Hold fast, oh Victor, oh Great Victor 30-32. Hold on, hold on, oh Lord of the Dharani.</p>

<p>33. cala-cala 34. mama vimala- 35. murtte, 36. ehi-ehi/ 37. chinda-chinda/ 38. arsa pracali/ 39. visam-visam 40. pranasaya/ 41. hulu-hulu smara 42. hulu-hulu/ 43-44.sārā- sārā siri-siri 45. suru-suru/ 46. bodhiyā-bodhiyā 47. bodhaya-bodhaya/</p>	<p>33. 遮囉-遮囉 · 34. 摩麼罰摩囉-35. 穆帝隸 · 36. 伊醯-伊醯 · 37. 室打-室打 · 38. 阿沙 拍囉卡利 · 39. 罰參-罰參 · 40. 拍囉舍耶 · 41. 呼嚧-呼嚧 醯摩囉 · 42. 呼嚧-呼嚧 43. 娑囉-娑囉 · 44. 悉唎-悉唎 · 45. 蘇嚧蘇嚧/. 46. 菩提夜-菩提夜 · 47. 菩馱夜-菩馱夜 ·</p>	<p>33. 行動 行動 34. 令我離慾而得解脫， 35. 統治和平的法王， 36. 請來完我弘誓。 37. 奉請奉請， 38-40. 聖眾佛菩薩， 不 違本誓諸鬼神信受奉行。 41-47. 速疾速疾，感應直達蓮花部覺者 (菩薩)、圓覺者(佛陀)。 (菩薩慈悲，為救眾生痴迷，復顯化明王法 身，以無上智慧破解煩惱業障，遠離一切 恐怖危難。)</p>	<p>33-34. Move, move, to my immaculate liberation. 35. The adamantine king of awakening. 36-40. Pledge, pledge. Destroy every poison. 38-40. Not translated by the author. 41-47. Quick, bear in mind, quick, quick. Descend, descend. Being enlightened, being enlightened enlighten, enlighten me.</p>
<p>48. maitrīya 49. Nilakantha 50-51. darsanam/Prahārayamānaya 52.svāhā/ 53-54 . siddhāya svāhā/ 55-56 mahāsiddhāya svāhā/</p>	<p>48. 彌帝唎夜 · 49. 那囉謹打 50. 打瑟南/ · 51. 波哈那夜摩那夜 · 52. 娑婆訶 · 53. 悉陀夜 · 54. 娑婆訶 · 55. 摩訶悉陀夜 · 56. 娑婆訶 ·</p>	<p>48-49. 有賢愛慈悲之心的地獄救度者。 50-52. 請即現前 令生歡喜。 53-54. 成就者，吉祥。 55-56. 大成就者，吉祥。</p>	<p>48-52. Oh merciful Nilakantha appear unto me. 50-52. To You who eyes us, hail. 53-54. To the Great Siddha , hail.</p>

<p>57-59 siddhayogiśvarāya svāhā/ 60-61 Nilakanthaya svāhā/ 62-63 varaha-mukhaya svaha/ 64-65 narashimha-mukhaya svaha/ 66-67 gada-hastaya svaha/ 68-69 cakra-hastaya svaha/ 70-71 padmahastaya svaha/ 72-73 Nilakantha-pandaraya svaha/ 74-75 Mahatali-Sankaraya svaha</p>	<p>57. 悉陀喻藝 58. 室皤囉耶 59. 娑婆訶。 60. 那囉謹打·61. 娑婆訶· 62. 皤囉哈-穆佉耶·63. 娑婆訶· 64. 那囉禪哈-穆佉耶·65. 娑婆訶· 66. 伽打-阿悉陀夜 67. 娑婆訶 68. 者吉囉-阿悉陀夜·69. 娑婆訶· 70. 波陀摩哈悉陀夜·71. 娑婆訶· 72. 那囉謹打-唵打囉夜·73. 娑婆訶· 74. 摩訶他利-勝羯囉夜·75. 娑婆訶·</p>	<p>57-59. 修瑜伽行得自在成就者，吉祥。 60-61. 青頸圓滿成就 地獄救度者，吉祥。 62-63. 豬面者 戰勝死亡者，吉祥。 64-65. 手持蓮花 圓滿成就者，吉祥。 66-67. 獅子無畏 圓滿成就者，吉祥。 68-69. 轉法輪成就者，吉祥。 70-71. 手持除魔武器者，吉祥。 72-73. 有賢愛慈悲心之救度地獄之部眾者，吉祥。 74-75. 住世黑色魔者，吉祥。 (菩薩的無量佛法，廣被大眾，恰似法螺傳聲，使諸天善神均現歡喜影相，亦使眾生於聽聞佛法之後，能罪障滅除，各得成就。不管是豬面、獅面，不管是善面、惡面，凡能受此指引，都能得諸成就，即使住世之黑色塵魔，菩薩亦以顯化之大勇法相，持杖指引，渡其皈依三寶。)</p>	<p>57-59. To the great Siddha in Yoga, hail. 60-61. To the blue-necked One, hail. 62-63. To the Boar-faced One, hail 64-65. To One who holds a Lotus in His hand, hail. 66-67. To One with lion's head and face, hail. 68-69. To One who holds a Cakra (wheel), hail. 70-71. To One who holds a weapon, hail. 72-73. To Nilakantha smeared (with ashes), hail. 74-75. To the blue-necked far-causing one, hail.</p>
<p>[結分 Final Salutation]</p>			
<p>76 Nama ratna-trayāya 77-79 Nama āryavalokiteśvarāya 80 bodhisattvaya svaha</p>	<p>76. 南無 怛那-哆囉夜耶· 77. 南無 阿唎耶·78. 婆嚧吉帝·79. 爍皤囉夜·80. 菩提薩埵娑婆訶·</p>	<p>76. 皈依佛法僧三寶。 77-80. 皈依聖觀自在，吉祥。 (南無大慈大悲聖觀世音菩薩，願誠心誦持此真言者，皆得涅槃。)</p>	<p>76. Adoration to the Triple Gem. 77-80. Adoration to the noble Avalokitesvara bodhisattva, hail.</p>
<p>81-84 Oṃ siddhyantu mantra padāya svāhā (Not part of the Mantra)</p>	<p>81. 唵 悉殿都·82. 漫多囉·83. 跋陀耶·84. 娑婆訶。</p>	<p>81-84. 因此密咒，願得成就。(此句為持咒者自己祈願，不屬於咒文來身)</p>	<p>81-84. Oneness (om) with the success (svaha) of achieving (siddhyantu) these invocation (mantra) verses (pada)!</p>

References: -

1. An essay by Mr. Lokesh Chandra of New Dehi entitled “ Origin of the Avalokitesvara of Potala” posted on the website: - http://www.thdl.org/texts/reprints/kailash/kailash_07_01_01.pdf
2. 大悲咒集刊 (金剛乘弟子黃繩曾敬題)
3. 王亭之說觀世音與大悲咒

《般若波羅蜜多心經》現代語譯

Great Wisdom Beyond Wisdom Heart Sutra (Heart Sutra)

黃焯焜撰

(by C K Wong, July 2008)

玄奘譯《心經》原文	《般若波羅蜜多心經》現代語譯
<p>觀自在菩薩，行深般若波羅蜜多時，照見五蘊皆空，度一切苦厄。</p> 	<p>觀世間任何事物都自由自在的菩薩，當深入實行以般若智為引導的善行〔布施、持戒、忍辱、精進、禪定〕時，般若智的靈光照現了五蘊〔身體、感受、思想、行爲、心識〕的本質都是具有「空性」的（即是說萬物沒有永恆不變的本質，只不過因為眾緣聚合而生起、亦因為眾緣散失而毀滅）。當菩薩參透了「空性」的本質後，他渡過了充滿厄困的苦海，到達涅槃〔所有煩惱寂滅〕的彼岸。</p> <p>When the free Bodhisattva deeply practices the Prajna Paramita (i.e. charity, self-discipline, forbearance, diligence, Zen meditation, and transcendental wisdom), he perceives insightfully that his five aggregates of body (i.e. form, feeling, conception, volition and consciousness) are Empty of an inherent permanent nature. He is enlightened of the truth of 'Emptiness' (i.e. all things are interdependent; arising or perishing depends on external factors) and attains Nirvana where he is entirely free from all suffering.</p>
<p>舍利子，色不異空，空不異色；色即是空，空即是色。受、想、行、識，亦復如是。</p> 	<p>佛對舍利子〔智慧第一的弟子〕說：「身體（以至萬物）和「空性」是分不開的，因為身體都是具有「空性」；「空性」和身體亦是分不開的，因為「空性」如果沒有身體（以至萬物）的生起，它的功能就會失去了。我們可以斷定身體都是具有「空性」的〔因緣而生、因緣而滅、變幻無常〕，亦可斷定「空性」就是身體的根源。除了身體外，其餘的四蘊〔感受、思想、行爲、心識〕也是具有「空性」的。</p> <p>The Buddha told Sariputra (his wisest disciple), "Form arises from Emptiness and Emptiness gives rise to Form; Form is thus identical to Empty and Empty identical to Form. Likewise, sensation, discrimination, conditioning, and awareness are Empty of any inherent permanent nature.</p>

是故空中無色，無受、想、行、識；無眼、耳、鼻、舌、身、意；無色、聲、香、味、觸、法。無眼界，乃至無意識界。



所以，舍利子啊！當菩薩悟得「空性」時，他到達了涅槃〔所有煩惱寂滅〕的境界。那時候，他不須要如凡夫們依靠五蘊〔身體、感受、思想、行爲、心識〕，五種器官〔眼、耳、鼻、舌、身〕和意識來接觸外境〔顏色、聲音、香氣、味道、觸覺、事物等六塵〕。即是說：得道的菩薩與世間接觸，不會被十八界來局限〔合眼、耳、鼻、舌、身、意之六根，色、聲、香、味、觸、法之六塵，眼識、耳識、鼻識、舌識、身識、意識之六識，名爲十八界〕。因爲他用般若智接觸的界域是無限的。

With the Bodhisattva is enlightened of the truth of 'Emptiness' in Nirvana, he possesses super wisdom and no longer relies on his body's five aggregates, or six sense organs (*i.e. eyes, ears, nose, tongue, body and mind*) to respond to the six data (*i.e. form, sound, smell, taste, touch, and mental formations*) respectively. His contact with the world is not constrained by the eighteen domains of six sense organs, six data and six consciousnesses (*i.e. eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness and mental consciousness*). The world contacted by his super wisdom is limitless.

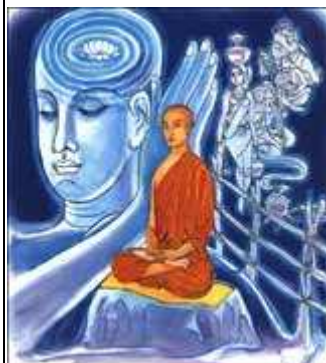
無無明，亦無無明盡；乃至無老死，亦無老死盡。



得道的菩薩擁有無上般若智慧，並沒有凡夫的無明（不信因果的道理），所以不會掉進 十二因緣 的輪迴，亦不須要滅盡無明；推演下去，沒有進入輪迴就沒有老死，也沒有需須要滅盡老死的煩惱。

When the Bodhisattva attains super wisdom, he is no longer as ignorant as normal people. Therefore, he does not go into the Twelve Links of Rebirth and Death like normal beings, and does not need to eliminate ignorance. Without going into the Twelve Links, he will not get aged and dead, and does not need to eliminate the vexation of aging and death.

無苦、集、滅、道；無智亦無得，以無所得故。



他已經沒有苦蘊，所以不須探索苦的原因〔集蘊〕，不須求苦的息滅，也不須從事息苦的實踐。他不須要世間的智慧，亦不須要世間的得著。


The Bodhisattva is completely free from suffering, so he no longer needs to investigate the causes of suffering, find ways of removing suffering and practice ways of removing suffering. With super wisdom of Prajna attained, he no longer needs to attain secular wisdom since nothing needs to be attained.

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



所以舍利子啊！你應該知道：「以般若智為引導的善行是偉大的咒語，是充滿大智慧的咒語、是超越一切、無與倫比的咒語。它可以除去一切痛苦，因為這種修行方法是真實的、不虛妄的。」

So the Buddha told us that the Prajna Paramita, which is the great transcendent mantra, the bright mantra, the unexcelled mantra, and the supreme mantra, will help us remove all types of suffering. This is true and not deceptive.

<p>故說般若波羅蜜多咒，即說咒曰：</p>	<p>以下就是通過般若波羅蜜多所說的咒語： Let us recite the mantra,</p>
<p>「揭諦！揭諦！波羅揭諦！波羅僧揭諦！菩提薩婆訶！」</p> 	<p>「到了！到了！到彼岸了！你完全去到彼岸去了！你得到最高的、最正確的和最完全的覺悟了！謹願你自由自在！永遠安心！」</p> <p>“Go Go Go to the Other Shore of the sea of birth and death, on which to end the cycle of rebirth and death, and be blessed with perfect enlighten.”</p>

《金剛般若波羅蜜多經》現代節譯

The Diamond-Cutter of Perfect Wisdom Sutra

黃焯焜撰

(by C K Wong, August 2008)

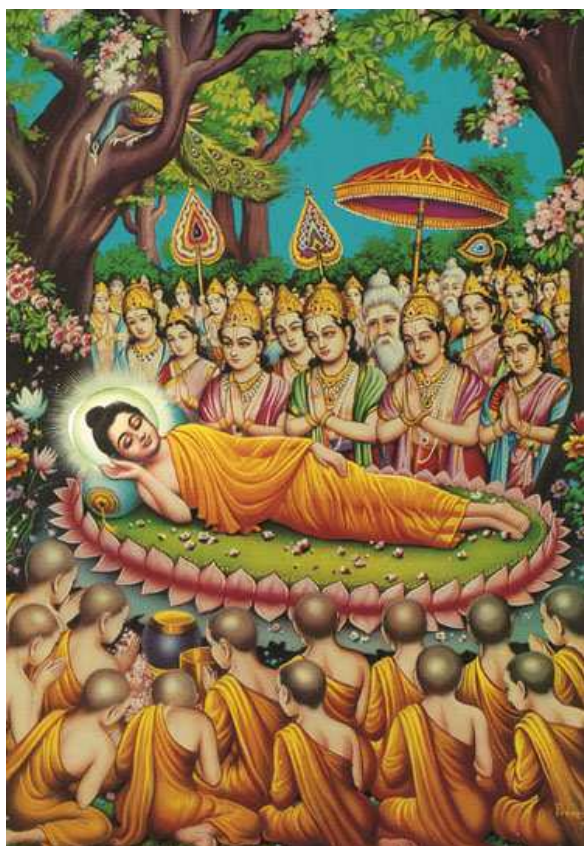
姚秦三藏法師鳩摩羅什譯

《金剛般若波羅蜜多經》現代語譯

須菩提，善男子善女人應發阿耨多羅三藐三菩提心，應如是住、如是降伏其心（善現啓請分第二）。所有一切眾生之類，我皆令入無餘涅槃而滅度之（大乘正宗分第三）。

須菩提啊〔佛陀的弟子，解釋空的意義為第一位〕，請你好好聽我說：男女善信們，應該發無上正等正覺的菩提心為所有眾生服務，亦應該令這菩提心念永不退轉；當他們的心起了妄念的時候，應該去控制這個妄心。所有眾生（如由卵生、胎生、濕生、化生，如在有色界、無色界，如在有想界、無想界、非有想非無想界等眾生）都有他們的業障，我一定會幫助他們超脫六道輪迴，從而進入「所有煩惱寂滅清淨無為」的境地。

Subhuti (The Buddha's disciple who best understood the meaning of 'Emptiness (i.e. interdependence of all things in the universe), listen well, and attentively! Those who have set out in the Bodhisattva Vehicle should stand, progress and control their thoughts. For all beings in the universe, I must lead them to Nirvana, into that Realm of Nirvana which leaves nothing behind. (Translated by Edward Conze 1951)



佛陀入滅

若菩薩有我相、人相、眾生相、壽者相，即非菩薩 (大乘正宗分第三)。菩薩於法，應無所住，行於布施。福德不可思量 (妙行無住分第四)。



無相布施

如果有菩薩還執著以為「我」是一個「永恆不變的實體(自性)」，而生起「我相」；由於執實「我相」，又以為他人亦有自性，而生起「人相」；

由於執實「人相」，推而廣之又以為一切眾生均有自性，而生起「眾生相」；再由於執實「眾生相」，以為凡有壽夭者都有自性，而生起「壽者相」，

這個菩薩自然未達到菩薩的境界了，因為他未曾達到「無分便心」、「無執著心」的境界。

(注：「永恆不變的實體」叫做自性，無自性叫做無我。)

在世間所有事物中，菩薩都不應該有任何的執著心。用「無執著心」的心態去做布施善行，他所得到的福德是無可限量的。

He is not to be called a Bodhi-being, in whom the notion of a self or of a being should take place, or the notion of a living soul or of a person. A Bodhisattva, who gives a gift should not be supported by a thing, nor should he be supported anywhere. The heap of merit of that Bodhi-being, who unsupported gives a gift, is not easy to measure.

如來所說法皆不可取、不可說。一切聖人皆以無為真如所顯現故 (無得無說分第七)。如來說莊嚴佛土者，即非莊嚴，是名莊嚴。應無所住，而生其心 (莊嚴淨土分第十)。

就算是如來佛所說的法亦不應執取為實有，因為它如其它的東西並沒有自性(所謂無我)。所有得道的聖人都了解萬物都是因緣而生、因緣而滅的真理，當他們不執取如來所說的法為實有，他們便可以悟見「真實如是」的道理了。

如來佛所說的「莊嚴佛土」，亦非永恆不變的實體，你們不應該執取其莊嚴的外相為實有。當了解到外相並非實有時，就會領悟到莊嚴佛土的深層意義是：莊嚴佛土是用來淨化眾生的心靈，所以叫做莊嚴。菩薩的清淨心如是生起，進入不執著任何事物的、不執著萬物有我〔自性〕的清淨狀態。



清淨無爲的世界

This dharma which the Tathagata has fully known or demonstrated it cannot be grasped, it cannot be talked about, it is neither a dharma nor a no-dharma. And why? Because an Absolute Truth exalts the Holy Persons. The harmonies of Buddhafields, Subhuti, as no-harmonies have they been taught by the Tathagata. Therefore, he spoke of 'harmonious Buddhafields'. The Bodhisattva, the great being, should produce an unsupported thought, a thought, which is nowhere supported.

凡所有相皆是虛妄。若見諸相非相，則見如來（莊嚴淨土分第十）。離一切諸相，則名諸佛（離相寂滅分第十四）。

所有的相都是因緣而起而滅，沒有永恆不變的實體。若見到因緣而起的相，都是非相（並非真實的相），則能見到你本來的已具有的「如來佛性」。若這人不受任何緣起所生的相束縛時，他所得的智慧與諸佛所體現的智慧是無分別的。



諸相非相

Wherever there is possession of marks, there is fraud. Wherever there is no-possession of no-marks, there is no fraud. Hence, the Tathagata is to be seen from no marks as marks. The Buddhas, the Lords have left all perceptions behind

若以色見我、以音聲求我，是人行邪道，不能見如來 (法身非相分第二十六)。



邪道

若如來入滅後，有人還執著如來一定以有形相、有聲音的身相出現，這人所修行的一定是邪道，他永遠不能悟得到如來的永恆法身〔佛法絕對真理〕是無所不在、無所不含充滿宇宙之中。

Those who by my form did see me
And those who followed me by voice
Wrong the efforts they engaged in
Me those people will not see.

是經有不可思議、不可稱量無邊功德，果報亦不可思議。須菩提！
(能淨業障分第十六)



不可思議

世尊認為由於受持讀誦此經的功德實在是無邊無量，是不可計算的，因為這功德之鉅大實在是匪夷所思，超出常人所能理解的。

The Tathagata has taught this discourse on Dharma as unthinkable, so just an unthinkable karma result should be expected from it.

過去心不可得、現在心不可得、未來心不可得(一體同觀分第十八)。菩薩所作福德，不應貪著，是故說不受福德 (一體同觀分第十八)。

須菩提！眾生的心不斷在變化，無自性可言，卻是剎那生滅滅生的。因此，已過去了的心不能得，未來的心也不能得，現在的心，則正在生滅滅生，故也不能得。菩薩亦不應貪著於福德，不應執著於從布施而來的一切福德。布施及由此而來的福德亦是無自性的。明瞭一切法性空（無自性，所謂無我），比以滿恒河沙等世界七寶作布施更具福德。

Subhuti, past thought is not got at; future thought is not got at; present thought is not got at. The Bodhisattva should acquire a heap of merit, but should not seize upon it. Therefore is it said, 'he should acquire'.

一切有為法，
如夢幻泡影、
如露亦如電，
應作如是觀。
(應化非真分第三十二)

一切緣起的「有為法」都是幻有假設、變化無常的，當中無有自性實體。它們如夢、幻、泡、影、露和電。夢的本質就是不真實的、是意識的虛妄假象罷了；幻象是不真實的；影是不真實的；露和電則是剎那生滅的性質，其中沒有常住的自性可被執取。我們不應太執著虛幻的東西，但亦不應該太過消極，而產生虛無主義的心態。



有為法如露

All dharmas are: -
As stars, a fault of vision, as a lamp,
A mock show, dewdrops, or a bubble,
A dream, a lightning flash, or cloud,
So should one view what is conditioned.