



**THE SIGNIFICANCE OF SECTARIAN THOUGHTS
ALTERNATIONS AMONG CHINESE TRANSLATED
SCRIPTURES IN MAHĀYĀNA BUDDHISM: A STUDY
BASED ON THE DISCOVERIES IN DIFFERENT
VERSIONS OF THE DIAMOND SŪTRA**

KAR LOK, NG (DING QUAN 定泉)

A Dissertation Submitted in Partial Fulfillment of
the Requirements for the Degree of
Doctor of Philosophy
(Buddhist Studies)

Graduate School
Mahachulalongkornrajavidyalaya University
C.E. 2018



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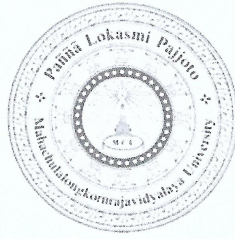
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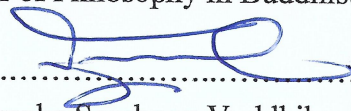
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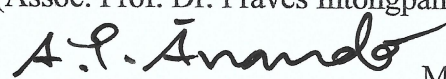
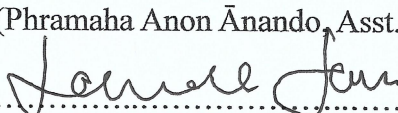
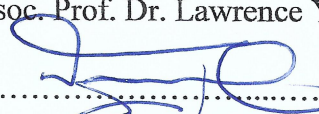
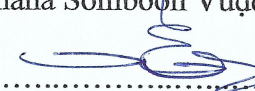

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The Graduate School, Mahachulalongkornrajavidyalaya University, has approved this dissertation entitled “The Significance of Sectarian Thoughts Alternations among Chinese Translated Scriptures in Mahāyāna Buddhism: A Study Based on the Discoveries in Different Versions of the Diamond Sūtra” as a part of education according to its curriculum of the Doctor of Philosophy in Buddhist Studies.


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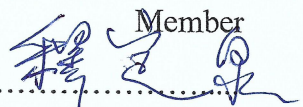
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Abstract

This is a qualitative research. The objectives of this paper are: (1) to examine the significance of sectarian thoughts alternations towards versions of the Diamond Sūtra; (2) to examine the significance of sectarian thoughts alternations towards other scriptures; and (3) to analyse the significance of the study towards Buddhism.

The findings show that: (1) the sectarians thoughts differences has significant effect to the Diamond Sūtra. The contents were changed from the Mādhyamikan to the Yogācārian doctrinal ideas, which is from everything empty to the existence of ultimate reality. The alternations were made during the fifth to eighth century. The trends of alternations correlated to the rising and falling of the Yogācāra school. (2) Similar patterns in terms of contents, time and trend were also found in other scriptures which means it was a general issue. Very important is, the extant Sanskrit texts have their contents belong to those later versions, therefore, they are not trustworthy enough to be

the primitive and authoritative sources. (3) It is suggested that doctrinal examinations have to be carried out on any future studies. Besides, Pāli, Chinese and Tibetan Canons should be upheld in the studies of Buddhism. Sankrit texts should be treated only as supportive materials.

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December 31, 2561 BE

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Abbreviation

A	Anguttara Nikāya
CE	Common Era
ed. / eds.	Edited by / editor(s)
D	Dīgha Nikāya
Ibid. / Ibid.	In the same Source
Kvu	Kathāvatthu
N/A	Not Applicable
卍 no.	The scripture number of Shinsan Zokuzōkyō (卍續藏)
p. / pp.	Page / pages
PTS	The Pali Text Society
S	Saṃyutta Nikāya
tr. / trs.	Translated by / translator(s)
T	The scripture number of Taishō Shinshū Daizōkyō 《大正新修大藏經》
Vin	Vinaya-Piṭaka
Vol.	Volume

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Chapter I

Introduction

1.1 Background and Significance of the Problems

The *Diamond Sūtra*, which is called 《金剛經》 in Chinese, is actually an abbreviated title which expounds about the Prajñā-Pāramitā. It is one of the most important scriptures in the Mahāyāna tradition and is so special that there is a total of 6 Chinese ancient translated versions rendered in different period of time starting from the early 5th century by the great master Kumārajīva (T0235, translated at around 403CE). Since then, Chinese Buddhists paid more and more attention to this sūtra. This could be seen from the history that many commentaries, which is believed to have more than 800 pieces of works, were written to elaborate the in-depth ideas and thoughts of it.

However, in the last hundred and more years, western scholars like Friedrich Max Müller and Edward Conze as the examples, used the textual comparison method, tried their best in discovering the hidden stories from the fragments found in archeology. They used the Sanskrit text as the base, literally compared with the Chinese translations and claimed often the Chinese versions show many inaccuracies, especially pinpointed to the version of Kumārajīva.

The question is, why the extant Sanskrit text is reliable enough to be the base? The researcher often queries that this kind of claim always missed the most important possibility of sectarian differences and alternation of the text during the development of Buddhism in India. This especially regarded to the development from Śūnya sects to the Yogācāra school, from the second century to ninth century, together with the transformation of the wordings and textual meanings of the complete *Sūtra* as a whole right from the origin when they were in the Sanskrit form. In another words, the so-called inaccuracies might have been made origin in India due to changes in sectarian

thoughts, instead of being made by the hands of those who translated them. If this was true, it would be said that the propositions made by those scholars were totally invalid. This is the main reason of this study.

In order to find out the truth, first, different versions of the *Diamond Sūtra*, including Sanskrit, English and Chinese, have to be examined in three aspects: (i) the alternation of wordings based on changes of sectarian thoughts, (ii) the time position of changes and (iii) the trend of changes. From this, the extant Sanskrit text would be known about when and by whom it was born. With these information gathered, the next step will be to find out how and in what level these issues would have the same effects on other scriptures. If they really did and indicated in the similar manner, it could be considered that it is a general issues among the Buddhist scriptures. If the Sanskrit text was belong to the type that had been highly altered, the usual methods of using Sanskrit texts as the authoritative materials in Mahāyāna Buddhist studies would be a big query. Instead, the translated versions in Chinese language, particularly those rendered in the earlier centuries, would possibly be reflecting a much closer picture of Mahāyāna Buddhism in its primary stage of development. If this was true, a new concept might affect the way of studying in Mahāyāna Buddhism from here after.

1.2 Objectives of the Research

This paper is aimed in the following objectives:

1.2.1 To examine the significance of sectarian thoughts alternations towards versions of the *Diamond Sūtra*.

1.2.2 To examine the significance of sectarian thoughts alternations towards other scriptures.

1.2.3 To analyse the significance of the discoveries regarding the sectarian thoughts alternations among Chinese translated scriptures in Mahāyāna Buddhism towards Buddhism.

1.3 Statements of the Problems Desired to Know

The problems the researcher would like to know are:

1.3.1 How significant it is the sectarian thoughts alternations affected the different versions of the Diamond Sūtra?

1.3.2 How significant it is the sectarian thoughts alternations affected others scriptures?

1.3.3 How significant it is the discoveries regarding the sectarian thoughts alternations among Chinese translated scriptures in Mahāyāna Buddhism affects Buddhism?

1.4 Scope of the Research

The scope of this research is set as follows.

1.4.1 Scope of Sources of Data

This study is mainly concentrated on classical scriptures that can be found in the *Taishō Shinshū Daizōkyō* 《大正新修大藏經》, hereafter will be represented by an alphabet “T” together with the number of the scripture, for example, T0235 represents the versions rendered by Kumārajīva. These scriptures were selected based on three criteria: (i) it must have more than one Chinese translated versions; (ii) the versions were rendered in different time positions from the second century to the tenth century; and (iii) as an option, Sanskrit texts have been found and have translation in English for an easier comparison. The scope of research is therefore locked on the following scriptures:

(A) *Diamond Sūtra* , 《金剛般若波羅蜜經》 and its translated versions:

(i) Kumārajīva (鳩摩羅什), *Jingang bore boluomi jing* 《金剛般若

波羅蜜經》, T0235 rendered in 403 CE (後秦, Hou Qin).

- (ii) Bodhiruci (菩提流支), *Jingang bore boluomi jing* 《金剛般若波羅蜜經》, T0236 rendered in 509 CE (北魏, Northern Wei).
- (iii) Paramārtha (真諦), *Jingang bore boluomi jing* 《金剛般若波羅蜜經》, T0237 rendered in 559 CE (陳, Chen Dynasty).
- (iv) Dharmagupta (達摩笈多), *Jingang neng duan bore boluomi jing* 《金剛能斷般若波羅蜜經》, T0238 rendered in 590 CE (隋朝, Sui Dynasty).
- (v) Xuan Zang (玄奘), *Neng-Duan-Jingang, the Ninth Assemblage, Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經·第九能斷金剛分》, T0220 rendered in 648 CE (唐朝, Tang Dynasty).
- (vi) Yi Jing (義淨), *Foshuo neng duan jingang bore boluomiduo jing* 《佛說能斷金剛般若波羅蜜多經》, T0239 rendered in 703 CE (唐朝, Tang Dynasty).

Two works of the English translations for comparison are included:

- (vii) Müller, Friedrich Max (1894): *The Diamond Cutter, The Sacred Books of the East*, Volume XLIX: Buddhist Mahāyāna Texts, Part II. Oxford University Press, 1894, London, UK. This is the first publication of the *Diamond Sūtra* in the western world that is directly rendered from Sanskrit instead of Chinese. It is a version based on the Sanskrit fragments that Müller gathered from China, Tibet and Japan. He himself also edited and published a Sanskrit version of the *Sūtra* which, even until nowadays, many studies related to this field applied and referred to it.

- (viii) Conze, Edward (1960), *Buddhist Wisdom: The Diamond Sutra and the Heart Sutra*, 2001, Random House, New York, U.S.A. It could be said that Conze is one of the major scholars in the modern days who put his effort in studying Buddhist scriptures, particularly the series of *Prajñāpāramitāsūtra*. Starting from 1951, he spent 20 years in translating Buddhist scriptures into western languages. The version here is based on the Sanskrit texts that Conze found and translated into English and many other kinds of languages.

(B) *Aṣṭasāhasrikāprajñāpāramitāsūtra* 《小品般若波羅蜜經》 and its translated versions:

- (i) Lokāṣema (支婁迦讖), *Daoheng bore jing* 《道行般若經》, T0224, translated during 178 to 189 CE (漢, Han Dynasty).
- (ii) Zhi Qian (支謙), *Daming du jing* 《大明度經》, T0225, translated during 222 to 253 CE (吳, Wu Kingdom).
- (iii) Dharmapriya and Zhufunian (曇摩婢 and 竺佛念), *Mohe bore chao jing* 《摩訶般若鈔經》, T0226, translated during 382 to 416 CE (後秦, Hou Qin).
- (iv) Kumārajīva (鳩摩羅什), *Xiaopin bore boluomi jing* 《小品般若波羅蜜經》, T0227, translated in 408 CE (後秦, Hou Qin).
- (v) Xuan Zang (玄奘), *The Fourth Assemblage, Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經·第四會》, T0220, juan 538 to 555, translated in 659 CE (唐朝, Tang Dynasty).
- (vi) Xuan Zang (玄奘), *The Fifth Assemblage, Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經·第五會》, T0220,

juan 556 to 565, translated in 659 CE (唐朝, Tang Dynasty).

- (vii) Dānapāla (施護), *Foshuo fumu chusheng sanfacang bore boluomiduo jing*《佛說佛母出生三法藏般若波羅蜜多經》, T0228, translated after 980 CE (宋朝, Song Dynasty).

(C) *Prajñāpāramitā Hṛdaya Sūtra* 《般若波羅蜜多心經》 and its translated versions:

- (i) Kumārajīva (鳩摩羅什), *Mo he bore boluomi daming zhou jing*《摩訶般若波羅蜜大明咒經》, T0250, rendered at the time of 408 CE (後秦, Hou Qin).
- (ii) Xuan Zang (玄奘), *Bore boluomiduo xinjing* 《般若波羅蜜多心經》, T0251, translated during the time between 645 to 649 CE (唐朝, Tang Dynasty).
- (iii) Dharmacandra (法月, 653 to 743 CE), *Pubian zhicang bore boluomiduo xinjing* 《普遍智藏般若波羅蜜多心經》, T0252, rendered after 732 CE (唐朝, Tang Dynasty).
- (iv) Prajñā (般若, age unknown), *Bore boluomiduo xinjing* 《般若波羅蜜多心經》, T0523, translated by him with the help of Ly Yan (利言) in the year 788 CE (唐朝, Tang Dynasty).
- (v) Prajñācakra (智慧輪, age unknown), *Bore boluomiduo xinjing* 《般若波羅蜜多心經》, T0254, translated in between the year 847 to 860 CE (唐朝, Tang Dynasty).
- (vi) Chosgrub (法成), *Bore boluomiduo xinjing* 《般若波羅蜜多心經》, T0255, finished around the time before 842 CE (唐朝, Tang Dynasty).

Dynasty).

- (vii) Dānapāla (施護), *Foshuo shengfumu bore boluomiduo jing* 《佛說聖佛母般若波羅蜜多經》, T0257, translated after 980 CE (宋朝, Song Dynasty).

(D) *Vimalakīrtinirdeśasūtra* 《維摩詰所說經》 and its translated versions:

- (i) Zhi Qian (支謙), *Foshuo weimojie jing* 《佛說維摩詰經》, T0474, translated between 222 to 229 CE (吳, Wu Kingdom).
- (ii) Kumārajīva (鳩摩羅什), *Weimojie suoshuo jing* 《維摩詰所說經》, T0475, which was translated in the year 406 CE (後秦, Hou Qin).
- (iii) Xuan Zang (玄奘), *Shuo wugoucheng jing* 《說無垢稱經》, T0476 between 645 to 650 CE (唐朝, Tang Dynasty).

Acting as an supportive information, the huge scripture of the *Pañcaviṃśatisāhasrikāprajñāpāramitāsūtra* 《摩訶般若波羅蜜經》 will also be included. It has four versions as follows:

- (i) Dharmarakṣa (竺法護), *Guang zan jing* 《光讚經》, T0222, translated at around 286 CE (西晉, Western Jin).
- (ii) Wu Luo Cha (無羅叉), *Fanguang bore jing* 《放光般若經》, T0221, translated at around 291CE (西晉, Western Jin).
- (iii) Kumārajīva (鳩摩羅什), *Pañcaviṃśatisāhasrikāprajñāpāramitāsūtra* 《摩訶般若波羅蜜經》, T0223, which was translated in the year 404 CE (後秦, Hou Qin).
- (iv) Xuan Zang (玄奘), *The Second Assemblage*,

MahāPrajñāpāramitāsūtra《大般若波羅蜜多經·第二會》, T220, juan 401 to 478, finished rendering in 663 CE (唐朝, Tang Dynasty).

1.4.2 Scope of Contents

This study will have the main contents divided into three chapters which are:

Chapter II: The Significance of Sectarian Thoughts Alternations in the Diamond Sūtra, which is used to attain the first objective. There, the major literal differences among the various translation versions of the Diamond Sūtra will be studied. Their sectarian identities will be distinguished. To what extent the sectarians thoughts differences affected the alternations of wordings in the Diamond Sūtra will be examined, especially in 3 aspects: their contents, the time position and the trends of alternations.

Chapter III: The Significance of Sectarian Thoughts Alternations in Other Scriptures, which is used to attain the second objective. There, by using the information gathered in Chapter II, the effect of such sectarians thoughts alternations towards other scriptures with the similar translation background will be examined. Through this, whether this is an individual or general issue will be known.

Chapter IV: The Significance of the Discoveries Regarding Sectarian Thoughts Alternations among Chinese Translated Scriptures in Mahāyāna Buddhism towards Buddhism, which is used to attain the third objective. The effect of the findings towards the studies of Buddhism as a whole will be analysed and suggestions regarding their effect to Buddhism in the future will be given.

1.4.3 Limitations of this Research

Under the resources and time this research has, there are limitations that can be defined as follows:

(i) Limitation on the Coverage and Depth of the Study

In Chapter II, the versions of the *Diamond Sūtra* were examined. There, the researcher only listed out eighteen points as the bases of examination. However, in the notes of the researcher himself, there are actually much more than that. Roughly there are at least seventy points that could be listed out for discussion. However, due to the space of this paper has and also the level of importance of each points, only the most significant eighteen points were discussed with.

In Chapter III, the same situation arisen in an even inferior condition. If time and space are allowed, at least every scripture could be done in the scale just like it was in Chapter II. A set of stronger and firmer evidences could be even provided. But due to all the constraints, they could only be presented as they are now.

(ii) Limitation on Resources

This is a paper that should need more examination on the Sanskrit text fragments. However, this really require resources to achieve. For most of the fragments were not open to public, one has to directly knock the doors in order to reach the objects. Under the current financial backup of this research, this certainly could not be achieved. Hoping in the future there would have more funding so that such dream could be attained.

Same as that in the Chinese scriptures. Some of them are not collected in the easier reached Tripiṭaka. One must go and see by his own eyes. But due to lack of fund, this could not be realized in the research also.

1.5 Definition of the Terms Used in the Research

1.5.1 Sectarian Thoughts Alternations refer to the variances of wordings recorded in the Buddhist scriptures which were resulted from the doctrinal differences among different schools of Buddhism. Although the term “sectarian” is often related to the period after the division of the monastic Sangha into different sects, in this study, it is mainly related to those doctrinal differences specifically refer to the thoughts of the

Mādhyamika and Yogācāra sects because they represent the two main sets of doctrine in the Mahāyāna Buddhism. Identifying and separating them from each other is very important in categorizing the sets of doctrine a particular scripture belongs to.

1.5.2 Chinese Translated Scriptures refers solely to the Mahāyāna Buddhist texts that had been translated into Chinese. Not including those texts being translated in other languages, likes Tibetan, although they might also be translated in China.

1.5.3 Discoveries refers to the discoveries about the sectarian thoughts differences involved in various versions of the Diamond Sūtra.

1.5.4 Different Versions of the Diamond Sūtra refer to the versions of the *Diamond Sūtra* as stated in the scope of research.

1.5.5 The Significance of this Study refer to the impact of this study towards four aspects: (i) the future academic studies in Buddhism; (ii) the general Buddhism as a religion; (iii) the Chinese Canon, and (iv) the scriptural translation.

1.6 Review of Related Literature and Research Works

Since similar studies in this important field are absolutely rare, only the following could be drawn and value to be distinguished.

1.6.1 Friedrich Max Müller: *Vajracchedikā-prajñā-pāramitā-sūtra* (1881).¹ This is one of the earliest western publications about the *Diamond Sūtra* appeared near the end the 19th century. Müller was amazed of how the Chinese practitioners could understand the real meaning from the Chinese translations as the origin meaning is so abstractive in Sanskrit. He was wondering even the best practitioners could never be possible to clearly understand the finest translator's version. He recommended only the

¹ F. Max Müller, **Vajracchedikā-prajñā-pāramitā-sūtra**, Anecdota Oxoniensia, Aryan Series, Vol. I, (London: Oxford University Press, 1881), pp. 19-46.

Sanskrit text could show the precise in-depth meaning of the *Sūtra*. His comment marked the starting of Sanskrit texts authoritative concept in the modern Buddhist studies. However, the researcher is doubt about the logic of him. First of all, who can be sure to tell the meaning of a dead language like Sanskrit? As a matter of facts, modern scholars showed their interpretations differently. Who is the most correct? Which should be followed? Sure there are no concrete answers to these questions yet. Some people suggested that there should be someone who can read and understand the Sanskrit texts first and then explain them to the public. If this was the case, the Chinese translators had already done this. Besides, since in the Chinese Buddhism, it is always said that the real meaning of the Buddha is out of verbal or mental circumscription. As Müller himself also agreed the concepts are so abstractive and hard to be express clearly by languages. So, what will be the differences to either Sanskrit or Chinese? In fact, although there are guidelines in the scriptures, only through the direct experience of the practitioners can tell and recognize the truth. That is why Buddhists practice meditation and always have to use the scriptures like Abhidharma as a reference of self-guidance and recognition. For this reason, it is not whether the Chinese terms being used for translation are precise or not, instead, whether the terms being used could guide the practitioners towards the goal should be more important throughout the translation. Accuracy in the usage of words literally is only the concern of philologists. But Chinese Buddhists have their own way of experiencing the truth that the Buddha taught.

1.6.2 Yin Shun(印順): 《般若經講記》 (translated as: *A Conversation on Prajñāpāramitāsūtra*, 2000).² In his book, Yin Shun used the concept of 2-Stages-5-Bodhis of Nāgārjuna in the *Mahāprajñāpāramitāśāstra* 《大智度論, T25》 to explain the structure of the Kumārajīva's version. The 2-Stages-5-Bodhis concept divides the path of Bodhisattvas into 2 different views. First one is the 2-Stages which talk about the 2 stages a practitioner has to face, namely the Prajñā-stage which concentrate on

² Yin Shun (印順), 《般若經講記》，一版, (台北: 正聞出版社, 2000).

personal enlightenment and the Convenient-stage which put the effort on helping others. On the other hand, the 5-Bodhis divided the steps of training into five segments, from the beginning as an ordinary person who vowed to attain the enlightenment and up to the end which could be satisfied to become a Buddha. This way of seeing the sūtra as a continuous route from swallower to deeper appears to be affected since the commentaries (upadeśa) of the *Diamond Sūtra* written by Asaṅga and Vasubandhu of the Yogācāra sect had come to China. However, their commentaries were more or less categorized as the Yogācāra ideas which will be later shown. The Kumārajīva's version seems to be shown in a different way which we will discuss this thoroughly in the paper later on.

1.6.3 Hong Shi, Zhang (張宏實): 《圖解金剛經》 (translated as: *A Graphic Explanation on the Diamond Sūtra*, 2008).³ Zhang applies the several ideas of Conze and Yin Shun and compares the structural similarities between them. He used the results to claim that the Kumārajīva's version was inaccurate in terms of meanings when matching with the extant Sanskrit text. He suggested that some areas inside the Kumārajīva's version should be amended as they were shown in the Xuan Zang's version. However, just like what was talked about in 1.6.2, Kumārajīva's version seems to have its own characteristics of sectarian thoughts which are different from the other versions. Zhang did not take this important factor into account and therefore made a more or less invalid conclusion.

1.6.4 Shu-Fen, Chen (陳淑芬): 《金剛經》梵文複合詞及其漢文譯語的對勘研究：以羅什本與玄奘本為依據 (*A Study of the Sanskrit Compound Words and Their Corresponding Chinese Translations in the Diamond Sutra: Based on Kumārajīva's and Xuanzang's Texts*, 2015).⁴ Chen compared the wordings used in

³ Zhang Hong Shi (張宏實), 《圖解金剛經》, (台北: 橡實文化, 2008).

⁴ Chen, Shu-Fen (陳淑芬): “《金剛經》梵文複合詞及其漢文譯語的對勘研究：

the *Diamond Sūtra* between the two versions of Kumārajīva and Xuan Zang and concluded that Kumārajīva had 155 locations where he did not translate the compound words. But Xuan Zang only has two places did not do so. This conclusion definitely omitted the differences of thoughts between the two versions and relied too much on the Sanskrit text being found. Moreover, the study was not aware of the similarities might also be due to the reason that the Sanskrit texts belongs to the same school of Xuan Zang's tradition, the Yogācāra sect. It is of course not the same with the Kumārajīva's version which belongs to the Mādhyamika.

1.7 Conceptual Framework

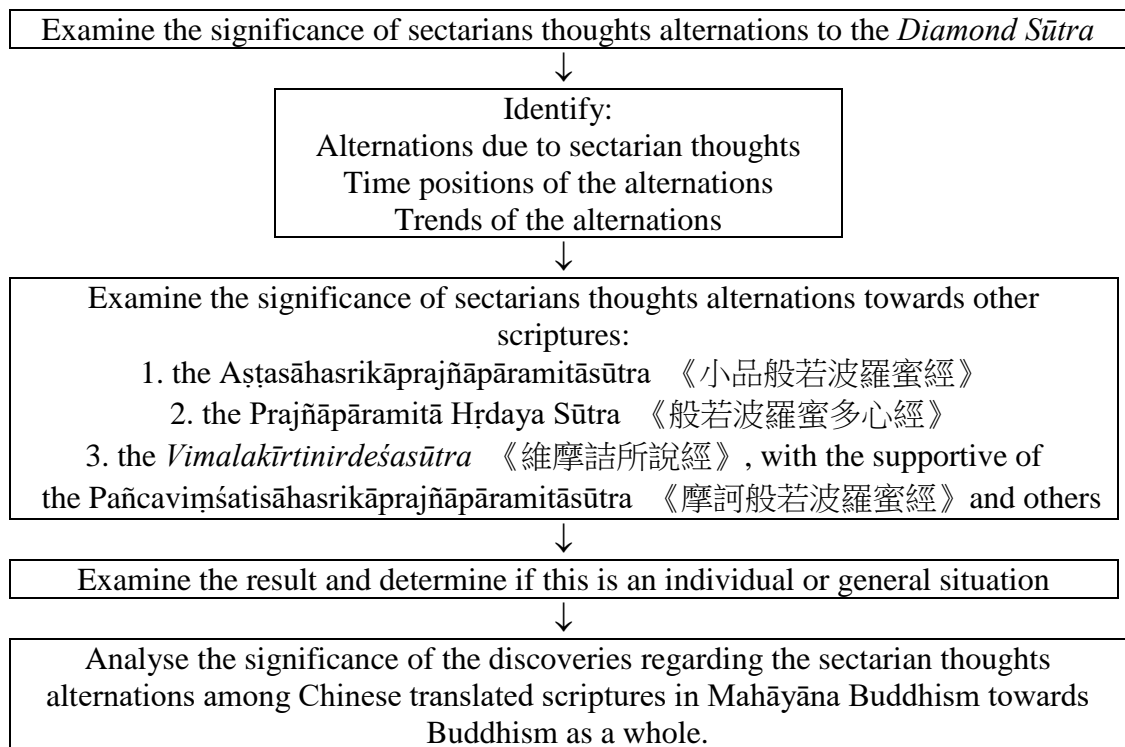


Figure 1: Conceptual framework

以羅什本與玄奘本為依據 (A Study of the Sanskrit Compound Words and Their Corresponding Chinese Translations in the Diamond Sutra: Based on Kumārajīva's and Xuanzang's Texts)", *Chung Cheng Chinese Studies* (中正漢學研究), Vol. 26 (2015): 189-240.

1.8 Research Methodology

This is a qualitative research study which is organized in the following steps:

1.8.1 Data Collection by Textual Comparison among Versions of the Diamond Sūtra

In this step, the textual comparison method will be used to draw data about the major textual differences among versions of the *Diamond Sūtra*. The major textual differences among the six Chinese translated versions of the *Diamond Sūtra* together with the two English versions and the extant Sanskrit texts will be picked out for further examination in the next step.

1.8.2 Analysis by Sectarian Thoughts Alternations Examination

Next, one by one, the reasons of these differences between versions will be studied by sectarian thoughts alternations examinations. In this step, the scriptures of the Mādhyamika and Yogācāra schools will be referred to so as to investigate the possible sectarian thoughts alternations.

1.8.3 Synthesis

Next, the information gathered will be synthesized by qualitative statistical method. By this, in what contents, in what time and in what trends such sectarian thoughts alternations were affecting the expressions of the *Diamond Sūtra* will be discovered.

1.8.4 Comparison to Other Scriptures

Next, these discoveries will be used to examine other scriptures with the similar translation background. Comparable textual comparison method and sectarian thoughts alternations examination will be used. Whether the sectarian thoughts alternations towards the scriptures as a whole in the Mahāyāna Buddhism were an individual or general issue will be known.

1.8.5 Discussion on the Significance of the Study to Buddhism

Finally, the significance of the study to Buddhism will be discussed through logical analysing. Overlookings of the contemporary academe towards sectarian thoughts alternations will be extracted. Suggestions will then be provided.

1.8.6 Conclusion and Suggestion

Formulating conclusions to response to the three objectives of this study. Also, suggestions to scholars who would like to lengthen this kind of study would be given.

1.8.7 The Translations of Chinese into English within This Paper

Since translations might be varied between different scholars, it is not easy to draw a consensus among all. For such reason, within this paper, although translations by others scholars would be consulted with, the researcher will be responsible for most of the translations in order to maintain the unity of terms being used so as to avoid difficulty in reading and understanding. In certain cases, translations of others would also be shown as references.

1.9 Advantages Expected to Obtain from the Research

This paper would be expected to obtain the following advantages:

1.9.1 By examining the different versions of the Diamond Sūtra and the sectarian thoughts alternations, the significance of effect would be known in three aspects: the contents, the time position and the trends of alternations.

1.9.2 By examining the significance of effect of such sectarians thoughts alternations towards other scriptures, whether this is an individual or general issue will be known.

1.9.3 By the discoveries regarding the sectarian thoughts alternations among Chinese translated scriptures in Mahāyāna Buddhism, the significance of effect towards

Buddhism as a whole could be analysed. Suggestions regarding their effect to Buddhism in the future could also be determined.

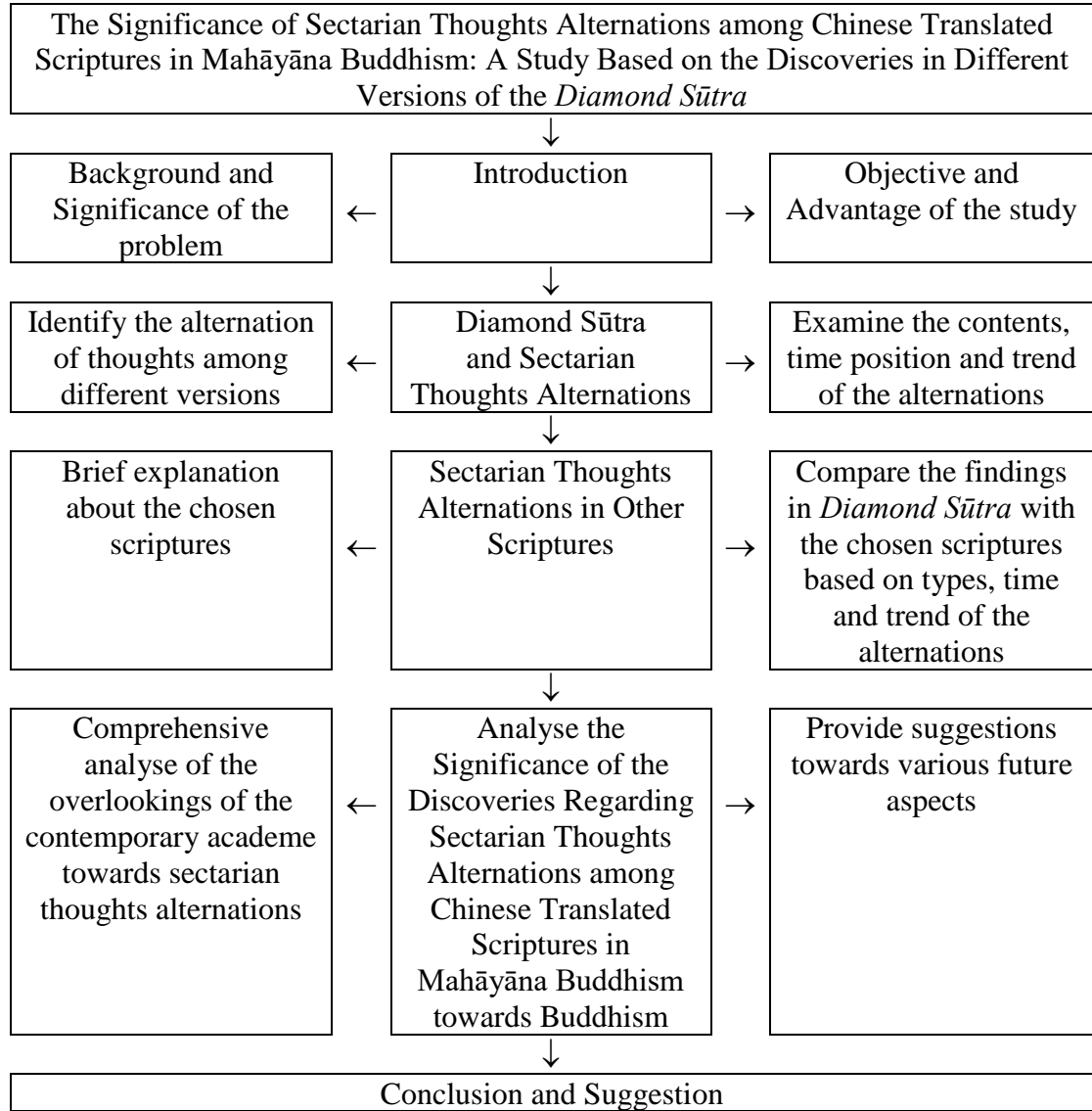


Figure 2: Research process

Chapter II

The Significance of Sectarian Thoughts Alternations in the Diamond Sūtra

2.1 Background

From the vast amount of commentaries being written about this well-known Buddhist scripture of Mahāyāna, it would be easy to see how popular the *Diamond Sūtra* is. Starting from the early fifth century when the initial commentary written by Seng Zhao (僧肇)¹, the disciples of Kumārajīva (鳩摩羅什), the first translator of the *Sūtra* in China, hundreds of works have been issued to elaborate the deep meaning of this sutra.

The *Diamond Sūtra*, which is written as 《金剛經》 in Chinese, is actually an abbreviated title which expounds about the Prajñā-Pāramitā. Obviously, the title uses a diamond as a metaphor of the Prajñā (wisdom), specifically referring to the wisdom of emptiness (Śūnya), which can lead sentient beings towards the perfection (Pāramitā). In the record, the *Sūtra* has a total of six Chinese translated versions. They were rendered within the three hundred years starting from the first one in 403 CE by Kumārajīva, and ending at the last one by Yi Jing (義淨) in 703 CE. Simply by the numbers of characters recorded in the texts of these different versions, the Kumārajīva's has 5143 words which is the shortest one among all; whereas the longest Xuan Zang's (玄奘), which was rendered in 648CE, has 8221 words; it could be seen that the wordings being used among these versions should have a lot of differences. Most often, it is being declared to be the reason that the translating style of Kumārajīva is closer to

¹ Seng Zhao (僧肇), *Commentary on the Diamond Sūtra* 《金剛經註》, Shinsan Zokuzōkyō (卍續藏), Vol. 24, 卍 no. 454, p. 395.

the so-called sense-for-sense translation (意譯) method, which were claimed to be more abbreviated. But that Xuan Zang's was much more nearer to the literal translation (直譯) method and was judged to be more precise. This kind of argument is usually and mainly supported by two textual sources:

(i) In the *Mahāprajñāpāramitāsāstra* 《大智度論》 which was translated also by Kumārajīva, where there is a preface written by the translator's another disciple Seng Rui (僧叡) which said:

梵文委曲，皆如初品。法師以秦人好簡故，裁而略之。若備譯其文，將近千有餘卷。²

Meaning: The Sanskrit text is complicate and tortuous just likes the first volume of the *Mahāprajñāpāramitāsūtra*. The master (here means Kumārajīva) knows the Chinese people prefer simplicity and therefore trimmed it off. If it was translated completely, almost more than a thousand juans would be made.

(ii) In *A Detail Interpretation of Buddhāvataṃsakamahāvaiṣṭyasūtra* 《大方廣佛華嚴經隨疏演義鈔》 written by Cheng Guan (澄觀, 738 to 839 CE), this was said:

會意譯經，秦朝羅什為最。若敵對翻譯，大唐三藏稱能。³

² Translated by the researcher from Kumārajīva (鳩摩羅什) (tr.), *Mahāprajñāpāramitāsāstra* 《大智度論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, p. 57.

³ Cheng Guan (澄觀), *A Detail Interpretation of Buddhāvataṃsakamahāvaiṣṭyasūtra* 《大方廣佛華嚴經隨疏演義鈔》, Taishō Tripiṭaka

Meaning: Translations according to the meaning, Kumārajīva of the Western Qin is the best. While translations according to matching, the master of the Tripiṭaka of the Tang Dynasty (here refers to Xuan Zang) is said to be more capable.

These two supporting references have been highly used again and again by nearly all descendants. Even nowadays, scholars are still using them to criticize Kumārajīva's works. Especially in recent years when the language of Sanskrit comes to become an important tool in Buddhist studies, literal comparisons between Sanskrit texts and Chinese translations are very popular. In many studies based on such methodology that can be read, questions against the preciseness of Kumārajīva's translations have always been raised.

Despite the fact that Seng Rui's preface referred only to *Mahāprajñāpāramitāsāstra* 《大智度論》, while Cheng Guan actually had never participated in any translation activity which made his expertise in this field suspicious; there are two major doubts remain unanswered regarding the validity of such literal comparison method.

First, a very fundamental question is, in the case of the *Diamond Sūtra*, how can it be sure that the base text used by Kumārajīva was the identical one that other translators had used? This is the same condition towards the Sanskrit texts found in archaeological discovery. How can it be known that they are the same copies as what had been used as the bases by those translators in the past? If this could not be sure, how could it be judged by comparing two possibly distinct materials through the simple literal comparison method that which versions translated accurately or vice versa?

Second, especially obvious is, from Japan to Turkey, it has been discovered that, even from the archaeological point of view, the *Diamond Sūtra* has many different

《大正藏》, Vol. 36, T1736, p. 148.

kinds of versions in Sanskrit. Some are close to Kumārajīva's translation and some are close to Xuan Zang's or other works. Why is this so? Would there be something missed, particularly regarding the doctrinal variation between various sects during the development of Buddhism in India which resulted in such diversification among the texts? If this is so, what are these doctrinal differences? How deep they affected the literal presentation in the scriptures? Would it result in making such a simple direct textual comparison method unreliable in judging the preciseness of the texts?

As Jan Nattier commented:

Kumarajiva's work can be compared with an extant Indic manuscript — that is, in those rare cases where part or all of a text he translated has survived in a Sanskrit or Prakrit version – a somewhat surprising result emerges. While his translations are indeed shorter in many instances than their extant (and much later) Sanskrit counterparts, when earlier Indic-language manuscript fragments are available they often provide exact parallels of Kumarajiva's supposed "abbreviations." What seems likely to have happened, in sum, is that Kumarajiva was working from earlier Indian versions in which these expansions had not yet taken place.⁴

Textual comparison only based on the Sanskrit texts found might be a very unreliable method in judging the preciseness of a translation. The base versions that had been used by individual version might had the texts already altered when they were still in the form of Sanskrit or Prakrit.

The numerous versions of the *Diamond Sūtra* provided a great opportunity in studying these related questions which most studies have overlooked. From the literal transformations between these versions the *Sūtra* has, the sectarian thoughts of different

⁴ Jan Nattier, "A Few Good Men: the Bodhisattva Path According to the Inquiry of Ugra", **University of Hawaii Press** (2003): 60.

schools could be identified and the trends of alternation could be examined. By doing so, this paper is expected to deliver a certain indication about the effect of such alternations towards Mahāyāna Buddhist studies.

2.2 A Brief Introduction about the Different Versions of Diamond Sūtra

This chapter of the paper is mainly concentrated on the six classical Chinese translated versions of the *Diamond Sūtra* that are found in the *Taishō Shinshū Daizōkyō* 《大正新修大藏經》 which reflected the translation situation during the early fifth century from 403 CE, till the early eighth century in 703 CE. Besides, for comparison purposes, two English translated versions from Friedrich Max Müller (1894) and Edward Conze (1960), which were translated directly from Sanskrit texts as they were claimed by these two scholars, will also be used. The following will give a brief introduction about these source materials according to their time of appearance.

The oldest among all is the *Jingang bore boluomi jing* 《金剛般若波羅蜜經》 (T0235)⁵ translated by Kumārajīva (鳩摩羅什, 344 to 413 CE, arrived China in 401 CE) in about 403 CE (後秦, Hou Qin). This version contains 5143 Chinese characters which is also the shortest among all versions. Kumārajīva was a monk from Kucha (龜茲, Aksu Prefecture, Xinjiang, China in the present day). According to the *Memoirs of Eminent Monks* 《高僧傳》 (T2059)⁶, he joined the temple at the age of seven. He visited and studied in many places around Kucha and India where Buddhism was very prosperous. He first studied the *Āgama* 《阿含經》. And afterwards, he encountered the Mahāyāna master Suryasoma (須利耶蘇摩) who made him converted

⁵ *Taishō Tripiṭaka* 《大正藏》, Vol. 8, p. 748 onwards.

⁶ Hui Jiao (慧皎), *Memoirs of Eminent Monks* 《高僧傳》, *Taishō Tripiṭaka* 《大正藏》, Vol. 50, T2059, p. 330 onwards.

to Mahāyāna Buddhism, especially specialized in studying the Mādhyamika texts expounded by Nāgārjuna. Afterward, he started to teach Mahāyāna Buddhism and even his former teacher of Āgama, Bandhudatta (盤頭達多), followed his education and converted to Mahāyāna. He had become so famous that even the Emperor in China far away knew his name and sent troops to capture him. He was brought to the mainland and started his translation work in 401 CE. This version rendered by Kumārajīva is the most popular one among all in the Chinese Buddhism. Most commentaries that had been written were based on the contents of this version. And in rituals, whenever a *Diamond Sūtra* is recited, it should be this unique version.

The second old version is the work rendered by Bodhiruci (菩提流支, no record of his age, arrived China in 508 CE) which has exactly the same title *Jingang bore boluomi jing* 《金剛般若波羅蜜經》 (T0236)⁷ of Kumārajīva's. This version has 6138 characters and was translated in about 509 CE (北魏, Northern Wei), slightly more than a hundred years after the work of Kumārajīva. Bodhiruci was a monk of the Yogācāra school who came from the North India. He arrived China in 508 CE and immediately received a high respect from the Emperor. The contents of this translation of the *Diamond Sūtra* is very close to the version of the former one which made many scholars believed that it was influenced by the Kumārajīva's. From the points that will be discussed later, readers might judge the accuracy of this viewpoint. Bodhiruci also translated the commentary of the *Diamond Sūtra*, the 《金剛般若波羅蜜經論》 (*Jingang bore boluomi jing lun*, T1151)⁸, written by the Yogācāra great master Vasubandhu (世親). Inside this commentary, the texts of his translation of the *Diamond Sūtra* were used as the references. For this reason, at the time of the Tang Dynasty (618 to 907 CE), scholars, particularly the Yogācāra followers, preferred to use Bodhiruci's version in their studies. Within the Taishō Tripiṭaka is another version T0236b which

⁷ Taishō Tripiṭaka 《大正藏》, Vol. 8, p. 752 onwards.

⁸ Taishō Tripiṭaka 《大正藏》, Vol. 25, p. 781 onwards.

has the translator attributed to Bodhiruci. However, from the contents and the footnotes of the Bodhiruci's version⁹ could be seen, it is totally a mistake that had been mixed up in ancient time with the version of Paramārtha (真諦, T0237). Therefore, only T0236 is used as the subject of studies here.

The third version is the work from Paramārtha (真諦, 499 to 569 CE, arrived China in 546 CE) (T0237)¹⁰, a Yogācāra monk from Ujjainī, a place in the North-west India, who arrived China by sea in 546 CE (陳, Chen Dynasty). This version was translated in about 559 CE with a total number of 6461 characters. Records said that instead of directly translated from the original sūtra, Paramārtha had actually based on the quotations of the *Sūtra* inside the commentary written by Vasubandhu so as to finish his work.¹¹ This would in a certain sense implied that the influences from the Yogācāra school towards the contents might not be less. Actually, Paramārtha himself was a monk from this school. The title of Paramārtha's is also exactly the same as the former two versions (*Jingang bore boluomi jing* 《金剛般若波羅蜜經》). All these three initial versions did not involve wordings with a meaning of 'cut', 'cutting' or 'cutter' which

⁹ Bodhiruci (菩提流支)(tr.), *Jingang bore boluomi jing* 《金剛般若波羅蜜經》, : “《金剛般若》，前後六翻。按《開元錄》，此第二譯，《思溪》經本竟失其傳，誤將陳朝真諦三藏者重出，標作魏朝留支所譯。” (Meaning: “The Diamond Sūtra has only six translated versions. According to Kaiyuan-shijiao-lu, this second version was because the mistake made in the Si-xi-tripitaka which wrongly marked the translator as Bodhiruci but actually it is from Paramārtha.”) Taishō Tripiṭaka 《大正藏》，Vol. 8, T0236b, p. 757.

¹⁰ Taishō Tripiṭaka 《大正藏》，Vol. 8, p. 762 onwards.

¹¹ Ibid.: “法師不乖本願，受三請而默然。尋此舊經甚有脫悞，即於壬午年五月一日重翻，天竺定文依婆藪論釋。” (Meaning: The master did not violate his vow, accepted the request after being invited three times. The old documents were reviewed but had a lot of missing. Therefore, in the year of Ren-wu, the re-translation was started. The Sanskrit texts was based on the commentary of Vasubandhu.) Taishō Tripiṭaka 《大正藏》，Vol. 8, p. 766.

the later versions did included.

The forth ancient Chinese translation was the work of Dharmagupta (達摩笈多, ? to 619 CE, arrived China in 590CE) (T0238)¹² who was a South Indian Yogācāra monk. This version carries 7110 characters and was rendered in about 590 CE (隋朝, Sui Dynasty) or a bit afterwards (no record exactly mentioned). The title of his work is different from the former three versions and was named initially *Jingang duan ge bore boluomi jing* 《金剛斷割般若波羅蜜經》. The extra words “斷割 (duan ge)” mean “cutting, separating or breaking”. These two words were later changed into “能斷 (neng duan)” making the title became *Jingang neng duan bore boluomi jing* 《金剛能斷般若波羅蜜經》. The words “能斷” provided an ability to the subject making the meaning of the initial one turned into “can cut, can separate or can break”. Dharmagupta’s version is a very special one. It is called “直本” (calque version) in China which means the source Sanskrit texts had been broken down into individual elements and translated each element into the Chinese language word for word. It is therefore impossible to understand the meaning by just reading it. According to the studies of Qing-zhi Zhu (朱慶之, 2006), this version of Dharmagupta was used with the combination of the original texts and acted as the tools for Sanskrit learning in ancient China.¹³ However, Japanese scholar Shogo Watanabe (渡辺章悟) has another viewpoint. He believes Dharmagupta’s version was an unfinished work which had just completed a half way through the whole translation process.¹⁴ Both scholars have their

¹² Taishō Tripiṭaka 《大正藏》, Vol. 8, p. 766 onwards.

¹³ Zhu, Qing-zhi (朱慶之), “略論笈多譯《金剛經》的性質及其研究價值”, *Universal Gate Buddhist Journal* 《普門學報》, Vol. 36 (November 2006): 10.

¹⁴ Shogo Watanabe (渡辺章悟), *A Study of Vajracchedikā Prajñāpāramitāsūtra* (金剛般若經の研究), (Tokyo: Sankibō Busshorin [山喜房佛書林], 2009), p. 265: “笈多訳『金剛能断般若経』は、⑤筆受が終了し、最終段階に近い⑥綴文の直前のものに他な

reasons but none have a concrete answer.

The fifth version contains 8221 characters and is the longest one which was translated by the Chinese monk Xuan Zang (玄奘, 602 to 664 CE) in 648 CE (唐朝, Tang Dynasty). Xuan Zang is well famous for his seventeen years of travels to India and learnt there in Nālandā, the biggest temple and Buddhist school in India of his time, by following the Yogācāra great scholar Śīlabhadra (戒賢) as his teacher. His version is one of the sixteen assemblages collected in the voluminous work *Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經》. Since it is recorded in the ninth fascicle, its title is called *Neng duan jingang, the Ninth Assemblage, Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經·第九能斷金剛分》 (T0220h).¹⁵ According to the records of Kui Ji (窺基, 632 to 682 CE), a disciple of Xuan Zang, this version was translated during a trip when Xuan Zang traveled with the Emperor. At that time, the Emperor ordered his staffs to provide all the old documents, and from there, Xuan Zang saw the original scripts written in the languages of Kucha (龜茲) and Sanskrit. Also, together there were the translations versions of Kumārajīva, Bodhiruci and Paramārtha. However, contents of them were all totally different and required careful understanding before knowing their real meanings. The titles were also different. Xuan Zang's uniquely named with “neng duan” which is the first time (being seen) in any translation. The commentary by Asaṅga (無著) was also named with “neng duan”.¹⁶ From this record, it could be seen that the original texts written in Kucha,

らない。” (meaning: The Jingang neng duan bore boluomi jing translated by Dharmagupta is undoubtedly something that had already completed the fifth stage of Recording but was stopped right before the sixth stage of Composing which was very near to the final process.)

¹⁵ Taishō Tripitaka 《大正藏》, Vol. 7, p. 980 onwards.

¹⁶ Kui Ji (窺基), **A Praising to the Jingang bore jing** 《金剛般若經贊述》: “當爾積代梵本文並付三藏，藏討諸本，龜資、梵文，即羅什譯、同崑崙之本、與真諦翻等。然經文舛異，隨文乃知真謬。題名不同，三藏獨名能斷，即先所譯，無著論本亦名能斷。”

which is supposed to be the base texts used by Kumārajīva, and that in Sanskrit, which is supposed to be the base texts used by Bodhiruci, might not include any meaning regarding “can cut” (neng duan) in their titles. But the text on hand with Xuan Zang which was brought back from India by himself, together with the commentary by Asaṅga, which is supposed to be the one translated earlier by Dharmagupta, did involve the term “can cut” in their titles. Besides, the contents among them were also different. By these informations, it can be quite easy to see that the modern textual comparison method used in judging the preciseness of the Chinese translations which bases on only one Sanskrit text (most often is the Müller’s edited version as it is the most complete copy) as the comparing foundation might give a very unreliable conclusion.

The latest one among all is the sixth Chinese translated version rendered by Yi Jing (義淨, 635 to 713 CE) in about 703 CE (唐朝, Tang Dynasty). The title is called *Foshuo neng duan jingang bore boluomiduo jing* 《佛說能斷金剛般若波羅蜜多經》 (T0239).¹⁷ The Chinese monk Yi Jing seemed following no specific school. His main concern appeared to be more regarding precepts instead of other doctrinal issues, therefore, he might be relatively neutral. He took a trip and visited India about fifty years after Xuan Zang. He studied in Nālandā as well and stayed there for ten years. Besides India, he also visited Srivijaya (present day: Jambi on Sumatra, Indonesia) and translated some of his works there. By the time Yi Jing arrived Nālandā, the incident regarding the debate of unreality and reality (空有論爭) between the two schools of

(Meaning: At that time, all the stored texts in Sanskrit were provided to Xuan Zang. He gathered all of them in Kucha, Sanskrit as well as the translations by Kumārajīva, Bodhiruci and Paramārtha, etcetera. However, the scriptures were totally different which requires careful understanding before knowing their real meanings. The titles were also different. Xuan Zang’s uniquely named with “Neng duan” which is the first time in any translation. The commentary by Asaṅga was also named with “Neng duan.”) Taishō Tripitaka 《大正藏》, Vol. 33, T1700, p. 125.

¹⁷ Taishō Tripitaka 《大正藏》, Vol. 8, p. 771 onwards.

Mādhyamika and Yogācāra had just finished not long, the literal differences among the translations of Xuan Zang and Yi Jing might provide some very interesting points for comparison regarding the situation before and after the incident.

In addition to the above six ancient Chinese versions, for easy comparison, two English versions will also be used. These two versions have been claimed to be translated from the Sanskrit texts, but not from the Chinese versions. As this paper mainly aimed in comparing the doctrinal meanings behind the texts, using these two English versions, which should have already reflected the meaning of the Sanskrit texts they are representing, would be good for such purpose.

The first version is the one rendered by Friedrich Max Müller (1894) which was published within his book: *The Sacred Books of the East*.¹⁸ The *Sūtra* was named “*The Diamond Cutter*” which is close to the last three versions in the Chinese translations. Müller was highly famous in his professional of Oriental and Indian studies. He had searched around in many districts, from India, Middle-East, Tibet, China to Japan, and had compared a lot of ancient manuscripts he found before he published his first and complete *Diamond Sūtra* of Sanskrit in 1881. His Sanskrit edition has always been the most complete one which even until nowadays, many studies regarding the *Sūtra* is using it as a basis. There are three other unearthed versions¹⁹ but are relatively less comprehensive. However, according to the studies of Iong Peh Ui²⁰ (楊白衣, 1981), within these three, the Pargiter/Stein version found in Dandan Uiliq is a more concise one and is close to the Kumārajīva’s version.²¹ This indicates that even

¹⁸ Friedrich Max Müller, **The Sacred Books of the East, Volume XLIX: Buddhist Mahāyāna Texts, Part II**, (London: Oxford University Press, 1894).

¹⁹ One was published by P.E. Pargiter (1916) according to the fragments discovered by Sir Marc Aurel Stein in 1900. The other one is the Gilgit version found in 1931 by the English. The third one is the manuscript kept in the hand of the Schøyen Collection.

²⁰ The spelling of the name is based on his pronunciation of the Minnan Language.

²¹ Iong Peh Ui (楊白衣), “《金剛經之研究》 (A Study of Jingang-jing)” ,

Sanskrit has more than one version and is quite different between each other. For this reason, different translators in ancient China had used different base texts should be more reasonable.

The second English version being used in this paper is the one rendered and published by Edward Conze (1960).²² The title of it is *The Diamond Sutra*. As a London-born German, Conze had already learnt Sanskrit at the age of twenty-four. This made him later became a successful contemporary scholar and translator of Buddhist studies, particularly expert in the Sanskrit scriptures of Prajñā series. Starting from 1951, he translated more than thirty works. Included is this version of the *Diamond Sūtra*. This version is based on the Müller edited Sanskrit texts and translated into English.

In fact, besides these two English versions, there are also others translators like Josh Pritikin, Charles Patton or F.A. Price. But the researcher chooses only Müller and Conze is because of several reasons. First, and the most important of all, these two English versions are actually translated from the same source. Müller's Sanskrit edition is the most regularly used version in such kind of studies or translations. Even Conze is using Müller's edition in his rendering, may be, due to its completeness. However, these two versions have a difference in time of nearly a century apart. Their changes in literal expression might provide a picture about the development of understandings of

Hwakang Buddhist Journal 《華岡佛學學報》, Vol. 5 (1981): 66: "F.E. Pargiter, on A.F.R. Hoernle, Manuscript Remains of Buddhist Literature Found in Eastern Turkestan, 1916, pp. 176-195. 此係將斯坦因（指 Stein, Aurel）在東土耳其的 Dandan Uiliq 發見，而由赫恩烈認定的梵文斷片，由 F.E. Pargiter 刊行，有若干缺漏。較現存之梵本簡潔，接近羅什本。” (Briefly means: "The fragments found by Stein and published by Pargiter has several places missing. When comparing with existing Sanskrit manuscripts, it is more concise and is near to Kumārajīva's version.")

²² Edward Conze, **Buddhist Wisdom: The Diamond Sutra and the Heart Sutra**, (New York: Random House, 2001).

the western scholars towards Buddhism. Secondly, they both are the most widely used references in the related studies, especially the Müller's version. Thirdly, others translations mostly relied on the Chinese versions as the base whereas these two versions did not.

2.3 Doctrinal Differences between Mādhyamika and Yogācāra Schools

Before going into the discussion about how the sectarian thoughts variations reflected literally among different versions, it would be better to first provide a brief understanding about the major doctrinal differences between the two schools in this study: the Mādhyamika and Yogācāra.

According to the record of Yi Jing in his book 《南海寄歸內法傳》 (*Tales of Returning from the South Sea with the Dharma*), it was said at the time of the seventh century India:

所云大乘，無過二種：一則中觀、二乃瑜伽。中觀則俗有真空體虛如幻；
瑜伽則外無內有，事皆唯識。

Meaning: What is so called Mahāyāna does not beyond two kinds: one is Mādhyamika and the other one is Yogācāra. Mādhyamika holds a phenomenon exists conventionally but its truth is empty, the substance is just void like an illusion. Yogācāra holds the external (phenomenon world) does not exist but the internal (mind) does, all matters are consciousness-exclusive.²³

²³ Consciousness-exclusive (Vijñapti-mātratā, 唯識) refers to the doctrines held by the Yogācāra sects. Contemporary translations mostly rendered it as “Consciousness-only”. The researcher bases on the concept of the sect that “all objects of the consciousness are manifested by the consciousnesses only”, and translate the meaning implied as Consciousness-exclusive. Such interpretation might not be a perfect and universally accepted one. But it is neither within

As a reference, a translation of the same statement by Li Rongxi states:

What is known as Mahayana consist of only two sub-schools, first, the Mādhyamika and second, the Yogācāra. The Mādhyamika School holds that things exist only conventionally; they are empty in reality, and their substance is void like an illusion. The Yogācāra School asserts that external phenomena do not really exist. What exists exists internally, everything being manifestations of consciousness.²⁴

From this record, it could be seen that, by the time of the seventh century, the differences of the two schools lie mainly on the explanation towards the phenomenon and reality. This might be a specific issue of that time as when Yi Jing arrived India, it was right at the moment when the debate of unreality and reality (空有論爭) between Jñānaprabhā (智光) of Mādhyamika and Śīlabhadra (戒賢) of Yogācāra had just finished.²⁵ But from the debate, it could be seen that after three to four hundred years of development, the doctrines of the Yogācārian must be in some ways dissimilar to the Mādhyamikan. And if the scriptures of both schools are compared, a clearer picture of several major different ideas could be identified.

the scope of this study, and therefore, the researcher would like to leave it as it is now and discuss it in other possible occasion.

²⁴ Yi Jing (義淨), **Buddhist Monastic Traditions of Southern Asia, A Record of the Inner Law Sent Home from the South Seas**, Tr. by Li Rongxi, (Berkeley, Numata Center for Buddhist Translatin and Research, 2000), pp. 14-15. The researcher did not use it directly because of the translation contains the meaning of “being manifestations” which does not exist in the original texts.

²⁵ For details, please refer to: Fa Cang (法藏), **A Remark on the Detection about the Hua-Yan-Jing** 《華嚴經探玄記》, Taishō Tripitaka 《大正藏》, Vol. 35, T1733, pp. 111-112.

2.3.1 The True-suchness (眞如, Bhūtatathatā) and the Unconditioned (無為[法], Asaṃskṛta[-dharma])

The term “tathatā” has appeared in two passages of the Pāli Canon. One of them which is highly related to the discussion is in the *Kathāvatthu* (the other one is in S.II.25, the *Paccayasutta*), *Ekūnavīsatiṃavagga* (Kvu 584) which records: “Sabbadhammāṇaṃ tathatā asaṅkhatāti? (That the fundamental characteristics of all things [sabba-dhamma] are unconditioned?²⁶)” In that passage, the term “tathatā” was translated into “thusness” (如 in Chinese). From the remarks given by Buddhaghosa, such idea of thusness or Suchness, as the very nature of all things and is unconditioned, could not be accepted by the Theravada sect in Sri Lanka.²⁷ It therefore has the reason in believing that this term “tathatā” was seldom used in the early circulating scriptures. Not even to mention the term “Bhūtatathatā”.

However, by the time the Mādhyamika arose, it could be seen that the term “tathatā” came to appear more often. Even though this happened, the meaning of “true” or “real” (Bhūta, 真 in Chinese) still did not get into the picture of the Mādhyamikan’s texts. For example, from the Chinese translations at the time of 291 CE (《放光般若經》, *Pañcaviṃśatisāhasrikāprajñāpāramitāsūtra*), where at that time the Yogācāra school did not arise yet, the term “如” started to appear in describing the Suchness of dependent origination (that is, the unconditioned nature of the conditioned) or the absolute state (liberation) of the enlightened one who see the Suchness of the

²⁶ Shwe Zan Aung, Mrs Rhys Davids (tr.), **Points of Controversy or Subjects of Discourse (Kathāvatthu)**, (London: The Pali Text Society, 2001), p. 338.

²⁷ Ibid., “Some, like the Uttārāpathakas (說出世部), hold that there is an immutable something called thusness (or Suchness) in the very nature of all things, material or otherwise (taken as a whole). And because this ‘thusness’ is not included in the (particular) conditioned matter, etc., itself, therefore it is unconditioned.” p.338.

dhamma.²⁸ As a fact, it could not find the meaning of the term “True-suchness” (眞如, Bhūtatathatā), but only “Suchness” (如, Tathatā), in any early translation of the Mādhyamikan’s texts.

Afterwards, “Suchness” started to become the “truth” when the Yogācārian came into history. Since then, in nearly all the re-translated scriptures in the Chinese Canon, the term “True-suchness” (眞如, Bhūtatathatā) had substituted “Suchness” (如, Tathatā) in a great volume. Just as an example of the above mentioned *Pañcaviṃśatisāhasrikāprajñāpāramitāsūtra* which has less than a hundred times touched upon the term “Suchness” (如), its re-translation in the *Second Assemblage, MahāPrajñāpāramitāsūtra* 《大般若波羅蜜多經·第二會》 rendered by Xuan Zang which has more than a thousand times that came across the term “True-suchness” (眞如).²⁹ From this, it could be noticed that the Yogācārian emphasizes more on the trueness of the “Suchness”.

So, what is the difference between the “Suchness” and the “True-suchness”? Regarding this question, the concept of the Unconditioned (無為[法], Asaṃskṛta[-

²⁸ Wu Luo Cha (無羅叉) (tr.), **Fangguang bore jing** 《放光般若經》 recorded: “如如無底、如因緣無底，以如因緣無底，菩薩般若波羅蜜無底。” (Meaning: “Just likes the Suchness has no base, likes the dependent origination has no base, the prajñāpāramitā of a Bodhisattva has no base.”) Taishō Tripiṭaka 《大正藏》, Vol. 08, T221, p.42.

²⁹ One of the examples is: Xuan Zang (玄奘) (tr.), **The Second Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第二會》 recorded: “色等法不可得故，色等法眞如亦不可得，色等法及眞如不可得故，諸菩薩摩訶薩亦不可得。” (Meaning: The dharma of form and others (in the five aggregates) are unobtainable. The True-suchness of the dharma of forms and others are also unobtainable. Because the dharma of forms as well as the True-suchness are unobtainable, all Bodhisattvas are also unobtainable.”) Taishō Tripiṭaka 《大正藏》, Vol. 7, T0220, p. 34.

dharma]) should be brought into the discussion.

The unconditioned has always been defined as the state which is free from afflictions and defilements. In Theravada, the unconditioned has only one item: Nirvāṇa (Nibbāna in Pāli), and as a matter of fact, this is the reason why the Suchness was not accepted as an unconditioned for it would create a concept of a second unconditioned separated from the only nirvāṇa. But in another Theravada lineage, the Sarvāstivādin accepts multiple unconditioned and explains the concept with three items: the cessation as a result of discrimination (Pratisaṃkhyā nirodha), the cessation not resulted from discrimination (Apratisaṃkhyā nirodha), and space (Ākāśa). On top of this, the Yogācāra school has even more. Besides the three which the Sarvāstivādin have already put, three more items: Motionless (Āniñjya), the cessation of perception and sensation (Saṃjñā vedayita nirodha) and the True-suchness (Bhūtatathatā) were added.

According to the *Prakaraṇāryavācāśāstra* 《顯揚聖教論》 (T1602) of the Yogācārian which says:

虛空無為者，由心所緣境相相似故立為常……由清淨所緣故建立真如，由此真如如清淨時所緣體相，常如是住故。由四種離繫故，建立餘四無為，謂非擇滅等四種。離繫者，謂緣差脫畢竟離繫、簡擇煩惱究竟離繫、苦樂暫時離繫、心心法暫時離繫。³⁰

Meaning: Space (Ākāśa), being the object of perception, which has the appearance similar to permanent therefore it is said to be unconditioned……Because the pureness resting on it therefore the True-suchness is established. This is when at the time of pureness that resting on such substance and characteristic of the True-suchness, it abides like this

³⁰ Asaṅga, Xuan Zang (tr.), *Prakaraṇāryavācāśāstra* 《顯揚聖教論》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1602, p. 572.

permanently. Due to four different kinds of detachments, the remaining four kinds of unconditioned are established. Those four are the cessations not resulted from discrimination, etcetera. These detachments are said to be the missing of causal-factors and detached ultimately (meaning the Apratisaṃkhyā nirodha), the discrimination of affliction and detached ultimately (meaning the Pratisaṃkhyā nirodha), a temporary detachment from pain and joy (meaning the Āniñjya), and a temporary detachment from the mind and mind factors (meaning the Saṃjñā vedayita nirodha).

It could be seen from this quotation that only the pureness (a pure consciousness full of wisdom) could correlate to the True-suchness. The others five, one is still the object of perception. The rest are detachments or liberations which could be perceived as the benefit of different levels of wisdom and concentration. In this sense, the True-suchness has become the only major and perfect unconditioned out of all. This could be justified by another scripture, the *Yogācārabhūmiśāstra* 《瑜伽師地論》, which says:

真如無上無為，清淨所緣義故。³¹

Meaning: The True-suchness is the supreme unconditioned because of the reason that the pureness rests on its significance.

This supreme True-suchness has more specifications which were stated:

云何非安立真實？謂諸法真如圓成實自性。³²

Meaning: What is the non-established-truth? It is said to be the True-suchness,

³¹ Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmiśāstra* 《瑜伽師地論》, Taishō Tripitaka 《大正藏》, Vol. 30, T1579, p. 656.

³² Ibid, p. 654.

the perfect-self-nature (Pariniṣpannasvabhāva) of all dharmas.

非如在滅盡定言說自性不可得故，真如相可得故，是無二相。³³

Meaning: It is not the same as in the state of attainment of extinction (nirodha-samāpatti) where the self-nature of any verbal expression could not be obtained, the characteristic of the True-suchness could be obtained which is a non-dual characteristic.

Therefore, the True-suchness is not an establishment by some other causal means. Its characteristic can realistically be obtained. In his book *Mahāyānasamgrahabhāṣya* 《攝大乘論釋》, the author Vasubandhu (世親) has given a more crucial description about the True-suchness:

自性清淨者，謂此自性本來清淨，即是真如自性實有，一切有情平等共相，由有此故，說一切法有如來藏。³⁴

Meaning: What is meant by the pure self-nature is, the self-nature is originally pure. That is, the self-nature of the True-suchness does realistically exist. All sentient beings equally bear this characteristic. Because of the existence of this, it is said that all dharmas have the Tathāgata-garbha.

Above scriptures being referred are several of the oldest which can be traced back to the age of Asaṅga and Vasubandhu when the Yogācāra school started to build up its doctrines. It could be learnt from them how the True-suchness is placed in the highest position regarding the issue of enlightenment and purification at the early time of the development of the school. It is a supreme unconditioned which is really exists.

³³ Ibid, p. 745.

³⁴ Vasubandhu (世親), Xuan Zang (tr.), *Mahāyānasamgrahabhāṣya* 《攝大乘論釋》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1597, p. 344.

It has an absolute pure self-nature and such characteristic could be obtained by those with a pure consciousness that correlated to it.

This way of explanation about unconditioned is comparatively different from the concept of the Mādhyamikan. As the predecessor of the Yogācārian, the Mādhyamikan views the concept in this way.

破有為故說無為，無為亦無定相。³⁵

Meaning: Annihilated the conditioned which is said to be the unconditioned. The unconditioned therefore has no fixed perceivable characteristic.

離有為則無無為。所以者何？有為法實相即是無為，無為相者則非有為，但為眾生顛倒故分別說。³⁶

Meaning: Separated from the conditioned, there is no unconditioned. Why this is so? The reality of the conditioned is the unconditioned. Then, the characteristic of the unconditioned is non-conditioned. Only for the sake of the sentient beings that have inversed, they are explained separately.

破有為即是無為，是故說離有為，無為不可得。³⁷

Meaning: Just by annihilated the conditioned and is the unconditioned. That is why it is said that separated from the conditioned, the unconditioned is unobtainable.

There are a lot of such kinds of description in the works of Nāgārjuna (龍樹).

³⁵ Nāgārjuna (龍樹), Kumārajīva (tr.), **Mahāprajñāpāramitāsāstra** 《大智度論》，Taishō Tripiṭaka 《大正藏》，Vol. 25, T1509, p. 549.

³⁶ Ibid, p. 289.

³⁷ Ibid, p. 728.

It is very clear when comparing with the Yogācārian that the Mādhyamikan holds the unconditioned as it not really exists. There is no such self-nature nor characteristic that allows anyone to obtain. Originally, the unconditioned is the reality of the conditioned. Only because sentient beings are not wise enough and therefore grasps the conditioned as real, they do not see such reality. In this sense, there is no separate unconditioned out of the conditioned. They are the same just like a coin has two faces. It all depends on which side people turn it facing up. But once the coin is melted and vanished, both faces should be disappeared. This idea made the position of the unconditioned not that supreme as the Yogācārian holds. Instead, the Mādhyamikan upholds the concept of Emptiness (空, Śūnya) as the ultimate status a Buddhist should reach. In the scripture, it says:

有為空、無為空者，有為法名因緣和合生，所謂五眾、十二入、十八界等。無為法名無因緣，常不生不滅、如虛空。³⁸

Meaning: As it is said, all conditioned are empty, all unconditioned are empty. What is so called the conditioned is that which arisen from the mixture of different causal factors, namely the five aggregates, the twelve sense-fields and the eighteen elements. The unconditioned has no causal factors, and it is neither born nor ended just like the space.

如先說，若除有為則無無為，有為實相即是無為。如有為空，無為亦空，以二事不異故。復次，有人聞有為法過罪，而著無為法，以著故，生諸結使。³⁹

Meaning: As what have been said above, if the conditioned is removed, there should be no more unconditioned. The reality of the conditioned is just the

³⁸ Ibid, p. 288.

³⁹ Ibid, p. 289.

unconditioned. Just like the conditioned is empty, the unconditioned is empty too. These two things have no different at all. Also, if someone heard the conditioned has fault and cling onto the unconditioned, because of the clinging, bindings and instigations will be risen.

Here, both the conditioned and unconditioned are in reality empty. Once this idea is brought back to the *Prajñāpāramitāsūtra*, the core doctrine of the Mādhyamikan exposed completely:

離空亦無如，如即是空，空即是如。⁴⁰

Meaning: Separated from the Emptiness, there is no Suchness. The Suchness is just the Emptiness. The Emptiness is just the Suchness.

By using this doctrine, the Mādhyamikan links up all these related concepts by one crucial idea: Emptiness. And the Suchness, in this sense, is just a synonym of the relation between the conditioned and the unconditioned. Therefore, it should not be directly said that the Suchness is the unconditioned by itself as what the Yogācārian holds. Besides, since it is empty, it should neither be said that it is true nor untrue, existent nor non-existent.

In the *Prakaraṇāryavācāśāstra* 《顯揚聖教論》，there are some more descriptions about the ture-Suchness based on the concept of the superlative without nature (勝義無性) which states:

圓成實自性由勝義無性故說為無性。何以故？由此自性即是勝義亦是無性，由無戲論我法性故。是故圓成實自性是勝義故，及無戲論性故，說

⁴⁰ Kumārajīva (tr.), *Pañcaviṃśatisāhasrikāprajñāpāramitāsūtra* 《摩訶般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0223, p. 235.

為勝義無性。⁴¹

Meaning: The perfect-self-nature (Pariniṣpannasvabhāva) is said to have no nature due to the reason of non-self-nature of the superlative, and why? Because there is no more meaningless argument (Sanskrit: prapañca, meaning conceptualization of things by using languages and concepts) about egos, therefore, such nature is the superlative and is non-self. For such a reason, the perfect-self-nature is superlative and has no meaningless argument, that is why it is said as the superlative without nature.

The perfect-self-nature is another name of the True-suchness. Although the above expression shows that the True-suchness can also be understood as no nature at all due to the truth of non-self in the Buddha's teaching, by comparison, the Yogācārian still has its explanation about the Suchness different from the Mādhyamika's ideas as shown earlier.

2.3.2 Ālayavijñāna (阿賴耶識), Image aspect (Nimittabhāga, 相分), Perspective aspect (Dṛṣṭi or Darśanabhāga, 見分), and Self-verifying aspect (Samvittibhāga, 自證分)

No need to introduce more, the Ālayavijñāna⁴² is the unique concept of the

⁴¹ Asaṅga, Xuan Zang (tr.), *Prakaraṇāryavācāśāstra* 《顯揚聖教論》, Taishō Tripitaka 《大正藏》, Vol. 31, T1602, p. 559.

⁴² According to Xuan Zang (tr.), *Sandhinirmocanasūtra* 《解深密經》: “此識……亦名阿賴耶識。何以故？由此識於身攝受、藏隱、同安危義故。” (Meaning: This consciousness……is also named the Ālayavijñāna, why? For this consciousness is absorbed by, hidden in, and carried the same fate with the body.) Taishō Tripitaka 《大正藏》, Vol. 16, T0676, p. 692, there are various functions and meanings about the term. Therefore, the Chinese ancient translators tended to use the Transliteration method to translate the word. Although western scholars tended to give several translations to the term, the “eighth consciousness”, “foundation

Yogācārian. It was mentioned above that Yi Jing summed up the differences between the two schools as: “Yogācāra holds the external (phenomenon world) does not exist but the internal (mind) does, all matters are consciousnesses exclusive.” The Ālayavijñāna actually plays the most important part in such statement.

Details about how the Yogācārian established and developed the theory about the Ālayavijñāna (as well as all the eight consciousnesses) is not the discussion in this paper. But based on the concept that all other consciousnesses rely on the Ālaya, several vital doctrines were held by the school different with the Mādhyamikan.

In the *Yogācārabhūmiśāstra* 《瑜伽師地論》, it says:

我說識所緣唯識所現故。⁴³

Meaning: What I said the objects of (all) consciousnesses are manifested inseparable from the consciousness.

This quotation shows that in the very early stage of the development of the Yogācāra school, the idea of all matters exist because of the consciousness had already been established. Since all consciousnesses rely on the Ālaya, this made the Ālayavijñāna becomes the core to the existence of all matters. How to prove its correctness? Two pieces of translations of *Mahāyānasamgrahaśāstra* 《攝大乘論[本]》, one by Paramārtha (真諦) and another one by Xuan Zang (玄奘, T1594), provided answers to such question:

consciousness", "base-consciousness", "causal consciousness", “store house consciousness”, and many others, no one can give a translation good enough to explain all its functions and meanings. In this paper, the researcher, therefore, would use the Sanskrit and Chinese to represent it.

⁴³ Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmiśāstra* 《瑜伽師地論》, Taishō Tripitaka 《大正藏》, Vol. 30, T1579, p. 724.

唯有識量，外塵無所有，故唯有二：謂相及見，識所攝故，由種種生相所攝故。⁴⁴

Meaning: Only consciousness can be acted as the standard of measuring. There is no external object, but only two things: the Image aspect (Nimittabhāga, 相分) and the Perceptive aspect (Dṛṣṭibhāga or Darśanabhāga, 見分), as they are called, which are dominated by the consciousnesses. For all that arisen are involved with images.

Here, it could be seen that the Yogācārian holds all necessary aspects related to perceiving lie solely on the internal function of the consciousnesses. The perceived object as well as the perceiving subject are both produced or built up by the consciousnesses.

於定心中隨所觀見諸青瘀等所知影像，一切無別青瘀等事，但見自心。由此道理，菩薩於其一切識中，應可比知皆唯有識，無有境界。⁴⁵

Meaning: Within one mind of concentration which could be observed in the mind the image of bruises (may be practicing uncleanness, aśubhāsmṛti, 不淨觀), actually there is no separate matters of bruises at all. Only is a view within one's own mind. Base on this same reason, a Bodhisattva can infer and understand that within all the consciousnesses, just there exclusive are the consciousnesses. No perceived matter (viṣaya) exists.

Here, a scenario of practicing meditation is used to show that all images

⁴⁴ Asaṅga, Paramārtha (真諦, tr.), **Mahāyānasamgrahaśāstra** 《攝大乘論》, Taishō Tripitaka 《大正藏》, Vol. 31, T1593, p. 119.

⁴⁵ Asaṅga, Xuan Zang (tr.), **Mahāyānasamgrahaśāstra** 《攝大乘論本》, Taishō Tripitaka 《大正藏》, Vol. 31, T1594, p. 138.

(nimitta) being observed within one's mind during the practice does not mean there is any existence of such things externally. But the practitioner could still grasp on those images. This proves that people are actually bypassing the phenomenon situation and just perceiving things arisen in their own mind.

Consciousnesses dominate the whole process of perception by building up the two aspects of perceiving: the Image aspect (Nimittabhāga, 相分) which is the inner object and the Perceptive aspect (Dṛṣṭibhāga or Darśanabhāga, 見分) which is the inner subject. According to the *Vijñāptimātratāsiddhiśāstra* 《成唯識論》 (T1585), both of them rely on the Self-verifying aspect (Samvittibhāga, 自證分)⁴⁶ which is also a part created by the consciousnesses so that people can confirm themselves that there is something. At the same time, all consciousnesses rely on the Ālayavijñāna which is the center of all creations. This whole process is called the alternation of consciousness (vijñāna vipariṇāma, 識變).

How is this whole concept different from other schools? Dharmapāla has given a comment regarding this:

執有離識所緣境者，彼說外境是所緣；相分名行相；見分名事。……達
無離識所緣境者，則說相分是所緣；見分名行相；相、見所依自體名事，
即自證分。⁴⁷

⁴⁶ Dharmapāla, Xuan Zang (tr.), *Vijñāptimātratāsiddhiśāstra* 《成唯識論》：“變謂識體轉似二分，相、見俱依自證起故，依斯二分施設我、法。” (Meaning: The Alternation means the changing of the substance of the consciousness into two seeming aspects. As the Image aspects and the Perceptive aspect rely on the Self-verifying aspect in order to get rise. The Atman and dharmas are established bases on these two aspects.) Taishō Tripiṭaka 《大正藏》，Vol. 31, T1585, p. 1.

⁴⁷ Ibid, p. 10.

Meaning: Those who insist that there is an external object exists outside the consciousnesses, they say the external matter is the perceivable object; the image aspect is called the appearance of a mind-activity (Ākāra); the perceptive aspect is called the thing (Vastu).....Those who attained the status of no existence of object outside the consciousnesses would instead say, the image aspect is the perceivable object; the perceptive aspect is called the appearance of a mind-activity; the substance that the image and perceptive aspects rely on is called the thing, which is the self-verifying aspect.

From the above, the differences in explaining the “thing”, “object” and “mind-activity” between the Yogācārian and other Buddhist schools are revealed. Based on its two doctrines of all objects of consciousnesses are manifested by consciousnesses exclusively⁴⁸ and those who have attained the ultimate wisdom can follow and enter the status of consciousness-exclusive without an external matter⁴⁹, the Yogācārian puts all its efforts on the internal mind and mind operation when building up its theories.

These fundamental differences with other schools apply to the Mādhyamikan as well, although this school holds that an external matter exists in a way somewhat like an illusion. It exists and appears but in substance it is empty. Moreover, such emptiness is also applied to the mind including the consciousness together with all the activities within which do not even have any physical existence. It is expected that these structural variances between the two schools would inevitably affect the expressions within the scriptures.

A final note has to be given regarding the relationship between these concepts and wisdom (jñāna, 智, sometimes referred as “knowledge”). A record remarked by Bandhuprabha (親光) shows the following:

⁴⁸ Ibid, p. 7.

⁴⁹ Ibid, p. 39.

有義，真實無漏心品亦有相分……由似境現，分明照了，名無障礙；不執不計說名無相，亦無分別；妙用難測名不思議，非不現影！若言無相則無相分，言無分別應無見分。都無相、見應如虛空，或兔角等應不名智。無執計故，言無能取、所取等相，非無似境，緣照義用。若無漏心全無相分，諸佛不應現身土等種種影像，如是則違處處經論。轉色蘊依不得色者，轉四蘊依應無識等，則成大過。⁵⁰

Meaning: Some reasons say, when the mind is at the stage of true-leakless, image aspects still exist……as the seeming object appears but is clearly being illuminated, this is called unhindered; no grasping, no estimating and is named no-characteristic as well as no-differentiating; immeasurable subtle usages therefore is named unthinkable and inexpressible; but this does not mean no image appears! If say no-characteristic meant no image aspect, then, say no differentiating should be meaning no perceptive aspect. If no both image and perceptive aspects, it should just like the space or something like the horn of a rabbit, and that should not be named wisdom. It is because there is no grasping and estimating, therefore it is said to have no characteristic of the object and subject, but not meaning no seeming object which is being illuminated and used wisely. If at the stage of a leakless mind had no image aspect, all Buddhas should not appear their images in the realm. If this is so, it would violate all the scriptural records. Turning away from the reliance of the form-aggregate (rūpa-skandha) should then have no form; turning away from the reliance of the other four aggregates should then have no consciousness, etcetera, this creates a huge fault.

In this sense, the Yogācārian tends to accept the simultaneous existent of

⁵⁰ Bandhuprabha (親光), Xuan Zang (tr.), **Buddhabhūmisūtraśāstra** 《佛地經論》, Taishō Tripiṭaka 《大正藏》, Vol. 26, T1530, p. 303.

wisdom and the functioning consciousness that have been discussed in this section including the image, perceptive and self-verifying aspects as well as the “thing”, the “object” and the “mind-activity”. The key to being unhindered is by turning (轉) away from the reliance of them through the wisdom that has been learnt, understood and acquired through practicing. Once through these and attained the supreme status, all these things, objects and mind-activities will create no hindering at all, because the mind is already full of wisdom and correlates completely with the True-suchness.

2.3.3 The Doctrine and Purification of Seeds (種子的學說與種子的清淨)

The concept of seeds (Bīja, 種子) is not the sole idea of the Yogācārian. This concept could also be found in the doctrine of the Sautrāntika (經量部). As a matter of fact, this idea has been used as a metaphor by the Buddha himself very often. One of the examples is recorded in the *Anguttara Nikāya*:

In this way, Ānanda, action is the field, consciousness is the seed, craving the moisture. For beings that are hindered by nescience, fettered by craving, consciousness is established in lower worlds. Thus in the future there is repeated rebirth. In this way there is becoming, Ānanda.⁵¹

In this scripture, although it named out only three parts of the complete dependent origination: the action, consciousness and craving; it directly used the expression of “consciousness is the seed” as a metaphor to show that the consciousness contains the power of growing, establishing and maturing in a certain form, even in the next life. This concept might have been becoming more and more specific that sects tended to materialize it into their own doctrines. The Sautrāntika and Yogācāra schools provided with such evidence. However, comparatively speaking, this concept has no record at all about its development in the Mādhyamika school and therefore can be

⁵¹ F.L. Woodward (tr.), **The Book of the Gradual Sayings (Anguttara Nikāya) or More-Numbered Suttas**, Vol. 1, (London: The Pali Text Society, 2000), p. 203.

treated as the sole idea of the Yogācāra in the Mahāyāna Buddhism.

In the doctrine of the Yogācāra, seeds have been viewed as the components of the Ālayavijñāna. In another words, the Ālayavijñāna is the storehouse where all kinds of seeds locate and accumulate. Seeds have different kinds of characteristics, wholesome and unwholesome; good and bad; worldly and unworldly. Basically, these characteristics are not somethings being created but is transformed, accumulated and grown through a process called “perfuming” (vāsanā, 熏) which is the relationship between the action (karma) and the seeds.⁵² Actions perfume seeds whereas seeds influence actions. This cycle ends up to the infinite reincarnation (Saṃsāra). In reverse, it also serves as the route to liberation if one can perfume the seeds with enough unworldly accumulation, making the storehouse, the Ālaya, purified and correlated to the True-Suchness.⁵³ In this opinion, a pure Ālayavijñāna must be a mind that has reached the supreme status. Other than this, the mind cannot be said to be pure for it still carries seeds that have a certain kind of hindering habit.

⁵² Dharmapāla, Xuan Zang (tr.), **Vijñāptimātratāsiddhiśāstra** 《成唯識論》：“有漏種必藉熏生；無漏種生亦由熏習。” (Meaning: Seeds that leak must rely on perfuming in order to arise. Seeds that do not leak also arise from perfuming.) Taishō Tripiṭaka 《大正藏》，Vol. 31, T1585, p. 8.

⁵³ (i) Maitreya (彌勒), Xuan Zang (tr.), **Yogācārabhūmiśāstra** 《瑜伽師地論》：“諸出世間法從真如所緣緣種子生，非彼習氣積集種子所生。” (Meaning: The supra-mundane arises from the correlation of seeds with the True-suchness as the object, but not arise from the seeds that accumulated with habits.) Taishō Tripiṭaka 《大正藏》，Vol. 30, T1579, p. 589. (ii) Dharmapāla, Xuan Zang (tr.), **Vijñāptimātratāsiddhiśāstra** 《成唯識論》：“大圓鏡智相應心品有義但緣真如為境。” (Meaning: There is a reason said the mind that correlates to the Perfect-mirror-wisdom [adarśana-jñāna] relies on the True-suchness as its object.) Taishō Tripiṭaka 《大正藏》，Vol. 31, T1585, p. 56.

2.3.4 The Five Kinds of Nature (五種性), Pañca gotrāṇi

The thought of the five kinds of nature (Pañca gotrāṇi, 五種性) is also another unique doctrine that solely developed in the Yogācāra sect. This idea closely related to the concept of seeds. It bases on whether the seeds have the property that can allow a certain being correlated to and have the possibility of attaining nirvāṇa. In the scripture this is said:

若於通達真如所緣緣中，有畢竟障種子者，建立為不般涅槃法種性補特伽羅。若不爾者，建立為般涅槃法種性補特伽羅。⁵⁴

Meaning: If on the path of correlating to the True-suchness as the object, there exist ultimate barricading seeds, a non-parinirvāṇa-dharma nature of that being is established. If in reverse, then, a parinirvāṇa-dharma nature of that being is established.

According to this, two main groups are divided, first, those beings that do not have the seeds carrying the possibility of parinirvāṇa; and second, those beings that have such seeds.

The first group who do not have the seeds and therefore do not have the cause of liberation, is often named as non-nature, non-abode nature or icchantika (一闍提 or 一闍底迦).⁵⁵ This group could be imagined as the very poor beings who can never attain any kinds of holy fruit. According to the Yogācārian:

⁵⁴ Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmiśāstra* 《瑜伽師地論》, Taishō Tripitaka 《大正藏》, Vol. 31, T1585, p. 589.

⁵⁵ Asaṅga, Xuan Zang (tr.), *Mahāyānābhīdharmasamuccaya* 《大乘阿毘達磨集論》: “一闍底迦，究竟成就雜染諸法，由闕解脫因。” (Meaning: Icchantika, who ultimately attains dhrama of moral infection, because of neglecting the cause of liberation.) Taishō Tripitaka 《大正藏》, Vol. 31, T1605, p. 673.

不住種性無涅槃法補特伽羅，阿賴耶愛遍一切種，皆悉隨縛附屬所依，成無量法不可傾拔。久遠隨逐畢竟堅固依附相續，一切諸佛所不能救。是名第一不住種性。⁵⁶

Meaning: Those non-nature non-parinirvāṇa-dharma beings, their Ālayavijñāna are seeds full of craving. They bind all related things that rely on them and altered into immeasurable matters which cannot be unplugged in anyway. This binding has been continued since a long time ago and has become ultimately hard and strong. All Buddhas could not help. This is named the utmost non-abode nature.

The second group would need further analysis. Four other sub-groups are identified:

廣建立種種種性，或諸聲聞所有種性；或諸獨覺所有種性；或諸如來所有種性；或有種種不定種性。⁵⁷

Meaning: Various kinds of nature are vastly established. Either the Śrāvaka orientated nature (Śrāvakayānābhisamaya-gotra); the Pratyekabuddha orientated nature (Pratyekabuddhayānābhi-gotra); the Tathāgata orientated nature (Tathāgatayānābhi-gotra, or known as the Bodhisattva orientated nature); and those having an uncertain-nature (Aniyataikatara-gotra).

These four combined together with the former non-nature are collectively named as the five kinds of nature (Pañca gotrāṇi, 五種性). Within these five, the non-nature cannot attain parinirvāṇa in any sense which is determined. The Śrāvaka, Pratyekabuddha and Bodhisattva orientated natures are also determined to their final

⁵⁶ Maitreya (彌勒), Xuan Zang (tr.), **Yogācārabhūmiśāstra** 《瑜伽師地論》, Taishō Tripiṭaka 《大正藏》, Vol. 30, T1579, p. 389.

⁵⁷ Ibid, p. 570.

fruit. Only the uncertain-nature is undetermined. Beings that belong to this group have the seeds carrying all the three holy natures but the only thing is, they have not determined yet. This also means that they can change towards either one.

This idea created a few special interpretations. Vasubandhu once said in his work:

佛說一乘……引攝不定種性諸聲聞等令趣大乘……不定種性諸菩薩眾令住大乘……不捨大乘。⁵⁸

Meaning: The Buddha expound the One-vehicle……is to lead those Śrāvaka and Pratyekabuddha who still have uncertain-nature turn to Mahāyāna……Bodhisattvas who have uncertain-nature abode in Mahāyāna……not giving up Mahāyāna.

This means that the Buddha taught about the One-vehicle (nearly the same meaning of Mahāyāna) because this is his mission to take special care about the beings who have the uncertain-nature. As these beings still have a chance to turn to or get determined in Mahāyāna.

Another interpretation which can be found in the even earlier *Yogācārabhūmiśāstra* 《瑜伽師地論》, which notes:

諸菩薩要先安住菩薩種性，乃能正發阿耨多羅三藐三菩提心。既發心已，方正修行自他利行！⁵⁹

⁵⁸ Vasubandhu, Xuan Zang (tr.), *Mahāyānasamgrahabhāṣya* 《攝大乘論釋》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1597, p. 377.

⁵⁹ Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmiśāstra* 《瑜伽師地論》, Taishō Tripiṭaka 《大正藏》, Vol. 30, T1579, p. 575.

Meaning: Bodhisattvas have to first determined in the Bodhisattva- nature, before they can vow with their minds correctly towards the Anuttarā samyaksaṃbodhi (阿耨多羅三藐三菩提). After making such vows, then they can practice correctly with all the methods that help both themselves and others.

Asaṅga also said:

最勝法者：……一、菩薩種性，於諸種性最為殊勝；二、初發菩提心，於諸正願最為殊勝。⁶⁰

Meaning: The best things (for Bodhisattvas) are: First, the Bodhisattva-nature, which is the supreme above all natures. Second, the first time to vow with the mind towards the bodhi, which is the supreme vow out of all right vows.

According to these interpretations, the Yogācārian holds the correctness of the first few steps for a Bodhisattva-path should be, first, determined in the Bodhisattva-nature; second, vow for the bodhi and third, practice. Within these steps, the first one is absolutely different from the interpretation of the Mādhyamikan as the later does not hold the doctrine of the five natures, it would not be possible for the school to put the determination in the Bodhisattva-nature in its doctrine.

2.3.5 The Two Categories of Non-Self (anatman) (二無我)

The fifth dissimilarity of the two schools, which is about the two categories of non-self, does not lie on the doctrinal differences but on what they emphasize and how they explain the said topic.

In the Pāli Canon, there is already records about the teaching of non-self:

⁶⁰ Asaṅga, Xuan Zang (tr.), *Prakaraṇāryavācāśāstra* 《顯揚聖教論》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1602, p. 519.

Material shape, monks, is not self, feeling is not self, perception is not self, the habitual tendencies are not self, consciousness is not self; all conditioned things are impermanent, all things are not self.⁶¹

Since the subjects of the last two sentences are different, the first one is “all conditioned things” and the second is “all things”, anyone could easily judge that the meaning of “all things are not self” (*sabbe dhammā anattā*) includes both conditioned and unconditioned things.

For some reasons that need further studies, this concept of “non-self”, originally applies to all things, was separated into two categories and was emphasized by different sects in different ways. Just as Nāgārjuna had mentioned in about the second century:

佛法有二種空：一者、眾生空；二者、法空。說無我，示眾生空；說無有法，示法空。⁶²

Meaning: The Buddha-dharma has two categories of emptiness: first, the emptiness of the sentient being; second, the emptiness of things (sometimes it is translated as the emptiness of phenomena). When saying non-self, this reveals the emptiness of sentient beings. When saying the non-existence of things, it reveals the emptiness of things.

In this sense, the whole statement of “all things are not self” has been subdivided into two topics: all sentient beings are non-self and all things have no independent substance. The first topic talks about no “Self and self-belongs”. Whereas

⁶¹ I.B. Horner (tr.), **The Collection of the Middle Length Sayings (Majjhima Nikāya)**, Vol. 1, (London: The Pali Text Society, 2000), p. 281.

⁶² Nāgārjuna (龍樹), Kumārajīva (tr.), **Mahāprajñāpāramitāsāstra 《大智度論》**, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, p. 253.

the second topic talks about no “Dependent Nature” and is of course including both the conditioned and unconditioned as they are the same thing to the Mādhyamikan.

Nāgārjuna, further from the above, said:

若無我、無我所，自然得法空。以人多著我及我所故，佛但說無我、無我所；如是應當知一切法空。若我、我所法尚不著，何況餘法？以是故，眾生空、法空終歸一義，是名性空。⁶³

Meaning: If no more self and no more self-belongs, the emptiness of things should also be obtained. But because people attach mostly to self and self-belongs, therefore the Buddha talked more about no self and no self-belongs. Even so, it should be known that all things are empty. If things like self and self-belongs are detached, how could not the other things be? For these reasons, emptiness of sentient beings and emptiness of things ultimately is one meaning which is called essence-empty.

This is the usual way of how the Mādhyamikan explain their ideas of emptiness in their works. They usually combine two topics into one emptiness. No matter the object is a being or a thing, conditioned or unconditioned, emptiness is the tool, or what they often refer it as the real characteristic of all things (諸法實相)⁶⁴, for destructing the object from the reality of its essence. When the ultimate liberation is

⁶³ Ibid., p. 292.

⁶⁴ Ibid.: (i) “住是三昧中，知一切諸法實相，所謂畢竟空，是名空三昧。” (Meaning: Abodes in this absorption, knows the real characteristic of all things, the so-called ultimate emptiness, this is named as the absorption of emptiness [śūnyatā-samādhi].) p. 96; and (ii) “所謂諸法實相，初學有種種別，後皆同一，無有差別。譬如劫盡燒時，一切所有，皆同虛空。” (Meaning: What is called the characteristic of all things, there are many different kinds to new learners. But afterwards, they will become the same with no differences. Just like when at the end of a period [kalpa] when all existences will turn into an empty space.) p. 258.

talked about, this explanation is even more concrete, as Nāgārjuna said in another work:

眾緣皆空。緣空故，從緣生法亦空，是故當知一切有為法皆空。有為法尚空，何況我耶？……如是有為法空故，當知無為涅槃法亦空。⁶⁵

Meaning: All causes are empty. As causes are empty, things arisen from causes are also empty. Thus, it should be known that all conditioned are empty. As all conditioned are empty, why not a self?.....As the conditioned is empty, it should be known that the unconditioned nirvāṇa is also empty.

Here, all causes, causal results, the conditioned, self and self-belongs as well as the unconditioned nirvāṇa are observed under one single concept of emptiness and all of their individual essences are to be destructed. Hindering from these conceptual things are unbound and the mind is completely liberated. It could be seen that the Mādhyamikan emphasizes on emptiness and only treats the issues of “self” and “things” as two of the normal objects in its list of items waiting for destruction.

However, because of their various fundamental doctrines are different and relatively complicate, the Yogācārian are not free to explain the concept of non-self as easy as the Mādhyamikan.

First of all, the Yogācārian do not accept the existence of object outside the consciousness or mind. “All things are mind-made” is the thought they hold. So, why there is a self being made in the mind? Base on their idea, it is because the impure seeds inside the Ālayavijñāna influenced the mental actions which act accordingly without right view. Then, the wrong image aspect, wrong perceptive aspect and wrong self-verifying aspect are being created respectively. The result is, such mental actions turn back and perfume the seeds. Such a cycle continues again and again successively which

⁶⁵ Nāgārjuna (龍樹), Kumārajīva (tr.), **Dvādaśamukhaśāstra** 《十二門論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1568, p. 160.

made the being wrongly believes that there is a self. Technically speaking is the mind grasps the Ālayavijñāna as the self through its ability of perceiving, that is, the perceptive aspect.⁶⁶

In the *Yogācārabhūmiśāstra* 《瑜伽師地論》, there is a very famous verse that is related to this topic:

阿陀那識甚深細，一切種子如瀑流。我於凡愚不開演，恐彼分別執為我！

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Meaning: The seizing-consciousness is extremely profound and subtle. All the seeds just like a waterfall running down. If it is not expounded for the common and ignorant beings, I am afraid they will grasp it as a self.

Here, it could be seen that the Ālayavijñāna, which holds and stores all the seeds, has two functions: the first is regarding the seed-functions which influence the mental actions; and the second is acting as an object which common and ignorant beings will grasp as their own-selves.

This same idea was also told by Paramārtha (真諦) in his work:

⁶⁶ Dharmapāla, Xuan Zang (tr.), *Vijñāptimātratāsiddhiśāstra* 《成唯識論》：“此無始來一味轉故，應知此意但緣藏識見分，非餘。彼無始來一類相續似常、一故，恒與諸法為所依故，此唯執彼為自內我。” (Meaning: Where from the unknown beginning of time it has been kept turning towards one direction, it should be understood that this only correlated to the perceptive aspect of the Ālayavijñāna, but not others. It started from the unknown beginning that such kind of continuation looks like permanent, independent, and can always act as the support for other things. Only that is being grasped as our inner self.) Taishō Tripitaka 《大正藏》, Vol. 31, T1585, p. 22.

⁶⁷ Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmiśāstra* 《瑜伽師地論》, Taishō Tripitaka 《大正藏》, Vol. 30, T1579, p. 579.

本識有二義，是三種身見所依止：一、能作種子生於身見；二、作身見所緣境界，令起虛妄我執正談。⁶⁸

Meaning: The fundamental consciousness, which is the support of the three kinds of body-views⁶⁹, has two meanings: first, it acts as the seeds which create the body-view; second, it acts as the object of the body-views and enforces the false belief of a self as a truth.

For such reason, due to the doctrinal set up of the Yogācārian, they must first prove that the perception of a self is come from the mechanical process of the seeds within, but not, particularly important, come from the outside. This might be so called as “all beings are non-self”. Second, they must prove that all internal creations or alternations of the consciousness have no self either. This might then be called as “all things are non-self”. This idea is explained in the *Yogācārabhūmiśāstra* 《瑜伽師地論》：

一切無我，無有差別，總名為空，謂：補特伽羅無我，及法無我。補特伽羅無我者，謂離一切緣生行，外別有實我不可得故。法無我者，謂即一切緣生諸行性，非實我，是無常故。⁷⁰

Meaning: All matters have no self. There are no differences. As they have a collective name of emptiness. “All beings of reincarnation (pudgala) are non-self” and “all things are non-self” as they are named. All beings of reincarnation are non-self means separating from all actions that arisen from

⁶⁸ Paramārtha (真諦)(tr.), *Triasvabhāvaprakaraṇa* 《三無性論》，Taishō Tripiṭaka 《大正藏》，Vol. 25, T1617, p. 869.

⁶⁹ The three kinds of body-views: mostly said are real, permanent and independent.

⁷⁰ Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmiśāstra* 《瑜伽師地論》，Taishō Tripiṭaka 《大正藏》，Vol. 30, T1579, p. 833.

causal factors, there is no external individual real self that could be obtained. All things are non-self means the essences of these causal actions are not real self, for they are impermanent.

In the Yogācāra doctrine, it is no need to say that all actions that arisen from causal factors carry the meaning of the mental actions and seeds relationship. These are totally internal businesses. Out of these internal affairs, there is no self, and this is called “all beings are non-self”. Whereas, these internal affairs also do not constitute or individually representing a real self, and this is called “all things are non-self”. The concept of the two categories of non-self the Yogācārian holds is mainly based on this logic which is highly related to their unique thoughts of Ālayavijñāna, seeds and perfuming that have been discussed earlier.

So, the last question remains unanswered is about the nature of the True-suchness which representing the key of all the unconditioned. As it was mentioned that relatively speaking, the Yogācārian tends to describe the True-suchness as the ultimate truth and is in reality existent. How can it now saying that it is impermanent and is just a thing altered from the mind?

Xuan Zang’s disciple Kui Ji had given an answer, he said:

心變真如亦名為法。若實真如不可說為法與非法，非識所變，故非彼依。
後得變似，皆名為法。⁷¹

Meaning: The True-suchness altered from a mind is also named as a thing. The real True-suchness cannot be said as a thing or not a thing, for it is not the alternation of the consciousness, it is not being relied by it. That similar thing being altered and acquired afterwards could be named as a thing.

⁷¹ Kui Ji (窺基), *A Talk on the Vijñāptimātratāsiddhiśāstra* 《成唯識論述記》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1830, p. 240.doctrinal

This answer might imply that the ultimate True-suchness actually could not be understood as anything using a human's mind. The only way to know it is by correlating to it with a purified consciousness. By doing so, there in the mind will be something similar to the True-suchness that can be known or understood in a form of the unconditioned. This seeming thing can be named as a thing for it is only a sign for knowing and understanding. Since it is still a mind-made matter, although unconditioned, it is in this sense an impermanent thing and is non-self.

In sum, because the Yogācārian has already separates the internal with the external, and their idea of non-self is based on this inner and outer differences, it is inevitably for them to explain the idea in two categories: all beings and all things. Especially when talking about the True-suchness which is the ultimate unconditioned that has been conceptualized in one's mind, clearly pointing out that it is no more than a thing altered by the Ālayavijñāna is very important for people not to grasping it as a self eventually. In contrast, the Mādhyamikan does not have the idea of inner and outer differences. All internal and external things are treated as just things. Even the conditioned and unconditioned are equalized in one nature of emptiness. For this reason, there is no really need to handle them separately and divide into two categories.

2.3.6 Two Truths (Satya) and Three Natures (Tri-Svabhāva)

The final doctrinal difference between the two schools lies on the concept of the Three Natures (Tri-Svabhāva) that the Yogācārian holds. Compares to this is the fundamental idea of the Two Truth (Satya) which normally the Mādhyamikan applies to explain all entities.

The Two Truths (二諦 in Chinese) are the relative truth (saṃvṛti satya, 俗諦 in Chinese) and the absolute truth (paramārtha satya, 勝義諦, 眞諦 or 第一義諦 in Chinese). The relative truth describes common, ordinary or worldly principles about phenomena. The absolute truth, on the other hand, reveals the ultimate reality of all phenomena as they were realized by the sages like the Buddha. For example, a piece of diamond is a hard crystal rock which is its relative truth. But in reality, it is just a

combination of various causal factors, therefore, its reality truth is just empty. This is a concept that has been used since the Buddha started his preaching. As the Mādhyamikan says:

諸佛依二諦，為眾生說法。一，以世俗諦；二，第一義諦。若人不能知，分別於二諦，則於深佛法，不知真實義。⁷²

Meaning: All Buddhas preach sentient beings according to the two truths. One is the relative truth, second is the absolute truth. If people cannot understand and discriminate these two truths, they would not know the real meaning about the in-depth Buddha's teachings.

On the other hand, the Three Natures (三性), also often called the Three Self-Natures (Tri-Svabhāva, 三自性), are the sole doctrinal ideas of the Yogācārian who use them to describe the truth of entities. According to them, all entities have these three natures:

三種自性：一、遍計所執自性；二、依他起自性；三、圓成實自性。⁷³

Meaning: The three self-natures are: first, the universally discriminated and attached self-nature⁷⁴ (Parikalpitasvabhāva); second, the dependent self-nature (Paratantrasvabhāva); third, the perfect real self-nature (Pariniṣpannasvabhāva).

⁷² Nāgārjuna (龍樹), Piṅgalaṇetra (青目) (explained), Kumārajīva (tr.), **Madhyamakakārikā** 《中論》, Taishō Tripiṭaka 《大正藏》, Vol. 30, T1564, p. 32.

⁷³ Maitreya (彌勒), Xuan Zang (tr.), **Yogācārabhūmiśāstra** 《瑜伽師地論》, Taishō Tripiṭaka 《大正藏》, Vol. 30, T1579, p. 703.

⁷⁴ Some scholars prefer to translate it as the image nature. But to avoid mixing up with the image aspect, the researcher tends to translate the term according to the Chinese meaning as the universally discriminated and attached self-nature (遍計所執自性).

云何遍計所執自性？謂隨言說依假名言建立自性。云何依他起自性？謂從眾緣所生自性。云何圓成實自性？謂諸法真如，聖智所行，聖智境界，聖智所緣，乃至能令證得清淨，能令解脫一切相縛及麤重縛，亦令引發一切功德。⁷⁵

Meaning: What is the universally discriminated and attached self-nature? It is said to be the nature that is established from following the verbal expressions that rely on temporary names. What is the dependent self-nature? It is said to be the nature arisen from all causal factors. What is the perfect real self-nature? It is said to be the True-suchness of all entities, the acts of sages, the condition of sages, the dependent object of sages, and even that can lead to the attainment of purification, that can lead to liberation from all kinds of binding of conceptual ideas and strong fastenings, and also that can lead to the initiation of all kinds of merits.

Base on these basic ideas, the Yogācāra school further discriminates the three natures into three characteristics: the worldly entities which are completely false, the worldly things which are real, and the unworldly truth:

唯識性略有二種：一者虛妄，謂遍計所執；二者真實，謂圓成實性，為簡虛妄說實性言。復有二性：一者世俗，謂依他起；二者勝義，謂圓成實，為簡世俗故說實性。⁷⁶

Meaning: Simply speaking, the nature of the consciousness-exclusiveness has two folds: one is false which is said to be the universally discriminated and

⁷⁵ Maitreya (彌勒), Xuan Zang (tr.), **Yogācārabhūmiśāstra** 《瑜伽師地論》, Taishō Tripitaka 《大正藏》, Vol. 30, T1579, p. 703.

⁷⁶ Dharmapāla, Xuan Zang (tr.), **Vijñāptimātratāsiddhiśāstra** 《成唯識論》, Taishō Tripitaka 《大正藏》, Vol. 31, T1585, p. 48.

attached nature; the other one is true, which is said to be the perfect real nature. This is said to be true for the discrimination with that which is false. Also, there are another two folds: one is worldly which is said to be the dependent nature; the other one is unworldly which is said to be the perfect real nature. This is said to be the reality for the discrimination with that which is worldly.

From this statement, it could be seen that the universally discriminated and attached nature refers to any completely false worldly thing or idea. The dependent nature involves the non-false worldly thing and ideas. Both of them are conditioned. Whereas, the perfect real nature refers to the unworldly truth which is unconditioned.

This paper is not going to discuss in-depth the similarities and differences between these two sets of ideas. But in general, the concept of three natures seems to provide relatively more details than the two truths in explaining the entities. Very important the researcher would like to point out is, if within any scripture, there are indications of some ideas regarding to the three natures, then, it could be judged that it mostly has been affected by the Yogācārian alternations. For the concepts of the three natures are the sole doctrine of the school, the early Mādhyamikan could never have the chance to get in touch with them at all.

All the above points can be summarized as the table below:

Doctrines	Mādhyamika	Yogācāra	Main differences
1. True-suchness	Suchness only	Added “True” in front of “Suchness”	Only the Yogācārian treated it as an unconditioned.
2. Ālaya-vijñāna	No such doctrinal idea at all	Have such idea	The Mādhyamikan only treats all dharmas are empty in nature. But the Yogācārian accepts only no external existence. Ālayavijñāna and its various aspects should not be treated as not exist.
3. Seeds	No such doctrinal idea	Have such idea	Only the Yogācārian talks about the purification of the seeds storing within the Ālayavijñāna.
4. Five Kinds of	No such doctrinal idea	Have such idea	Only the Yogācārian treats this as the prerequisite about the end

Nature			results of the sentient beings even though they have decided to practise.
5. Two categories of non-self	Talks mainly emptiness of nature	Have such idea	Only the Yogācārian uses this to explain outside and inside of the Ālayavijñāna have no self.
6. Two Truths and Three Natures	Talks mainly the Two Truths	Talks mainly the Three Natures	Mādhyamikan emphasis on the Two Truths; only the Yogācārian talks about the Three Natures.

Figure 3: The summary of the doctrinal differences between Mādhyamika and Yogācāra

In sum, these six doctrinal ideas are solely initiated by the Yogācāra school. If they exist in the scriptures, it would have a high possibility that the scripture has been altered by the school and therefore not the primitive copy. This study will use these doctrinal differences as the hints to distinguish the attribution of the various versions of the scriptures.

2.4 The Literal Transformations among Different Versions and Their Sectarian Identities

This part will try to identify the core differences among the eight translated versions of the *Diamond Sūtra* that have been introduced in section 2.2 and examine how they were affected by the doctrinal specifications that have been discussed in section 2.3. These differences will be studied one after the other according to the sequence of the *Sūtra* so that readers could be easier to follow.

2.4.1 Vowing One's Mind towards the Bodhi or Setting Out in the Bodhisattva-Vehicle

Here are the textual differences among the versions as follow:

Version	Texts	English Meaning
1. Kumārajīva (403 CE)	善男子、善女人，發阿耨多羅三藐三菩提心，應云何	Good men, good women, vow the minds towards the Anuttarā samyaksaṃbodhi, how to maintain? How to subdue their

	住？云何降伏其心？ ⁷⁷	minds?
2. Bodhiruci (509 CE)	云何菩薩大乘中，發阿耨多羅三藐三菩提心？應云何住？云何修行？云何降伏其心？ ⁷⁸	How should Bodhisattvas in the <u>Mahāyāna</u> , vow the minds towards the Anuttarā samyaksaṃbodhi? How to maintain? How to practice? How to subdue their minds?
3. Paramārtha (559 CE)	若善男子、善女人，發阿耨多羅三藐三菩提心， <u>行菩薩乘</u> ，云何應住？云何修行？云何發起菩薩心？ ⁷⁹	If good men, good women who vow the minds towards the Anuttarā samyaksaṃbodhi, <u>practice the Bodhisattva-vehicle</u> , how to maintain? How to practice? <u>How to initiate the Bodhisattva-mind?</u>
4. Dharmagupta (590 CE)	菩薩乘發行住應？云何修行應？云何心降伏應？ ⁸⁰	How to maintain once initiated in the <u>Bodhisattva-vehicle</u> ? How to practice? How to subdue the minds?
5. Xuan Zang (648 CE)	諸有發趣菩薩乘者，應云何住？云何修行？云何攝伏其心？ ⁸¹	For all those who initiated in the <u>Bodhisattva-vehicle</u> , how to maintain? How to practice? How to subdue their minds?
6. Yi Jing (703 CE)	若有發趣菩薩乘者，云何應住？云何修行？云何攝伏其	If anyone initiated in the <u>Bodhisattva-vehicle</u> , how to maintain? How to practice?

⁷⁷ Kumārajīva (鳩摩羅什)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0235, p. 748.

⁷⁸ Bodhiruci (菩提流支)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0236, p. 752.

⁷⁹ Paramārtha (真諦)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0237, p. 762.

⁸⁰ Dharmagupta (達摩笈多)(tr.), **Jingang neng duan bore boluomi jing** 《金剛能斷般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0238, p. 767.

⁸¹ Xuan Zang (玄奘)(tr.), **Neng duan jingang, the Ninth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第九能斷金剛分》，Taishō Tripiṭaka 《大正藏》，Vol. 7, T0220h, p. 980.

	心 ? ⁸²	How to subdue their minds?
7. Müller (1894 CE)	How then.....should the son or the daughter of a good family, after having entered on the <u>path of the Bodhisattvas</u> , behave, how should he advance, and how should he restrain his thoughts? ⁸³	
8. Conze (1960 CE)	How then, O Lord, should a son or daughter of good family, who have set out in the <u>Bodhisattva-vehicle</u> , stand, how progress, how control their thoughts? ⁸⁴	
Sanskrit for reference	Tat katham Bhagavan Bodhisattva-yāna-saṃprasthitena kulaputreṇa vā kuladuhitrā vā sthātavyaṃ katham pratipattavyaṃ katham cittaṃ pragrahītavyaṃ?	

Figure 4: The increase of the importance of the idea of the Bodhisattva-Vehicle

These questions were asked in the *Sūtra* by Subhuti who saw the teaching of the Buddha with His own actions as the example. It seemed that Subhuti highly cared about other beings who might not be able to understand the in-depth meaning. For this reason, he asked on behalf of them hoping the Buddha can explain them in precept.

It must be noted that these sets of questions have been asked twice in the *Sūtra*. In the halfway through the text, they were asked once again. Although both were in very similar wordings⁸⁵ and meaning, commentaries tend to said that they were being asked for a different purpose. For example, Ji Cang (吉藏, 549 to 623 CE) said:

前云無我人相，此是人空；今云我相即是非相，此則明法空。⁸⁶

⁸² Yi Jing (義淨)(tr.), *Foshuo neng duan jingang bore boluomiduo jing* 《佛說能斷金剛般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0239, p. 772.

⁸³ Friedrich Max Müller, *The Sacred Books of the East, Volume XLIX: Buddhist Mahāyāna Texts, Part II*, (London: Oxford University Press, 1894), p. 113.

⁸⁴ Edward Conze, *Buddhist Wisdom: The Diamond Sutra and the Heart Sutra*, (New York: Random House, 2001), p. 22.

⁸⁵ Respective references about the second request in Taishō Tripiṭaka 《大正藏》 are: T0235, p. 751; T0236, p. 755; T0237, p. 764; T0238, p. 769; T0220h, p. 983; T0239, p.774; and Müller (1894), p. 132 as well as Conze (1960), p. 58.

⁸⁶ Ji Cang (吉藏), 《金剛般若疏》 (A Guide to the Jingang bore), Taishō Tripiṭaka

Meaning: The former talks about no conception of self and human, that is the emptiness of self. Now it (the second time) talks about the conception of self is just no conception, this is the expounding of the emptiness of dharmas.

This quotation shows a notion of the concept of two categories of non-self (二無我) which separate the *Sūtra* into two different parts, the former lie on the side which talks about all beings are non-self (人無我); while the second part discusses about all things are non-self (法無我). This obviously had been affected by the concept of the Yogācārian after they were brought into China in the early sixth century. From there onwards, most Chinese commentators tended to use this way in explaining the *Sūtra*. A totally different evidence from an earlier commentator, Seng Zhao (僧肇, 384 to 414 CE), could be used to prove this assumption, which said:

始開眾生空、法空，明境空也。次辯般若則非，即慧空也。⁸⁷

Meaning: First, it expounds the emptiness of beings, the emptiness of things, so as to make clear the emptiness of objects. Next, it debates on the non-reality of the wisdom (Bore), which means the emptiness of wisdom.

With the concept of solely of the Mādhyamikan, Seng Zhao, who lived in the early fifth century and without the influence from the Yogācārian, put both the emptiness of beings and things together under one concept of emptiness of objects. Then, since the conditioned objects are emptied, the unconditioned wisdom should also be empty. Reminded not to be neglected that the version Seng Zhao read could only be that being translated by his master Kumārajīva. On the other hand, Ji Cang should have read the first four Chinese translations by his time. From here, we could see how the

《大正藏》, Vol. 8, T1699, p.115.

⁸⁷ Seng Zhao (僧肇), *Commentary on the Diamond Sūtra* 《金剛經註》, Shinsan Zokuzōkyō (卍新纂續藏經), Vol. 24, 卍 no. 454, p. 401.

explanations of the descendants differ from their antecessor due to sectarian thoughts differences!

Coming back to the sub-topic here. From the vast differences of the translated wordings being used in such a short clause, it could be imagined how the variations of the original Sanskrit base texts this *Sūtra* has.

From the textual comparison, two issues could be identified:

First issue, the condition of the subjects in the sentence has been changed gradually from:

Kumārajīva's “發阿耨多羅三藐三菩提心” (vow the minds towards the Anuttarā samyakṣambodhi), then,

Bodhiruci's “大乘中，發阿耨多羅三藐三菩提心” (in the Mahāyāna, vow the minds towards the Anuttarā samyakṣambodhi), then,

Paramārtha's “發阿耨多羅三藐三菩提心，行菩薩乘” (vow the minds towards the Anuttarā samyakṣambodhi, practice the Bodhisattva-vehicle), then,

Dharmagupta's “菩薩乘發行”, or Xuan Zang's “發趣菩薩乘”, or Yi Jing's “發趣菩薩乘” which all have the same meaning of “initiated in the Bodhisattva-vehicle.” And also, Müller's “after having entered on the path of the Bodhisattvas” as well as Conze's “who have set out in the Bodhisattva-vehicle”. These last five versions have the same meaning with each other.

Here, the concept of “Mahāyāna” (大乘), and particularly its synonym, “Bodhisattva-vehicle” (菩薩乘), has become more and more important starting from the second translation of Bodhiruci. And it gradually replaced the importance of “vowing one's mind towards the Bodhi” (發阿耨多羅三藐三菩提心) which is the main and only condition stated in the Kumārajīva's translation.

Second issue, those seven translations that have put in the idea of “Mahāyāna” or “Bodhisattva-vehicle” would include coincidentally also the question of “云何修行？” (how to practice). It does not appear in the version of Kumārajīva that uses “vowing one’s mind towards the Bodhi” as the sole condition.

Let the first issue be discussed. What is needed to be known is which one, “vowing one’s mind towards the Bodhi” or “initiated in the Bodhisattva-vehicle”, is the original form of the Sūtra? In another words, although the Sanskrit text being found stated as “Bodhisattva-yāna-saṃprasthitena”, was it the fault of Kumārajīva who wrongly translated the phrase into “vowing one’s mind towards the Bodhi”? Or, were they the results of a chain of gradual alternations that had been made by the other seven versions as they were shown in the Chinese translations? What was the reason behind? What are the evidences?

First of all, it is without reason to support an idea of any kind that any one of these translators would have wrongly translated the phrase. Because in the text, there are many other places appear with the term “Anuttarā samyaksaṃbodhi”. For example, there is a sentence: “Ato nirjātā hi Subhūte Tathāgatānām arhatāṃ samyaksaṃbuddhānām anuttarā samyaksaṃbodhir, ato nirjātās ca Buddhā.” There, the term “anuttarā samyaksaṃbodhir” was translated in all the versions in “阿耨多羅三藐三菩提” which is the same meaning of “Anuttarā samyaksaṃbodhi”. Therefore, it would be impossible for any of them mistakenly taken one term and translated it into another. Especially these people were all professionals in the Sanskrit language as well as the Chinese. Every translation works normally involved with hundreds of such experts and a set of highly complicated procedures that can assure the best preciseness which makes modern works of such kind being done within these one or two centuries could never compare.

Practically speaking, in reason, Buddhist practitioners should be aiming at a certain objective in order to direct their practicing. It is illogical to have the practicing started before knowing the objective. Anuttarā samyaksaṃbodhi means the highest

wisdom and knowledge of a Buddha. Vowing one's mind towards it meaning the certain one is taking the aim of becoming a Buddha as his or her objective. Once that is set, then, putting in effort on the practicing of the Bodhisattva-vehicle should be the rational order of procedures.

Moreover, from the viewpoint of the development of Buddhism, it could be reasonably expected that whenever a new idea has to be set up, it must be something on one hand, equipped with specific differences comparing to the old idea. While on the other hand, such differences should not be far too away from the original idea which could make people hard to understand and accept. When Mahāyāna Buddhism came to the stage, they should be facing the same concern. The Anuttarā samyaksaṃbodhi (translated as “unsurpassed perfect enlightenment” in the translation of the Pali Text Society) is the sole declaration of the Buddha himself about his awakening.⁸⁸ Attaining it is never the major aim of any Śrāvakan school which considers the attainment of an Arahant. But the term itself is within their Canons. This kind of Canon-included and especially emphasized objective of the Mahāyāna made even the Śrāvakan could not easily deny it as a Buddha's teaching. If in reverse the concepts of Mahāyāna or Bodhisattvayāna were introduced right at the beginning, which could be found nowhere in the Śrāvaka-Canon, most probably the Śrāvakan schools would deny it straight away.

Another idea with the same characteristic that can support this supposition is “offering” (dāna). In the Śrāvakan schools, offering is never a branch of the thirty-seven bodhipakṣa dharma (dharma that lead to the bodhi, 三十七菩提分). Instead, it is treated as one of the four-embracing virtues (catuḥ-saṃgraha-vastu, 四攝) of a

⁸⁸ Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha (Saṃyutta Nikāya)**, Vol. 1, (London: The Pali Text Society, 2000), p. 164: “If, great king, one speaking rightly could say of anyone, ‘He has awakened to the unsurpassed perfect enlightenment,’ it is of me that one might rightly say this. For I, great king, have awakened to the unsurpassed perfect enlightenment.”

Buddhist. The bodhipakṣa dharma directly leads to enlightenment and liberation, but the four-embracing virtues could only be treated as some kinds of wholesome conditioned deeds in the Śrāvaka's opinion. However, the Mahāyāna directly put offering into one of the six perfections (pāramitā, 波羅蜜) implies that it is treated as a key methods towards the highest enlightenment. It should be remarked that offering was upheld but still it is not a deviant idea.

It therefore could be reasonably believed that promoting both the aiming of the Anuttarā samyaksaṃbodhi and offering as their new ideas should be two of the leading flags during the early stage of development of the Mahāyāna, so as the same to the Mādhyamika which is the earliest school developed in Mahāyāna. These two flags coincidentally are the main topics of the Kumārajīva's version, making it most probably be the earliest form among all. This form had been kept as it was until the rise of the Yogācāra where the alternations started. This could be judged from the gradual transformations appear in the subsequent translations.

If substantial evidences are asked to prove this correctness, the concept of five kinds of nature (Pañca gotrāṇi, 五種性) should be brought into discussion. As it has been explained in 2.3.4, the Yogācāra holds the sequences of the Bodhisattva-path as: first, determined in the Bodhisattva-nature; second, vow for the bodhi and third, practice. This idea of treating the Bodhisattva-nature as the priority also affected the *Diamond Sūtra*.

In his commentary, Asaṅga used seven statements to summarize the meaning or steps of the *Diamond Sūtra*:

七義句者：一、種性不斷，二、發起行相，三、行所住處，四、對治，五、不失，六、地，七、立名。⁸⁹

⁸⁹ Asaṅga, Dharmagupta (達摩笈多)(tr.), **A Commentary on the Jingang bore**

Meaning: These seven statements of meanings are: first, the (Bodhisattva) nature is uninterrupted; second, vowing to start acting on; third, practice with objects; forth, discrimination and correction; fifth, non-losing (non-dualism⁹⁰); sixth, stages; seventh, naming.

Here, very obvious is, the first step of “種性不斷” (the Bodhisattva nature is uninterrupted) is corresponding to the determination of Bodhisattva-nature. After that, then it talked about the second step of “發起行相” (vowing to start acting on), which is actually the same meaning of vowing for the bodhi. And then, is the third step about practicing.

These sequences were first adopted and shown in the Bodhiruci’s translation which states: “大乘中，發阿耨多羅三藐三菩提心” (in the *Mahāyāna*, vow the minds towards the Anuttarā samyakṣambodhi). It is very clear that the phrase “in the *Mahāyāna*” implies the meaning of the determination of Bodhisattva-nature has been accomplished and uninterrupted before the vowing of minds towards the bodhi.

Following this, the Paramārtha’s version states: “發阿耨多羅三藐三菩提心，行菩薩乘” (vow the minds towards the Anuttarā samyakṣambodhi, practice the Bodhisattva-vehicle). The phrase “practice the Bodhisattva-vehicle” clearly is the same as the third step of the Asaṅga’s comment which is “行所住處” (practice with objects).

From these two later versions after the Kumārajīva’s, it can be seen that the idea of the Yogācārian had been partially imported into the *Sūtra*; whereas still the earliest aim of the *Mahāyāna*, vowing the minds towards the Anuttarā samyakṣambodhi,

boluomi jing 《金剛般若波羅蜜經論》，Taishō Tripiṭaka 《大正藏》，Vol. 25, T1510b, p. 766.

⁹⁰ Ibid: “不失者，謂離二邊。” (Meaning: The so called Non-losing means getting rid from the two sides.) Taishō Tripiṭaka 《大正藏》，Vol. 25, T1510b, p. 767.

had just only been weakened but not excluded.

However, after the Yogācārian totally arisen, their idea of the determination of Bodhisattva-nature as the priority, finally replaced the earliest aim completely. Apparently, this had been done gradually in the original Sanskrit base texts therefore they were done originated from India. By estimation, the entire transformation might have been started during the time of the early fifth century when Asaṅga was still alive. For this reason, these changes did not affect the base text which Kumārajīva used. Its final transformation should have been taken place in between the time when Paramārtha and Dharmagupta came to China, which was in between 546 to 590 CE.

Readers should not think that the seven statements of Asaṅga is just a coincidence. Actually, the root could be found in one of their earliest scriptures, the *Yogācārabhūmiśāstra* 《瑜伽師地論》, which has a part of it shown in section 2.3.4 and now the full are being revealed:

諸菩薩要先安住菩薩種性，乃能正發阿耨多羅三藐三菩提心。既發心已，方正修行自他利行。於自他利正修行時，得無雜染方便。無雜染故，得無厭倦方便。無厭倦故，得諸善根增長方便。於諸善根得增長已，能證無上正等菩提。⁹¹

Meaning: Bodhisattvas have to first determined in the Bodhisattva-nature, before they can vow with their minds correctly towards the Anuttarā samyakṣambodhi (阿耨多羅三藐三菩提). After making such vows, then they can practice correctly with all the methods that help both themselves and others. During the right practice of benefiting both themselves and others, the expediency of non-defilement could be obtained. Due to the non-defilement,

⁹¹ Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmiśāstra* 《瑜伽師地論》, Taishō Tripiṭaka 《大正藏》, Vol. 30, T1579, p. 575.

the expediency of tirelessness could be obtained. Because of tirelessness, the expediency of development of all wholesome roots is obtained. Because of all wholesome roots are developed, one can recognize the Anuttarā samyaksaṃbodhi.

When these seven steps of the *Yogācārabhūmiśāstra* 《瑜伽師地論》, which mainly talk about the learning process of a Buddhist practitioner, are compared with the seven statements of Asaṅga, which chiefly expound the steps hidden in the *Diamond Sūtra*, it could be seen that they have exactly the same fundamental ideas and sequences.

Next, the second issue of why those seven translations that have put in the idea of “Mahāyāna” or “Bodhisattva-vehicle” would include coincidentally also the question of “how to practice” is now to be answered. Let the discussion started from the version of Kumārajīva which only upholds the vow of minds towards the bodhi as the main condition.

In the *Mahāprajñāpāramitāśāstra* 《大智度論》, Nāgārjuna has explained the idea of the Mādhyamikan about the mind vowed towards the bodhi:

問：以初心得，後心得？佛以深因緣法答，所謂：不但以初心得，亦不離初心得。所以者何？若但以初心得、不以後心者，菩薩初發心，便應是佛；若無初心，云何有第二、第三心？第二、第三心，以初心為根本因緣！亦不但後心、亦不離後心者，是後心亦不離初心，若無初心，則無後心；初心集種種無量功德，後心則具足，具足故能斷煩惱習，得無上道。⁹²

Meaning: It is asked: Is it (the bodhi) obtained by the first mind (of vow) or

⁹² Nāgārjuna (龍樹), Kumārajīva (tr.), *Mahāprajñāpāramitāśāstra* (大智度論), Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, p. 585.

the later minds? (Answered) The Buddha uses the deep causal matter to reply, that is: it is obtained not solely by the first mind, and is obtained not away from the first mind. Why is this so? If it is obtained solely by the first mind and not by the later minds, then, a Bodhisattva would probably be a Buddha while he vowed his mind the first time. If there was no first mind, how comes there be the second and the third mind? As the second and third mind needed the first one as the original cause! Also, it is not only the later mind and not away from the later minds. As the later minds do not get rid of the first mind. If there is no first mind, there is no later minds too. The first mind (vow to) collect all kinds of immeasurable merits, while the later minds become perfect. It is due to such perfection and the habituation to defilement could be cut, the supreme principle could be obtained.

From this statement, it could be seen that the general idea of the Mādhyamikan is: if someone would like to obtain the supreme bodhi, the most important thing is how to maintain the first mind of vow with one mind after the other until the latest one which will end with the perfect enlightenment. In another words, this is the mind-maintaining issue but not a substantial practicing issue. When the whole *Diamond Sūtra* is reviewed, all kinds of practicing, offering is usually being talked about as the example, would be brought back to the discussion of non-conceptualizing (無相), non-attaching (無住) and non-grasping (不取), with how these mental characteristics could be correlated to the Buddhist principles. From this, it could be understood why the Kumārajīva's version does not ask the question of "how to practice". It is because the mentality is its only concern! Moreover, as the mentality could be changed every moment, it would have a problem of either able or unable to be maintained. Therefore, in the Kumārajīva's version, this problem becomes the two questions being asked by Subhuti: "應云何住?" (how to maintain?) and "云何降伏其心?" (how to subdue their minds?) The first question asks about how to continue such ability of maintaining the vow mind by mind. The second question asks about how to fight against when the vow of mind is unable to be maintained. But no matter which

question is being asked, it actually refers to the same thing: vowing one's mind towards the Anuttarā samyaksaṃbodhi.

For the other seven translations, the core difference with the Kumārajīva's version lies in the first question of "how to maintain". Be kept in mind that these seven translations have the condition changed. This means that the object that has to be maintained is also changed respectively. For this reason, these seven versions have the question of "how to maintain" directed to their altered object: "the Bodhisattva-nature". When referring back to the seven statements of Asaṅga as well as the seven steps of the *Yogācārabhūmiśāstra* 《瑜伽師地論》, besides the vowing of mind towards the bodhi, the first few steps would be: first, the Bodhisattva nature is uninterrupted (種性不斷) or determined in the Bodhisattva-nature (安住菩薩種性).....third, practice with objects (行所住處) or practice correctly (正修行); forth, discrimination and correction (對治) or non-defilement is obtained (得無雜染). Therefore, it could be seen that the three questions being asked in these seven translations are exactly regarding these steps! The question of "how to maintain" is regarding the non-interruption of the Bodhisattva-nature; "how to practice" is regarding the correctness of practicing; whereas, "how to subdue the mind" is regarding the correction from defilement. If in case the middle question of "how to practice" was omitted, the whole chain of sequences would be completely broken. The comment of Asaṅga and the doctrine of the *Yogācārabhūmiśāstra* 《瑜伽師地論》 would become invalid. For this reason, the question of "how to practice" must be asked in these versions.

The only query left behind is the version of Paramārtha which has the final question among the three changed into “云何發起菩薩心？” (how to initiate the Bodhisattva-mind?) As it has been discussed earlier, the ability to maintain a mind is the same issue of the inability to maintain it. In this sense, the third question in the Paramārtha's version is going to handle both such ability and inability. Then, according to the seven statements of Asaṅga, Paramārtha's version actually just converted the three initial statements into the three questions asked in the *Sūtra*; “how to maintain”

deals with the maintaining of nature; “how to practice” deals with the practicing issue; and “how to initiate the Bodhisattva-mind” deals with the vowing, maintaining and subduing of mind. Since the concept of the Mādhyamikan is obviously utilized and the sequences of Asaṅga’s comment were not closely followed, it could be determined that the Paramārtha’s version is not a kind of complete Yogācārianized product which needed further adjustment. And the next three translations as well as the extant Sanskrit texts being found agreed to such hypothesis.

From the above discussion, it could be seen how the concept of the five kinds of nature (Pañca goṭrāṇi, 五種性) affected the seven steps and expression of the texts by bringing in the idea of Bodhisattva-nature-priority and forcing the concept of vowing of mind towards the bodhi stepped back to the second place. And from there, the expression of the *Sūtra* was gradually changed and finally altered completely so as to correlate exactly with the doctrinal characteristic of the Yogācārian.

2.4.2 The Buddha’s Answers

Here are the textual differences among the versions as follow:

Version	Texts	English Meaning
1. Kumārajīva (403 CE)	諸菩薩摩訶薩應如是降伏其心。 ⁹³	Great Bodhisattvas should thus subdue their minds.
2. Bodhiruci (509 CE)	諸菩薩生如是心。 ⁹⁴	Bodhisattvas raise such a mind.
3. Paramārtha (559 CE)	善男子、善女人，發菩提心，行菩薩乘，應如是發心。 ⁹⁵	Good men, good women who vow the minds towards the bodhi, practice the Bodhisattva-

⁹³ Kumārajīva (鳩摩羅什)(tr.), *Jingang bore boluomi jing* 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 749.

⁹⁴ Bodhiruci (菩提流支)(tr.), *Jingang bore boluomi jing* 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0236, p. 753.

⁹⁵ Paramārtha (真諦)(tr.), *Jingang bore boluomi jing* 《金剛般若波羅蜜經》,

		vehicle, should thus initiate a mind.
4. Dharmagupta (590 CE)	此.....菩薩乘發行，如是心發生應。 ⁹⁶	Here.....the Bodhisattva-vehicle is initiated, such a mind should arise.
5. Xuan Zang (648 CE)	諸有發趣菩薩乘者，應當發趣如是之心。 ⁹⁷	Anyone who initiated in the Bodhisattva-vehicle should initiate such a mind.
6. Yi Jing (703 CE)	若有發趣菩薩乘者，當生如是心。 ⁹⁸	For those who initiated in the Bodhisattva-vehicle should raise such a mind.
7. Müller (1894 CE)	Any one..... who has entered here on the path of the Bodhisattvas must thus frame his thought. ⁹⁹	
8. Conze (1960 CE)	someone who has set out in the vehicle of a Bodhisattva should produce a thought in this manner. ¹⁰⁰	
Sanskrit for reference	Iha.....Bodhisattva-yāna-saṃprasthitena evam cittam utpādayitavyam.	

Figure 5: The effect of the Five Kinds of Nature (五種性)

The above is the answer of the Buddha to the questions asked by Subhuti in the first half of the *Diamond Sūtra*. If comparing with the texts being quoted in 2.4.1, two issues could be found.

Taishō Tripiṭaka 《大正藏》, Vol. 8, T0237, p. 762.

⁹⁶ Dharmagupta (達摩笈多) (tr.), **Jingang neng duan bore boluomi jing** 《金剛能斷般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0238, p. 767.

⁹⁷ Xuan Zang (玄奘) (tr.), **Neng duan jingang, the Ninth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第九能斷金剛分》, Taishō Tripiṭaka 《大正藏》, Vol. 7, T0220h, p. 980.

⁹⁸ Yi Jing (義淨) (tr.), **Foshuo neng duan jingang bore boluomiduo jing** 《佛說能斷金剛般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0239, p. 772.

⁹⁹ Friedrich Max Müller, **The Sacred Books of the East, Volume XLIX: Buddhist Mahāyāna Texts, Part II**, (London: Oxford University Press, 1894), p. 113.

¹⁰⁰ Edward Conze, **Buddhist Wisdom: The Diamond Sutra and the Heart Sutra**, (New York: Random House, 2001), p. 25.

First, only the Kumārajīva's version has the subjects of the sentence, “諸菩薩摩訶薩” (Great Bodhisattvas), not matched with the subjects in its questions, “善男子、善女人” (Good men, good women). All the other seven translations have their subjects matched with their questions.

Second, only Kumārajīva's translation has the answer “應如是降伏其心” (subdue their minds) matched to its questions which is “云何降伏其心?” (how to subdue their minds?) In contrast, it is quite ridiculous that, all the other seven translations seem not ever answered Subhuti's questions of “(how) stand, how progress, how control their thoughts?” but just recorded something like Xuan Zang's “應當發趣如是之心” (should initiate such a mind) or Conze's “should produce a thought in this manner.”

A remark should be made that, these two issues only happen in the first half of the *Sūtra*. While in the second half, although answering to the same set of questions, Kumārajīva's translation has changed to something very similar to the other seven translations:

善男子、善女人，發阿耨多羅三藐三菩提者，當生如是心。¹⁰¹

Meaning: Good men, good women, who vow towards the Anuttarā samyakṣambodhi, should raise such a mind.

This makes all eight translations carry nearly the same meaning here in the second half of the *Sūtra*.

If the concept and its effect of the Five Kinds of Nature (五種性) were not discussed earlier in 2.4.1, it would be hard to understand why these two issues have

¹⁰¹ Kumārajīva (鳩摩羅什)(tr.), *Jingang bore boluomi jing* 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 751.

been happened. But now, the idea of the Yogācārian is understood, it would be easier to explain the reason.

Base on the sequence of the Bodhisattva-nature first and the the vowing second explained by Asaṅga, the seven translations, excluding the Kumārajīva's, have their texts actually followed straightly to such Yogācārian's thought. Using Conze's translation as an example, "someone who has set out in the vehicle of a Bodhisattva" refers to those who have maintained in the Bodhisattva-nature which is the first most important procedure. While, "should produce a thought in this manner" refers to the vowing which is the second step. From here, it is evidential that the comments of Asaṅga, which is also the idea of the *Yogācārabhūmiśāstra* 《瑜伽師地論》, highly affected the texts in both the questions asked by Subhuti as well as the answers made by the Buddha. Be remembered that this is the sole concept of the Yogācārian. It is illogical to say that Kumārajīva changed the texts back to the Mādhyamika idea. For this reason, it could be judged that all the later translations after the Kumārajīva's as well as the Sanskrit texts being found at this moment of time are all belong to the altered versions of the Yogācāra school. Such alternation was supposed to be taken place at the time of Asaṅga till a little bit after he had made his commentary to the *Sūtra*. That would be around the end of the forth and early fifth century. At that time, Kumārajīva had already been in China and therefore his base version had not been affected.

The earlier translation of Kumārajīva who based only on the idea of the Mādhyamikan did not have the obligation of correlating to the thoughts of Asaṅga and the Yogācārian. Instead, it used the Great Bodhisattvas as the physical models to answer the question of "how to subdue their minds?" Be reminded that subduing the minds is actually the same as maintaining the minds according to the idea of Nāgārjuna and Mādhyamikan. Therefore, the Kumārajīva's version is in fact using this to reveal the core requirement of a Bodhisattva which is the maintaining of their vow of minds towards the Anuttarā samyakṣambodhi.

One point has to be emphasized is, subduing the mind could only be talked

about AFTER one had made the vow towards Bodhi. For this reason, only the Bodhisattvas that have made the vow can have the base to measure whether their minds are maintaining or not and needed subduing. Therefore, in the first half of the Kumārajīva's version, the Buddha's answer using “諸菩薩摩訶薩” (all Great Bodhisattvas) as the subjects mean that it is an answer for those who have already made such vow, and thus is for experienced practitioners. While the second half which has the subjects changed back to “善男子、善女人” (Good men, good women) indicates that it is the answer for those who have not made such vow yet. Hence, the texts say they “當生如是心” (should raise such a mind) showing those explanations are for new learners who need to first make the vow.

2.4.3 Characteristics (相), Perception (想) and Perception Turns (想轉)

Here are the textual differences among the versions as follow:

Version	Texts	English Meaning
1. Kumārajīva (403 CE)	若菩薩有我相、人相、眾生相、壽者相，即非菩薩。 ¹⁰²	If a Bodhisattva has a conceptualized characteristic of a self, a conceptualized characteristic of a person, a conceptualized characteristic of a being, a conceptualized characteristic of a living soul, thus not a Bodhisattva.
2. Bodhiruci (509 CE)	若菩薩有眾生相，即非菩薩。何以故非？須菩提！若菩薩起眾生相、人相、壽者相，則不名菩薩。 ¹⁰³	If a Bodhisattva has a conceptualized characteristic of beings, thus not a Bodhisattva. Why not? Subhuti! If a Bodhisattva raised a conceptualized characteristic of a being, a conceptualized

¹⁰² Kumārajīva (鳩摩羅什)(tr.), *Jingang bore boluomi jing* 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 749.

¹⁰³ Bodhiruci (菩提流支)(tr.), *Jingang bore boluomi jing* 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0236, p. 753.

		characteristic of a person, a conceptualized characteristic of a living soul, so is not named as a Bodhisattva.
3. Paramārtha (559 CE)	一切菩薩，無我想、眾生想、壽者想、受者想。 ¹⁰⁴	All Bodhisattvas have no perception of a self, perception of a being, perception ¹⁰⁵ of a living soul, a perception of a recipient.
4. Dharmagupta (590 CE)	不彼.....菩薩名說應，若眾生想轉，壽想若、人想若轉。 ¹⁰⁶	He or she.....is not named as a Bodhisattva if the perception of a being turned, if the perception of a living soul, if the perception of a person turned.
5. Xuan Zang (648 CE)	若諸菩薩摩訶薩有情想轉，不應說名菩薩摩訶薩。所以者何？善現！若諸菩薩摩訶薩不應說言有情想轉。如是命者想、士夫想、補特伽羅想、意生想、摩納婆想、作者想、受者想轉，當知亦爾。何以故？善現！無有少法名為發趣菩薩乘者。 ¹⁰⁷	If a Bodhisattva is turned by the perception of a being, should not that be named as a Great Bodhisattva. Why this is so? Subhuti! For a Bodhisattva should not be said with the perception of a being turned. Thus that should be known also for the perception of a living soul, the perception of a man, the perception of a human (pudgala), the perception of a producer at will (manomaya), the perception of a child

¹⁰⁴ Paramārtha (真諦)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0237, p. 762.

¹⁰⁵ It is more likely here to be understood as the “idea of” instead of the “perception of”. This will be explained in the following content of this paper. But for the literal translation purpose, the researcher maintained here as “perception of”.

¹⁰⁶ Dharmagupta (達摩笈多) (tr.), **Jingang neng duan bore boluomi jing** 《金剛能斷般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0238, p. 767.

¹⁰⁷ Xuan Zang (玄奘)(tr.), **Neng duan jingang, the Ninth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第九能斷金剛分》，Taishō Tripiṭaka 《大正藏》，Vol. 7, T0220h, p. 980.

		(māṇava), the perception of a actor, and the perception of a recipient. Why? Subhuti! Not even a tiny dharma could be named as the one who initiated in the Bodhisattva-vehicle.
6. Yi Jing (703 CE)	若菩薩有眾生想者，則不名菩薩。所以者何？由有我想、眾生想、壽者想、更求趣想故。 ¹⁰⁸	If a Bodhisattva has the perception of a being, should not that be named as a Bodhisattva. Why this is so? It is due to the existence of the perception of a self, the perception of a being, the perception of a living soul and the perception of desiring for even more other existences.
7. Müller (1894 CE)	no one is to be called a Bodhisattva, for whom there should exist the idea of a being, the idea of a living being, or the idea of a person. ¹⁰⁹	
8. Conze (1960 CE)	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. ¹¹⁰	
Sanskrit for reference	Na sa.....bodhisattvo vaktavyo yasya-atma-saṃjñā pravarteta, sattva-saṃjñā va jīva-saṃjñā vā pudgala-saṃjñā va pravarteta.	

Figure 6: The Characteristics (相), Perception (想) and Perception Turns (想轉)

From the differences among these versions, first thing that could be aware of is the kinds of conceptualized characteristics or perceptions are vary. From only having three kinds (Bodhiruci's and Dharmagupta's translations) and up to eight kinds (Xuan Zang's translation) are recorded. In common, the being and the living soul are included by all the eight translations. But the rest just depends. According to Nāgārjuna's idea,

¹⁰⁸ Yi Jing (義淨)(tr.), *Foshuo neng duan jingang bore boluomiduo jing* 《佛說能斷金剛般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0239, p. 772.

¹⁰⁹ Friedrich Max Müller, *The Sacred Books of the East, Volume XLIX: Buddhist Mahāyāna Texts, Part II*, (London: Oxford University Press, 1894), p. 114.

¹¹⁰ Edward Conze, *Buddhist Wisdom: The Diamond Sutra and the Heart Sutra*, (New York: Random House, 2001), p. 25.

although the situation is like this, these various kinds are just names being used for adapting to matters or things arisen from the same self:

問曰：「如我乃至知者、見者，為是一事？為各各異？」答曰：「皆是一我，但以隨事為異……隨事起名，如官號差別、工能智巧、出家得道，種種諸名皆是因緣和合生，故無自性，無自性故畢竟空。生空故法空，法空故生亦空。」¹¹¹

Meaning: It is asked: “For examples like the self, the knower, the seer, are they one matter? Are they different?” It is answered: “They are the same self, but for adapting to matters and become different……The arisen of names for adapting to matters, just like the titles of government officers, craftsmanship, abilities, knowledges, techniques, leaving homes and attaining the paths, all these different names are arisen from the combination of all causal factors, and therefore, have no self-nature. Because of no self-nature and therefore is ultimately empty. As empty of the beings so the emptiness are the things. As empty of the things so the emptiness are the beings too.”

From this point of view, it does not matter whether three or eight kinds are being used to express that same self. For this reason, it could be seen that in the eight translations, similar terms are used to explain the similar kinds.

Only in the version of Xuan Zang which has three very different kinds comparing to others: a man (士夫), a producer at will (manomaya, 意生) and a child (māṇava, 摩納婆). These three kinds could never be found in any scripture of the Mādhyamikan when explaining the concept of self. But only in the *Yogācārabhūmiśāstra* 《瑜伽師地論》 where they could be found:

¹¹¹ Nāgārjuna (龍樹), Kumārajīva (tr.), **Mahāprajñāpāramitāśāstra** 《大智度論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, p. 319.

我者，謂於五取蘊我、我所見現前行故。.....言意生者，謂此是意種類性故。摩納縛迦者，謂依止於意或高或下故。言養育者，謂能增長後有業故，能作一切士夫用故。¹¹²

Meaning: A self refers to the awareness of the present actions of clinging of the five aggregates (pañca upādāna skandhāḥ) as the self and belong to the self. What is called a producer at will refers to those that are with the nature of mind (made) category. What is called a māṇava refers to those that rely on minds and might be at a stage of higher or lower. What is called fostering refers to those that can grow karma of bringing up further existence which all men can use it as a function for becoming.

Here, the karma being grown for bringing up further existence are explained in the *Śāstra* with a relationship to the actor and recipient:

於諸業用說為作者，於諸果報說為受者。¹¹³

Meaning: Due to all karmic actions being used as a function, it is called the actor. Due to all karmic fruits being received, it is called the recipient.

These ideas and relationship between the karma, actor and recipient were further doctrinally conceptualized by Vasubandhu afterwards and became the concept of “Three kinds of self-clinging”:

三種我執者，謂一性我執、受者我執、作者我執。¹¹⁴

¹¹² Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmiśāstra* 《瑜伽師地論》, Taishō Tripiṭaka 《大正藏》, Vol. 30, T1579, p. 764.

¹¹³ Ibid, p. 364.

¹¹⁴ Vasubandhu (世親), Xuan Zang (tr.), *Pañcaskandhaprakaraṇavaibhāṣya* 《大乘五蘊論》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1612, p. 850.

Meaning: The so called three kinds of self-clinging which are the substantial self-clinging, the recipient self-clinging and the actor self-cling.

This concept did not arise much attention among scholars of that time. Only after about a century later, when Sthiramati (安慧, 475 to 555 CE) wrote his *Pañcaskandhaprakaraṇa* 《大乘廣五蘊論》, the concept of the three kinds of self-clinging was once again brought to the discussion.¹¹⁵

From these evidences, it could be declared that eight kinds of conceptual characteristics or ideas recorded in the Xuan Zang's translation are definitely the alternations made by the Yogācāra school. And from the inclusion of the ideas of actors and recipients, the alternation should be taken placed during the time between Vasubandhu and Sthiramati which is around the fifth and sixth century. This can also be judged by the version of Paramārtha which has already put in the recipient into the *Sūtra*. Of course, these additional kinds of perceptions were not within the main stream of the Yogācārian. Or it might say that, they are not enough to represent all kinds of other possible forms. Therefore, they were not added into the version that Dharmagupta brought to China. They also did not exist directly in the Yi Jing's version but transformed into a much flexible explanation of“更求趣想”(the perception of desiring for even more other existences).

The second issue here is about the expression or categorization of those kinds of matters. Eight translations together with the Sanskrit text found could be divided into three groups of expression:

The first group consist of both the translations of Dharmagupta and Xuan Zang which use two Chinese characters “想轉” to express the meaning, as well as the

¹¹⁵ Sthiramati (安慧), *Divākara* (地婆訶羅)(tr.), *Pañcaskandhaprakaraṇa* 《大乘廣五蘊論》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1613, p. 855.

Sanskrit text being found and published. Here, “想轉” is a very fundamental concept of the Yogācārian which briefly means the mind, consciousness or seeds were being turned, affected or perfumed by the action of clinging on the sign or object arisen within the mind due to ignorance (取相而轉，是名想倒¹¹⁶). For example, “有情想轉” means the mind of a being was turned or affected by the idea of a sentient being. Obviously, in such expression, “a being” is the sign or object being clung on. This sign could be better referred to the “image aspect” (Nimittabhāga, 相分) discussed in 2.3.2 for an easier understanding. Due to this, the subjective side of the clinging, the “perspective aspect (Dṛṣṭi or Darśanabhāga, 見分), created the subject of “self”. While the characteristics being verified by the “self-verifying aspect” (Samvittibhāga, 自證分) would create a real perception of the matter or thing of “a being” and “self” within one’s mind. Very clear to see in this Yogācārian’s idea, all of them are mind-created or what is often called consciousness-exclusive or consciousness-only. Also needed to emphasize is, the meaning of “轉” (turned, Sanskrit: pravarteta, where Müller seemed to translate it as “exist”; where Conze seemed to translate it as “take place” or “have”) might be a word that had started to be added around the time of Dharmagupta. Because from the commentaries of both Vasubandhu (T1511) and Jin Gang Xian (金剛仙, T1512), both translated by Bodhiruci, there were still no mentioning about the term “轉” (turn) or “想轉” (perception being turned). However, starting from the commentary of Asaṅga (T1510b) rendered by Dharmagupta, although the quotation of the *Sūtra* is stated as “眾生相、人相、壽者相”¹¹⁷ (conceptualized characteristic of a

¹¹⁶ Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmiśāstra* 《瑜伽師地論》: “隨逐無明起不如理作意，於所緣境，無常計常，取相而轉，是名想倒。” (Meaning: “Following with ignorance and raise a mind not according to the principles, in facing the objective matters, the impermanence is treated as permanent. Clinging on the sign and turned which is called the inversion of perceptions.”) Taishō Tripitaka 《大正藏》, Vol. 30, T1579, p. 594.

¹¹⁷ Asaṅga, Dharmagupta (達摩笈多)(tr.), *A Commentary on the Jingang bore*

being, a person, a living soul), his explanation has changed to become:

取眾生、命、人想轉，彼則有我想，及於眾生中有眾生想轉。菩薩於彼不轉已，斷我見”¹¹⁸

Meaning: Clinging on a being, a living soul, a person and was being turned, he would have been turned to have the perception of self, and also have the perception of beings among the sentient beings, this and that. Once a Bodhisattva was not turned by those, the view of self will be cut.

From here, it could be seen that the commentery requoted the original text which did not carry the term “轉” (turn) or “想轉” (perception being turned), meaning the Sanskrit words “pravarteta” and “saṃjñā” might not be there. Instead, the word “nimitta” or “lakṣaṇa” might be the original word.

The second group comprises the translations of Paramārtha and Yi Jing. Those two Chinese versions use the word “想” which can match exactly with the Sanskrit word “saṃjñā”. “Saṃjñā” is one of the five aggregates. But it also is one of the mental factors within the Yogācārian’s hundred-dharma and is usually translated into Chinese as “想” and in English as “perception”. Therefore, from the point of view of philology, they are absolutely precise. However, the texts clearly stated that no matter the thing is a self, a person, a being or a living soul, Buddhist practitioners should have no arising or attachment towards them. If saṃjñā or perception was really the meaning of the texts, would a boundary be set up to these things and limited the requirement of liberation within only one single aggregate of perception? Is it truly what this *Sūtra* wants to reveal? Would such understanding violate the basic teaching of the Buddha who said

boluomi jing 《金剛般若波羅蜜經論》，Taishō Tripiṭaka 《大正藏》，Vol. 25, T1510b, p. 768.

¹¹⁸ Ibid., p. 768.

all five aggregates have to be taken care of? The researcher has a high query about this which many scholars nowadays ridiculously support. In fact, neither the Mādhyamikan nor the Yogācārian could accept such interpretation. Looking from another angle, if this word *saṃjñā* was used in the sense of the Yogācārian idea which has it referred to one of the five universal mental factors (*sarvatraga-caitasika-dharma*, 遍行心所), then, it should be viewed only as the theory or mediation method of the Yogācārian. If this is the case, what possible word originally the *Sūtra* has? Why the Yogācārian has to alter the word into *saṃjñā*? These would be the question needed for answering.

The third group contains the rest four of the versions. Both the two earliest translations of Kumārajīva and Bodhiruci use the word “相” and put it behind the kinds of matters to represent the meaning. For example, “我相”, the researcher translated it as the conceptualized characteristic of a self or an ego, where the matter, “我”, means “self”. The Chinese word “相” surely cannot match with the extant Sanskrit text which uses the word *saṃjñā* (想) instead. However, no evidence can prove that the base Sanskrit text of these two translations were using the words *saṃjñā*. But from the translations, it could be estimated that they apparently might not, especially after the discussion of the former paragraphs is made. The two English versions are also included in this group with both of them do not translate exactly about the word *saṃjñā* into perception. Müller uses the word “idea” whereas Conze uses the word “notion” with both mainly refer to the conception or idea of one mind but not the perception itself. In this sense, they are very close to the meaning of the two earliest Chinese translations. This has its own reason behind. Just like in the Theravada Buddhism, sometimes the Pāli word “*saññā*”, which is the same as the Sanskrit word *saṃjñā*, can also be referred to the specific ideas or objects, particularly in the meditation practicing. For example, “the idea of impermanence” (*Anicca-saññā*), although mostly being translated as the perception of impermanence¹¹⁹, it should be referring to the idea or thought of

¹¹⁹ Bhikkhu Bodhi (tr.), *The Connected Discourses of the Buddha (Saṃyutta*

impermanence instead of the perceptive itself. The noun in front of *saññā*, which is *anicca* here, plays a more important role in the meaning of the compound word *aniccasaññā* making the object of discussion lies mainly on *anicca* instead of *saññā*. The result is, the words should be understood as the idea or the notion of impermanence which in fact has no direct relationship with the meaning of perception as one of the five aggregates. Therefore, *saññā*, perception, would create no boundary or limitation to *anicca* at all. *Anicca*, impermanence, can be utilized as a tool to observe all five aggregates as well as all beings and things. This interpretation and translation of the two western scholars, although not literally precise, seems to be more accurate and closer to the picture. Even important is, it does not violate the fundamental teaching of the Buddha either!

According to the *Mādhyamikan*, the reason to have no conceptualized characteristic (無相) is due to this:

言無相法者，為破常、淨、樂相、我相，男女、生死等相，故如是說。

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Meaning: The reason to talk about no conceptualized characteristic is to break down all kinds of conceptualized characteristics of permanence, purity, pleasure, self, male or female, birth and death. That is why it is thus revealed.

Nikāya), Vol. 1, (London: The Pali Text Society, 2000), p. 961: “Bhikkhus, when the perception of impermanence is developed and cultivated, it eliminates all sensual lust, it eliminates all lust for existence, it eliminates all ignorance, it uproots all conceit ‘I am.’”, which is translated from Pāli: “*Aniccasaññā, bhikkhave, bhāvitā bahulīkatā sabbam kāmārāgam pariyādiyati, sabbam rūparāgam pariyādiyati, sabbam bhavarāgam pariyādiyati, sabbam avijjam pariyādiyati, sabbam asmimānam samūhanati.*”

¹²⁰ Nāgārjuna (龍樹), Kumārajīva (tr.), **Mahāprajñāpāramitāśāstra** 《大智度論》, Taishō Tripiṭaka (大正藏), Vol. 25, T1509, p. 274.

In this sense, perception which acts as the ability of grasping is not the matter. Instead, the object or idea being grasped does matter. Since it is referring to the object of mind, a better word besides *saṃjñā*, which might have a possibility of mixing up with one of the five aggregates, would be the word “*nimitta*”. *Nimitta* means a sign or a mark within one’s mind. Another possible word would be “*lakṣaṇa*” which means a specific identifying attribute or defining characteristic of something. According to Ramanan (1966), *nimitta* and *lakṣaṇa* actually can be treated as the same thing from a certain point of view. He said: “*Lakṣaṇa* is called *nimitta* or occasion with regard to its functioning as the occasion for the rise of ideas and emotions.”¹²¹ From this point of view, *lakṣaṇa* would be a word with an even wider coverage, not only within but also outside a mind which means both the mind perceiving attribute and the natural carrying characteristic of an object. But due to the Yogācārian do not accept the existence of object outside the consciousness or mind, should this word really be existed in this place of the *Sūtra*, certainly they would not accept it.

In fact, these two words could also be found in the Sanskrit text found of the *Diamond Sūtra*. For examples, when it is talked about the “non-attachment to the conceptualized characteristics” (不住於相¹²²), where the Sanskrit corresponded is “*na nimitta-saṃjñāyām api pratītiṣṭhet*.” And when it is talked about “seeing the Tathagata by the body-marks” (以身相見如來¹²³), the corresponding Sanskrit is “*laksana-saṃpadā Tathāgato draṣṭavyaḥ*.” Under the idea of the Mādhyamikan, they could actually be interchanged between each other base on the aim is to break down any of them and achieve the detachment. This might have answered the question of what other

¹²¹ K. Venkata Ramanan, **Nagarjuna's Philosophy: As Presented in the Mahāprajñāpāramitāśāstra**, (Republished in Delhi: Motilal Banarsidass Publishers, 2011), p. 76.

¹²² Kumārajīva (鳩摩羅什)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 749.

¹²³ Ibid, p. 749.

possible word originally the *Sūtra* has.

Next, let's respond to the question of why the Yogācārian has to alter the word into *saṃjñā*? In another words, why the Yogācārian cannot use the word *nimitta* or *lakṣaṇa* in this place when NO conceptualized characteristic (無相), but not NON-ATTACHMENT TO (不住), is talked about?

Be reminded in the discussion of 2.3.2, a statement made by Bandhuprabha (親光) was quoted as a reference. Within, there are ideas which are value to be shown again as follow:

若言無相則無相分，言無分別應無見分。都無相、見應如虛空，或兔角等應不名智。……若無漏心全無相分……則成大過。¹²⁴

Meaning: If it is to say, no-characteristic meant no image aspect, then, say no differentiating should be meaning no perceptive aspect. If no both image and perceptive aspects, it should just like the space or something like the horn of a rabbit, and that should not be named wisdom……If at the stage of a leakless mind had no image aspect…… this creates a huge fault.

In the doctrine of the Yogācārian, *nimitta* is the Sanskrit name established particularly specified for the concept of image aspect (*Nimittabhāga*, 相分). From the idea of Bandhuprabha (親光) above, it is very clear that the Yogācārian strongly disagrees with the idea of NO *nimitta* because it would lead to the misunderstanding as NO image aspect and finally result in no wisdom. If in case the word *nimitta* was originally used in the base texts of the versions of Kumārajīva and Bodhiruci, their translations using the word “相” would then be perfect and precise. No basic teaching

¹²⁴ Bandhuprabha (親光), Xuan Zang (tr.), *Buddhabhūmisūtraśāstra* 《佛地經論》, Taishō Tripiṭaka 《大正藏》, Vol. 26, T1530, p. 303.

of the Buddha would be violated too. Especially in the fundamental Buddhism, “animitta samādhi” (無相三昧) has always been one of the three methods (the *trayaḥ-samādhayaḥ*, 三三昧) which can lead to the complete liberation. However, this is not the word that the Yogācārian could accept in this place. This is the same for the word *lakṣaṇa* as it carries the same function of the word *nimitta* in such occasion and it has the problem of carrying the idea of external existence as it has already been discussed about.

In order to have the explanation acceptable, the word *saṃjñā* (想) came to the stage. In the *Yogācārabhūmiśāstra* 《瑜伽師地論》, there is a statement that can indicate the idea:

隨逐無明起不如理作意，於所緣境，無常計常，取相而轉，是名想倒。……
隨智慧明，起如理作意，於所緣境，……正取相轉，是名想無顛倒。¹²⁵

Meaning: Following with ignorance and raise a mind not according to the principles, in facing the objective matters, the impermanence is treated as permanent. Clinging on the sign and turned which is called the inversion of perceptions.……Following with the brightness of wisdom and raise a mind according to the principles, in facing the objective matters.……Grasping rightly to the sign and turned which is called the non-inversion of perception.

Here, the objective matter means the sign, or what it implied is the *nimitta*. Therefore, according to this doctrine of the Yogācārian, having a *nimitta* is not a problem. The problem only lies on whether one can have enough wisdom to grasp rightly to it and is not turned or influenced by it. Again, just like Bandhuprabha's comment, this statement does not accept the absence of *nimitta*.

¹²⁵ Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmiśāstra* 《瑜伽師地論》, Taishō Tripiṭaka 《大正藏》, Vol. 30, T1579, p. 594.

From this could be seen, in the translation of Dharmagupta and Xuan Zang which use “想轉” (the perception turned) to express the meaning is exactly based on this same idea of the above quoted statement. In reverse, although those translations by Paramārtha and Yi Jing which use only the word “想” (the perception) seem to be equivalent to the Sanskrit text being found, they actually do not correspond closely to such idea.

This, as it has been mentioned by the researcher, can only be viewed as the theory or mediation method of the Yogācārian. But on the other hand, the Mādhyamikans do not work like this. They view the nimitta or lakṣaṇa as the individual characteristic of any worldly thing or idea which needed to be broken down. The tool of breaking is the concept of emptiness. No nimitta or no lakṣaṇa or empty the perception, no matter how to explain that, they all correspond to their doctrine about emptiness. But in this place of the *Diamond Sūtra*, doctrinal wise, the word nimitta and lakṣaṇa seem to be more appropriate. And being one of the five aggregates, the saṃjñā is itself also a lakṣaṇa too! Thus, it should also be one of the items that the Mādhyamikan aims to breaking down. There is no reason of just the self, person, being or living soul arisen in the perception has to be handled. Only because in this place of the *Sūtra*, the subduing of a mind during helping others is discussed about, which made the breaking down of the nimitta or lakṣaṇa of these ego-related things highly important for the practitioners who need to be liberated from their attachment in order to maintain their mind towards the ultimate bodhi. If this judgement is correct, it could be estimated that the alternation of these words was taken place after Bodhiruci’s arrival to China which was in the early sixth century.

2.4.4 Non-Attachment to All dharmas or All Things

Here are the textual differences among the versions as follow:

Version	Texts	English Meaning
1. Kumārajīva (403 CE)	菩薩於法，應無所住，行於布施，.....(所謂不住色布施，不住聲、香、味、觸、	When Bodhisattvas offer, no abiding to any dharma they should be.....(that is to say, no abiding to forms when offering;

	法布施).....菩薩應如是布施，不住於相。 ¹²⁶	no abiding to sounds, smells, tastes, contacts, ideas when offering).....Bodhisattvas should thus offer without abiding on any conceptualized characteristic.
2. Bodhiruci (509 CE)	菩薩不住於事行於布施，無所住行於布施，.....菩薩應如是布施，不住於相想。 ¹²⁷	Bodhisattvas do not abide to anything when offering.....Bodhisattvas should thus offer without abiding on the perception of signs.
3. Paramārtha (559 CE)	菩薩不著己類而行布施，不著所餘行於布施，.....菩薩應如是行施，不著相想。 ¹²⁸	Bodhisattvas do not attach to their belongings when offering, not attaching to any remaining when offering.....Bodhisattvas should thus offer without attaching to the perception of signs.
4. Dharmagupta (590 CE)	不菩薩摩訶薩事住施與應，無所住施與應，.....菩薩摩訶薩施與應，如不相想亦住。 ¹²⁹	Great Bodhisattvas should not abide to things when offering, should abide to nothing when offering.....Great Bodhisattvas should thus offer without abiding to any perception of sign.
5. Xuan Zang (648 CE)	菩薩摩訶薩不住於事應行布施，都無所住應行布施；.....如是菩薩摩訶薩如不住相想	Great Bodhisattvas should not abide to things when offering, should abide to nothing when offering.....Great

¹²⁶ Kumārajīva (鳩摩羅什)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 749.

¹²⁷ Bodhiruci (菩提流支)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0236, p. 753.

¹²⁸ Paramārtha (真諦)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0237, p. 762.

¹²⁹ Dharmagupta (達摩笈多) (tr.), **Jingang neng duan bore boluomi jing** 《金剛能斷般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0238, p. 767.

	應行布施。 ¹³⁰	Bodhisattvas should thus offer without abiding to any perception of sign.
6. Yi Jing (703 CE)	菩薩不住於事，應行布施。不住隨處，應行布施。.....菩薩如是布施，乃至相想，亦不應住。 ¹³¹	Bodhisattvas should not abide to things when offering, should not abide to anywhere when offering.....Bodhisattvas should thus offer, even any perception of sign should not be abided.
7. Müller (1894 CE)	A gift should not be given by a Bodhisattva, while he believes in objects; a gift should not be given by him, while he believes in anything; should a gift be given by a noble-minded Bodhisattva, that he should not believe even in the idea of cause. ¹³²	
8. Conze (1960 CE)	A Bodhisattva who gives a gift should not be supported by a thing, nor should he be supported anywhere. the Bodhisattva, the great being should give gifts in such a way that he is not supported by the notion of a sign. ¹³³	
Sanskrit for reference	Api tu khalu punaḥ Subhūte na bodhisattvena vastu-pratiṣṭhiteṇa dānaṃ dātavyam, na kvacit pratiṣṭhiteṇa dānaṃ dātavyam.....(na-rūpa-pratiṣṭhiteṇa dānaṃ dātavyam, na śabda-gandha-rasa-spraṣṭavya-dharmeṣu pratiṣṭhiteṇa dānaṃ dātavyam)..... Evam hi Sūbhūte bodhisattvena mahāsattvena dānaṃ dātavyaṃ yathāa na nimitta-saṃjñāyām api pratitiṣṭhet.	

Figure 7: The non-attachment to all dharmas or all things

There are two issues that can be identified from the above comparison.

¹³⁰ Xuan Zang (玄奘)(tr.), **Neng duan jingang, the Ninth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第九能斷金剛分》, Taishō Tripiṭaka 《大正藏》, Vol. 7, T0220h, p. 980.

¹³¹ Yi Jing (義淨)(tr.), **Foshuo neng duan jingang bore boluomiduo jing** 《佛說能斷金剛般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0239, p. 772.

¹³² Friedrich Max Müller, **The Sacred Books of the East, Volume XLIX: Buddhist Mahāyāna Texts, Part II**, (London: Oxford University Press, 1894), p. 114.

¹³³ Edward Conze, **Buddhist Wisdom: The Diamond Sutra and the Heart Sutra**, (New York: Random House, 2001), p. 26.

First is regarding the objects that Bodhisattvas should not abide to or attach on. In the Kumārajīva's version which says: “菩薩於法，應無所住，行於布施” (*When Bodhisattvas offer, no abiding to any dharma they should be*). However, in the other five Chinese versions, this is said: “不住於事” (*should not abide to things*) or “their belongs” and “the remaining”. Müller uses the word “objects” while Conze uses the words “a thing” which should be the same meaning as those other five Chinese versions.

Normally, in Buddhism, when the word “dharma” (法) or “all dharmas” (諸法) are used in such situation, they are being referred to both the conditioned and unconditioned phenomena. Just like the statement in Pāli say: “*Sabbe saṅkhārā aniccā, sabbe dhammā anattā*’ti”¹³⁴ where “sabbe dhammā” include both the conditioned and unconditioned. However, the text refers the contents of this “dharma” to the six sensible objects (forms, sounds, smells, tastes, contacts and ideas) which means it should involve the conditioned phenomena only. In such case, the other versions which use “things” (事) or “objects” would seem more accurate. So, was Kumārajīva who solely made the mistake?

The researcher would like to point out that, the doctrinal differences between the Mādhyamikan and Yogācārian actually have indicated the reason behind this translation variance. For what have been discussed in 2.3.1 about the Suchness, True-suchness, conditioned and unconditioned, it has been mentioned that the Mādhyamikan holds their thought like this:

破有為即是無為，是故說離有為，無為不可得。¹³⁵

¹³⁴ Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha (Saṃyutta Nikāya)**, Vol. 1, (London: The Pali Text Society, 2000), p. 961.

¹³⁵ Nāgārjuna (龍樹), Kumārajīva (tr.), **Mahāprajñāpāramitāśāstra 《大智度論》**, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, p. 728.

Meaning: Just by annihilated the conditioned and is the unconditioned. That is why it is said that separated from the conditioned, the unconditioned is unobtainable.

Due to this idea of the Mādhyamikan, Kumārajīva who uses the word “dharma” (法) is completely correct. For whenever the conditioned is annihilated or broken down, there should be nothing more because of emptiness. No more conditioned as well as unconditioned. If there is still any dharma in one’s mind, even it is just a tiny sign of the unconditioned, this sign itself is already a conditioned one. Only in cases where explanations are needed in order to make other beings understand this reasoning, there should be nothing that can be called the unconditioned. This is the basic but most important idea of the Mādhyamikan.

The reason for other versions which clearly define the “thing” only as the conditioned is simple. Because these versions cannot accept the idea of no unconditioned. Be reminded the True-suchness which is the ultimate unconditioned that, in the Yogācārian’s idea, it is something that could not be said as nothing. For example, in their scripture, this is said:

了知清淨真如義故，有無為相無變異相，此由無為空無變異空，能正除遣。¹³⁶

Meaning: Because it has been cleared about the pure True-suchness has the meaning that, it has the characteristic of the unconditioned with no characteristic of the impermanence, thus, due to the emptiness of the unconditioned and emptiness of the non-impermanence, one can annihilate rightly.

¹³⁶ Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmiśāstra* 《瑜伽師地論》, Taishō Tripiṭaka 《大正藏》, Vol. 30, T1579, p. 726.

From this statement, it could be seen that the Yogācārian holds the True-suchness carries the characteristics of the unconditioned and non-impermanence. And emptiness actually relies on or even comes from these two characteristics. In this opinion, how can one say there is no unconditioned True-suchness? For this reason, it can be judged that these seven later versions, including the extant Sanskrit texts being found, are impossible to keep the concept of “dharma” (法) which is used by the base text of the Kumārajīva’s version. Because it even contains the idea of unconditioned is nothing.

What word or concept they have chosen for the replacement is also an evidence to prove the researcher’s argument. The concept of “thing” (事) is something the Yogācārian used to support their unique idea of consciousness-exclusive without existence of external phenomena. Be reminded about the following statement which has been quoted once in 2.3.2:

執有離識所緣境者，彼說外境是所緣；相分名行相；見分名事。……達無離識所緣境者，則說相分是所緣；見分名行相；相、見所依自體名事，即自證分。¹³⁷

Meaning: Those who insist that there is an external object exists outside the consciousnesses, they say the external matter is the perceivable object; the image aspect is called the appearance of a mind-activity (Ākāra); the perceptive aspect is called the thing (Vastu)……Those who attained the status of no existence of object outside the consciousnesses would instead say, the image aspect is the perceivable object; the perceptive aspect is called the appearance of a mind-activity; the substance that the image and perceptive aspects rely on is called the thing, which is the self-verifying aspect.

¹³⁷ Dharmapāla, Xuan Zang (tr.), **Vijñāptimātratāsiddhiśāstra** 《成唯識論》，Taishō Tripiṭaka 《大正藏》，Vol. 31, T1585, p. 10.

“Things” (事), which include the six sensible objects which are listed in the *Sūtra*, are just the “the substance that the image (相分) and perceptive aspects (見分) rely on.....which is the self-verifying aspect (自證分).” Therefore, choosing this word “thing” is perfectly correlated to this doctrinal idea of the Yogācārian which can even distinguish themselves from the Mādhyamikan.

The second issues that can be identified from this textual comparison is, no matter at the front of their statements the word “dharma” or “thing” are used, but at the back they all use another concept of “相” (conceptualized characteristics) or “相想” (perception of signs). It has been discussed deeply regarding these two concepts in the last section and therefore is not going to be discussed again here. What the researcher would like to point out here are two sub-issues:

First, the Sanskrit text found uses “vastu” in the front of the statement and “nimitta-saṃjñā” at the back. This is equivalent to “a thing” and “a perception of sign” as the seven versions is using, excluding the Kumārajīva’s. The researcher has already suggested that in the discussion of 2.4.3, the word that was used as the base text in the two earliest translations of Kumārajīva and Bodhiruci should be “nimitta” or “lakṣaṇa” instead of “saṃjñā”. Here the proof could be found as an evidence for such proposition. Only because the Yogācārian cannot accept NO nimitta (the image aspect, 相分) in the former section, the word saṃjñā is substituted. However, here the teaching is NOT ABIDED to the sign, therefore, the word nimitta could be kept in the place. Because this has the same meaning of grasping rightly to the sign and turned which is called the non-inversion of perception.

Second, most commentaries would say that these conceptualized characteristics or perception of signs should be directed back to the concepts in the front which are the dharma or thing. This means that the front and back are all referring to the same six sensible objects which related to the offering. But, if this is so, why the same words not being used in both the front and back of the statements? Since they are different, different concepts they must be defining. What the researcher suggests here

is, since in previous section of the *Sūtra*, the words “相” (conceptualized characteristics) or “相想” (perception of signs) have been referring to the signs of the self, person, being and living soul, it is no reason that it does not keep the same meanings here. If the same meaning is really kept, the whole statement would imply that, when practitioners offer and abide to no objects, they can subsequently also end up in abiding to no subjects. By training so gradually, it would end up to no signs (or no perception) of the self, person, being and living soul. It is believed that this way of explanation could reveal the statement as a Buddhist practicing technique in itself.

To summarize, since the replacement of the word “dharma” by the word “thing” is happened starting from the Bodhiruci’s version, it is estimated that the alternation was made at about the end of the fifth century before Bodhiruci came to China.

2.4.5 False, Non-False and True

Here are the textual differences among the versions as follow:

Version	Texts	English Meaning
1. Kumārajīva (403 CE)	凡所有相，皆是虛妄。若見諸相非相，則見如來。 ¹³⁸	Wherever conceptualized characteristics exist, they are false. If no conceptualized characteristic is viewed by seeing the characteristics, the Tathāgata is then being seen.
2. Bodhiruci (509 CE)	凡所有相，皆是妄語。若見諸相非相，則非妄語。如是諸相非相，則見如來。 ¹³⁹	Wherever conceptualized characteristics exist, they are false. If no conceptualized characteristic is viewed by seeing the characteristics, this

¹³⁸ Kumārajīva (鳩摩羅什)(tr.), *Jingang bore boluomi jing* 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 749.

¹³⁹ Bodhiruci (菩提流支)(tr.), *Jingang bore boluomi jing* 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0236, p. 753.

		is not a false statement. Thus, the characteristics without conceptualized characteristic, the Tathāgata is then being seen.
3. Paramārtha (559 CE)	凡所有相，皆是虛妄。無所有相，即是真實。由相無相，應見如來。 ¹⁴⁰	Wherever conceptualized characteristics exist, they are false. Without a conceptualized characteristic, thus it is true. From characteristics without a conceptualized characteristic, the Tathāgata should be seen.
4. Dharmagupta (590 CE)	相具足，所有妄，所有不相具足，所有不妄，名此相不相如來見應。 ¹⁴¹	Existences of the conceptualized characteristics of the perfections are false. Without any conceptualized characteristic of the perfection is non-false. From such characteristics without a conceptualized characteristic, it is said the Tathāgata should be seen.
5. Xuan Zang (648 CE)	乃至諸相具足皆是虛妄，乃至非相具足皆非虛妄，如是以相、非相應觀如來。 ¹⁴²	Even all conceptualized characteristics of the perfections are false. Even without any conceptualized characteristic of the perfection is non-false. Thus, by the characteristics without a conceptualized characteristic, the Tathāgata should be observed.

¹⁴⁰ Paramārtha (真諦)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0237, p. 762.

¹⁴¹ Dharmagupta (達摩笈多) (tr.), **Jingang neng duan bore boluomi jing** 《金剛能斷般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0238, p. 767.

¹⁴² Xuan Zang (玄奘)(tr.), **Neng duan jingang, the Ninth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第九能斷金剛分》，Taishō Tripiṭaka 《大正藏》，Vol. 7, T0220h, p. 980.

6. Yi Jing (703 CE)	所有勝相，皆是虛妄。若無勝相，即非虛妄。是故應以勝相無相觀於如來。 ¹⁴³	All conceptualized characteristics of the perfections are false. With no conceptualized characteristic of the perfection is non-false. That is why the Tathāgata should be observed by the characteristics without a conceptualized characteristic.
7. Müller (1894 CE)	Wherever there is..... the possession of signs, there is falsehood; wherever there is no possession of signs, there is no falsehood. Hence the Tathāgata is to be seen (known) from no-signs as signs. ¹⁴⁴	
8. Conze (1960 CE)	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. ¹⁴⁵	
Sanskrit for reference	Yāvat Subhūte lakṣaṇa-saṃpat tāvan mṛṣā, yāvad alakṣaṇa-saṃpat tāvad na mṛṣeti hi lakṣaṇa-alakṣaṇatas Tathāgato draṣṭavyaḥ.	

Figure 8: False, non-false and true

The differences here are easy to be discovered. The Kumārajīva's version initially reveals the relative truth, that is, “凡所有相” (wherever conceptualized characteristics exist), is not the ultimate reality (皆是虛妄, they are false). Then, it immediately discloses the absolute truth (見如來, seeing the Tathāgata) can only be attained by viewing any characteristic as no conceptualized characteristic. This, according to our discussion in 2.3.6, is belong to the idea based on the concept of the Two Truths. For this reason, this is surely the the Mādhyamikan way of expression.

¹⁴³ Yi Jing (義淨)(tr.), *Foshuo neng duan jingang bore boluomiduo jing* 《佛說能斷金剛般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0239, p. 772.

¹⁴⁴ Friedrich Max Müller, *The Sacred Books of the East, Volume XLIX: Buddhist Mahāyāna Texts, Part II*, (London: Oxford University Press, 1894), p. 115.

¹⁴⁵ Edward Conze, *Buddhist Wisdom: The Diamond Sutra and the Heart Sutra*, (New York: Random House, 2001), p. 28.

In contrast, all the other seven translations added one more condition in the middle. For example, the Paramārtha's version added the line “無所有相，即是真實” (Without a conceptualized characteristic, thus it is true) in the middle of the whole statement. This made the first part of the statement (“凡所有相，皆是虛妄”, wherever conceptualized characteristics exist, they are false) reveals the universally discriminated and attached self-nature; the middle part refers to the dependent self-nature; and the last part (“由相無相，應見如來”, from characteristics without a conceptualized characteristic, the Tathāgata should be seen) talks about the perfect true nature. This definitely is based on the concept of the Three Natures and therefore is the alternation of the Yogācārian with no doubt.

Besides, although the last seven versions can all be regarded as the the Yogācārian versions, the unique wordings of Paramārtha's version can be used for further comparison with the other six. What the issue is, the wordings being used in the middle part of the Paramārtha's version are the words “真實” (true). Instead, in the same place, the other versions have the words “非虛妄” (non-false) being used. It could be noticed that Paramārtha's version tends to emphasize more on the trueness than the other versions. The reason behind might be very complicate. But in brief, in the Yogācārian, Paramārtha was belong to the sub-sect that accept an ultimate pure ninth-consciousness which is called the Amalavijñāna (阿摩羅識). According to other translation works of Paramārtha:

阿羅耶識是無常，是有漏法。阿摩羅識是常，是無漏法。得真如境道故，
證阿摩羅識¹⁴⁶

Meaning: The Ālayavijñāna is impermanent, is a leaking entity. The

¹⁴⁶ Paramārtha (真諦)(tr.), *Vinirṇāta-Piṭaka-Śāstra* 《決定藏論》, Taishō Tripiṭaka 《大正藏》, Vol. 30, T1584, p. 1020.

Amalavijñāna is permanent, is a leakless entity. Because the condition and principle of the True-suchness are obtained, the Amalavijñāna is recognized.

It could be seen from this statement that this sub-sect, which Paramārtha was belong to, seemed stressing highly on the permanency, trueness as well as the reality of the ultimate truth. It set up the idea of Amalavijñāna with the correlation with the True-suchness and discriminated it from the Ālayavijñāna. This had become the major difference with the idea that promoted by Xuan Zang where only the Ālayavijñāna is accepted.

In another translation work of Paramārtha, there is some more evidences which could show the reason:

分別性於依他性實無所有，真實性於中實有。由此二不有、有故，非得、及得，未見、已見，真如一時自然成。於依他性中分別性無故，真實性有故，若見彼不見此，若不見彼即見此。¹⁴⁷

Meaning: In the dependent nature, the discriminated nature does not exist in real. Within, the perfect nature truly exists. Due to the non-existence and existence of these two natures, unobtainable and being obtained, has not been seen and has now been seen, the True-suchness is of course attained simultaneously. Because in the dependent nature the discriminated nature does not exist, the perfect nature exists; if that could be seen, thus this could not; if that could not be seen, thus this could be.

Here, it could be seen that, the dependent nature is acting as the core between the common beings and sages by correlating to either the side of the discriminated nature (the universally discriminated and attached self-nature) or the True-suchness

¹⁴⁷ Asaṅga, Paramārtha (真諦, tr.), **Mahāyānasamgrahaśāstra** 《攝大乘論》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1593, p. 121.

which is represented by the perfect (true) nature. Especially the last clause of the statement: “若不見彼即見此” (if that could not be seen, thus this could be), is exactly the same concept of the Paramārtha’s version of the *Diamond Sūtra* which recorded with “無所有相，即是真實” (Without a conceptualized characteristic, thus it is true). This kind of emphasizing highly on the trueness of the True-suchness is actually the unique characteristic of this Yogācāran sub-sect.

To conclude, the alternation of the *Sūtra* was mainly due to the concept of the three natures and the True-suchness. Both of them are the sole doctrines of the Yogācārian. Such changes were supposed to be made before the arrival of Bodhiruci to China which therefore should be around the early sixth century. Besides, it is quite interesting that the Paramārtha’s version also shows the changing of sub-sectarian thoughts within the Yogācāra school. For after his unique version, the mainstream of the Yogācārian disagreed with his proposal and maintained the wordings according to the older version before Paramārtha. But from such back and forth alternations, the adjustments that have been made by the Yogācārian are even more noticeable. The Sanskrit text found is using the word “mṛṣeti” (mṛṣa + iti, meaning: false) showing that it is the version belong to the mainstream Yogācārian.

Another point has to be mentioned is about the Sanskrit wordings of “lakṣaṇa-saṃpat” (literally means the appearance of the perfections). Some scholars argue that the term “lakṣaṇa” refers to an external entity. This is not written in “saṃjñā” and “nimitta” that have appeared in before. Therefore, there must be some differences in meaning. Kumārajīva wrongly translated all three into one same Chinese term of “相” which would create misleading. The researcher would like to disagree with such argument.

First, it has been discussed in 2.4.3 that, in the Mādhyamikan doctrine, lakṣaṇa is the same as nimitta in the occasion for the rise of ideas and emotions. The statement being studied in this sub-section fulfills this condition and therefore no matter which word, lakṣaṇa or nimitta, is used, it would not affect the meaning of the statement. It

still refers to the characteristic being conceptualized and grasped by one mind. Second, in contrast to the Mādhyamikan idea, the Yogācārian holds that all entities are mind-made. What is so called the lakṣaṇa should be a matter or thing that has already been self-verified by the mind and created by it. There is no external entity in such sense at all. For this reason, both schools could use lakṣaṇa to express such perceived appearance or characteristic. Only the word nimitta could not be used by the Yogācārian as “NO nimitta” is something they cannot accept. Also, the Mādhyamikan would be careful in using the word saṃjñā either, as this might mislead people by narrowing down the scope of practicing towards the five aggregates into only one. For this reason, the best word here is lakṣaṇa where both schools would have no difficulty in using. As a matter of fact, if in the scriptures, the external existence of the body or any thing is to be expressed, just “body” or “the thing” would be enough. No need to add the word “lakṣaṇa” at all. Once this is added, it has been referred to the idea or concept inside a mind already.

One more final point about this sub-section is, the translations of the two English versions seem having contradiction when comparing to the principle being revealed by the *Sūtra*. For example, Conze says: “the Tathagata is to be seen from no marks as marks.” This interpretation makes the researcher understanding it as there is still a possession of the marks of no-marks. Well, if this is so, “no-marks” has become a mark in itself. This will contradict with the first part of the statement “wherever there is possession of marks, there is fraud.” In the researcher understanding, no-marks should mean nothing, nothing with both mark and no-mark, therefore, completely empty.

2.4.6 The Relationship between Sages with the Unconditioned and the True-suchness

Here are the textual differences among the versions as follow:

Version	Texts	English Meaning
1. Kumārajīva (403 CE)	一切賢聖，皆以無為法而有	All virtuous and holy persons are discriminated according to

	差別。 ¹⁴⁸	the unconditioned.
2. Bodhiruci (509 CE)	一切聖人，皆以無為法得名。 ¹⁴⁹	All sages are named according to the unconditioned.
3. Paramārtha (559 CE)	一切聖人皆以無為真如所顯現故。 ¹⁵⁰	All sages are manifested by the unconditioned True-suchness.
4. Dharmagupta (590 CE)	無為法顯明聖人。 ¹⁵¹	The unconditioned manifests all sages.
5. Xuan Zang (648 CE)	以諸賢聖補特伽羅皆是無為之所顯故。 ¹⁵²	Because all virtuous and holy persons are manifested by the unconditioned.
6. Yi Jing (703 CE)	以諸聖者，皆是無為所顯現故。 ¹⁵³	Because all sages are manifested by the unconditioned.
7. Müller (1894 CE)	Because the holy persons are of imperfect power. ¹⁵⁴	
8. Conze	Because an Absolute exalts the Holy Persons. ¹⁵⁵	

¹⁴⁸ Kumārajīva (鳩摩羅什)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 749.

¹⁴⁹ Bodhiruci (菩提流支)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0236, p. 753.

¹⁵⁰ Paramārtha (真諦)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0237, p. 762.

¹⁵¹ Dharmagupta (達摩笈多) (tr.), **Jingang neng duan bore boluomi jing** 《金剛能斷般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0238, p. 767.

¹⁵² Xuan Zang (玄奘)(tr.), **Neng duan jingang, the Ninth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第九能斷金剛分》, Taishō Tripiṭaka 《大正藏》, Vol. 7, T0220h, p. 981.

¹⁵³ Yi Jing (義淨)(tr.), **Foshuo neng duan jingang bore boluomiduo jing** 《佛說能斷金剛般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0239, p. 772.

¹⁵⁴ Friedrich Max Müller, **The Sacred Books of the East, Volume XLIX: Buddhist Mahāyāna Texts, Part II**, (London: Oxford University Press, 1894), p. 118.

¹⁵⁵ Edward Conze, **Buddhist Wisdom: The Diamond Sutra and the Heart Sutra**,

(1960 CE)	
Sanskrit for reference	Asaṃskṛta-prabhāvitā hy ārya-pudgalāḥ.

Figure 9: The sages, Suchness and True-suchness

Two issues could be discussed about in this sub-section.

The first is regarding the subjects of the statement. Only the versions of Kumārajīva and Xuan Zang have mentioned about the virtuous persons. Virtuous persons (Sanskrit: Bhadra) mostly refer to beings who have been learning Buddhism but have not gaining any holy fruit or attaining any Bodhisattva-bhūmi (stages of Bodhisattvas) yet. In the Sanskrit text found, only the holy persons (ārya-pudgalāḥ), that is, the sages, are mentioned about. Since Xuan Zang's translation is supposed to be highly precise, the existence of the term virtuous persons might indicate that there were some Sanskrit versions which carry the words like “bhadra-pudgalāḥ” in their texts.

The second issue is about the changing of leading role and supporting role in between the sages and the unconditioned within the statement, which is even more important than the first issue. In the Kumārajīva's version which says “一切賢聖，皆以無為法而有差別” (All virtuous and holy persons are discriminated according to the unconditioned), where the sages is taking the leading role. This means that, how vast and how deep the sages are recognizing and applying the knowledge or wisdom of emptiness would determine their current status. In this sense, the unconditioned plays the supporting role which is the end result that the sages proactively attained with. This surely is based on the doctrinal ideas of the Mādhyamikan in three ways.

Number one, the Mādhyamikan holds that the two-vehicles (the Śrāvaka and Pratyekabuddha) can also recognize and apply emptiness but in a narrower and shallower way comparing to the Buddhas and Bodhisattvas:

二乘得空，有分有量；諸佛、菩薩無分無量。¹⁵⁶

Meaning: The two-vehicles obtain emptiness countable and measurable; all Buddhas and Bodhisattvas is uncountable and immeasurable.

Therefore, sages that can only apply emptiness less, then, lesser area would be annihilated and recognized as a status of unconditioned. In vice versa, sages who can apply more, then, more area would be recognized as unconditioned. The Buddhas who can apply emptiness to everywhere and with no time limit, then, all are unconditioned. In this sense, the unconditioned is also vary upon the power of emptiness a sage carries.

Number two, the unconditioned is the result of the breaking down of the conditioned due to the power of emptiness the sages carry, but not the other way around. It must be like this, which according to the Mādhyamikan idea, the so called unconditioned actually has no stable and specific form. It could not be said that there is an unconditioned even. As this has been discussed in 2.3.1 already:

但破有為故說無為，無為亦無定相。¹⁵⁷

Meaning: Annihilated the conditioned which is said to be the unconditioned. The unconditioned therefore has no fixed perceivable characteristic.

In this sense, the unconditioned could not show, act, manifest, exalt or even create some other thing by itself.

Number three, the unconditioned is not an entity. It cannot be obtained in any manner. As this has been discussed:

¹⁵⁶ Nāgārjuna (龍樹), Kumārajīva (tr.), **Mahāprajñāpāramitāśāstra** 《大智度論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, p. 618.

¹⁵⁷ Ibid, p. 549.

破有為即是無為，是故說離有為，無為不可得。¹⁵⁸

Meaning: Just by annihilated the conditioned and is the unconditioned. That is why it is said that separated from the conditioned, the unconditioned is unobtainable.

Since the unconditioned is also empty in the idea of the school, that is why the Mādhyamika is also named as the school of emptiness.

However, starting from the translation of Bodhiruci, the sages have become the name being called according to the unconditioned (皆以無為法得名, named according to the unconditioned). The leading role of the sages was weakened while the unconditioned has become relatively proactive. In the Paramārtha's version, this situation further expanded: “一切聖人皆以無為真如所顯” (All sages are manifested by the unconditioned True-suchness). Here, especially remarkable is the term “無為真如” (unconditioned True-suchness) is being utilized directly, the unique idea of this subsect which upholds the importance of the ultimate truth once again comes to the front stage. In this statement, the unconditioned True-suchness has completely taken over the leading role. It now is an entity that has the ability of manifesting different kinds of sages. In reverse, the sages have to correlated to the True-suchness, which is the absolute truth in such sense, in order to be said as being manifested. This is totally the idea of the Yogācārian. From there onwards, all later versions, including the Sanskrit text being found, were recorded in this same manner where the unconditioned is relatively acting proactively. The only different with the Paramārtha's version is, the term “True-suchness” has been deleted so as to downplay the issue. But still, from the meaning that the unconditioned manifests the sages, these versions all accept the existence of an entity of unconditioned. Therefore, it could be judged that they were unquestionably come from a different idea with the Mādhyamika school which is the

¹⁵⁸ Ibid, p. 728.

Yogācārian in such case.

Although this alternation started from the Bodhiruci's version, it consolidated actually at the time more or less before Paramārtha's arrival to China. It became stabilized around the time of Dharmagupta and maintained as it was in all versions after that. For this reason, it is a kind of progressive alternation starting from around the early sixth century, consolidating in the middle of it, and stabilizing by the end of the same century.

Lastly, the translations of Müller and Conze regarding the term “unconditioned” (Asaṃskṛta) have to be discussed a little bit. Their translations are “imperfect power” for Müller and “absolute” for Conze respectively. “Imperfect power” seems to be viewed from the angle of the conditioned entities. For it already lost the power of forming or constructing, therefore it is said to be an imperfect power. On the other hand, “absolute” gives people a feeling of a true entity that really exist. In terms of its function, this is quite similar to the True-suchness that Paramārtha's has used.

2.4.7 The Nature of the Buddha-Dharma

Here are the textual differences among the versions as follow:

Version	Texts	English Meaning
1. Kumārajīva (403 CE)	所謂佛法者，即非佛法。 ¹⁵⁹	So-called the Buddha-dharma, thus is not a Buddha-dharma.
2. Bodhiruci (509 CE)	所謂佛法、佛法者，即非佛法。 ¹⁶⁰	So-called the Buddha-dharma, the Buddha-dharma itself, thus is not a Buddha-dharma.
3. Paramārtha (559 CE)	所言佛法者，即非佛法，是	So-called the Buddha-dharma, thus is not a Buddha-dharma, is named a Buddha-dharma.

¹⁵⁹ Kumārajīva (鳩摩羅什)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 749.

¹⁶⁰ Bodhiruci (菩提流支)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0236, p. 753.

	名佛法。 ¹⁶¹	
4. Dharmagupta (590 CE)	佛法、佛法者，善實！非佛法，如是彼；彼故，說名佛法者。 ¹⁶²	Buddha-dharma, Buddha-dharma itself, Subhuti! Thus is not a Buddha-dharma. Therefore, that is said with the name the Buddha-dharma itself.
5. Xuan Zang (648 CE)	諸佛法、諸佛法者，如來說為非諸佛法，是故如來說名諸佛法諸佛法。 ¹⁶³	The dharma of all Buddha, the dharma itself of all Buddha, the Tathāgata says it is not dharma of all Buddha. Therefore, the Tathāgata says it is named as the dharma of all Buddha, the dharma of all Buddha.
6. Yi Jing (703 CE)	佛法者，如來說非佛法，是名佛法。 ¹⁶⁴	The Buddha-dharma itself, the Tathāgata says it is not a Buddha-dharma, is named a Buddha-dharma.
7. Müller (1894 CE)	"The qualities of Buddha, the qualities of Buddha indeed!" they were preached by him as no-qualities of Buddha. Therefore they are called the qualities of Buddha. ¹⁶⁵	
8. Conze (1960 CE)	The dharmas special to the Buddhas are just not a Buddha's special dharmas. That is why they are called 'the dharmas special to the Buddhas'. ¹⁶⁶	

¹⁶¹ Paramārtha (真諦)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0237, p. 763.

¹⁶² Dharmagupta (達摩笈多) (tr.), **Jingang neng duan bore boluomi jing** 《金剛能斷般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0238, p. 767.

¹⁶³ Xuan Zang (玄奘)(tr.), **Neng duan jingang, the Ninth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第九能斷金剛分》，Taishō Tripiṭaka 《大正藏》，Vol. 7, T0220h, p. 981.

¹⁶⁴ Yi Jing (義淨)(tr.), **Foshuo neng duan jingang bore boluomiduo jing** 《佛說能斷金剛般若波羅蜜多經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0239, p. 772.

¹⁶⁵ Friedrich Max Müller, **The Sacred Books of the East, Volume XLIX: Buddhist Mahāyāna Texts, Part II**, (London: Oxford University Press, 1894), p. 120.

¹⁶⁶ Edward Conze, **Buddhist Wisdom: The Diamond Sutra and the Heart Sutra**, (New York: Random House, 2001), p. 40.

Sanskrit for reference	Buddhadharmā buddhadharmā iti Subhūte abuddhadharmās caiva te Tathāgatena bhāṣitāḥ. Tenocyante buddhadharmā iti.
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Figure 10: The adding of “is named a Buddha-dharma”

Obviously, in addition to the first part of the statement “所謂佛法者，即非佛法” (So-called the Buddha-dharma, thus is not a Buddha-dharma), starting from the third translation of Paramārtha, a second part was added: “是名佛法” (is named a Buddha-dharma, Sanskrit: Tenocyante buddhadharmā iti). According to Asaṅga who has commented on the *Sūtra*:

經言：「世尊！是福聚，即非福聚，是故如來說福聚」，及言「須菩提！佛法、佛法者，即非佛法，是名佛法」者，以此福聚及佛法，為攝取如來福相法身中，安立第一義，為隨順無為得名故。¹⁶⁷

Meaning: The *Sūtra* says: “Oh Bhagavat! This heap of merit, thus is not a heap of merit. That is why the Tathāgata says the heap of merit.” Also, it says: “Subhuti, the Buddha-dharma, Buddha-dharma itself, thus is not a Buddha-dharma, is named the Buddha-dharma.” It is by this heap of merit and the Buddha-dharma, they are named for the reason of adsorbing the Tathāgata’s characteristics of merits within, the supreme meaning is established; and for correlating to the unconditioned.

From this statement, it is told that the sentence of “是名佛法” (is named a Buddha-dharma) is added for two functions: to establish the supreme meaning (安立第一義), particularly the True-suchness¹⁶⁸, and to show the correlation with the

¹⁶⁷ Asaṅga, Dharmagupta (達摩笈多)(tr.), **A Commentary on the Jingang bore boluomi jing** 《金剛般若波羅蜜經論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1510b, p. 771.

¹⁶⁸ Sthiramati (安慧), Xuan Zang (tr.), **Abhidharmasamuccayavyākhyā** 《大乘阿

unconditioned (隨順無為), also specifically meaning the True-suchness. But how does this sentence add such functions? Asaṅga commented:

「佛法、佛法者，如來說非佛法」者，此遮增益邊。「是名佛法」者，此遮損減邊。於中，「如來說非佛法」者，顯示不生(失)¹⁶⁹義。「是名佛法」者，顯示相應義。何者是相應？……佛法……無有自性；為世諦故，如來說名佛法。如是，於一切處顯示不共及相應義應知。¹⁷⁰

Meaning: “Buddha-dharma, Buddha-dharma itself, the Tathāgata says it is not a Buddha-dharma”, this represses the plus side. “That is named the Buddha-dharma”, this represses the minus side. Here, “the Tathāgata says it is not a Buddha-dharma”, this manifests the meaning of no-birth (or no-rebirth). “That is named the Buddha-dharma”, this manifests the meaning of correlating. What is this correlating?the Buddha-dharma..... has no self-nature; but for the worldly truth, the Tathāgata says it is named a Buddha-dharma. Thus, it should be known that the meanings of non-integrating and correlating are manifested everywhere.

From here, it could be seen that the additional part of “that is named the Buddha-dharma” is added for the repression of the minus side and the manifestation of the correlation of the phenomenon world with the ultimate truth by setting up a name

毘達磨雜集論》：“第一義善者，謂真如。”(Meaning: The best supreme meaning is called the True-suchness.) Taishō Tripiṭaka 《大正藏》，Vol. 31, T1606, p. 709.

¹⁶⁹ Original word here is “失”, which means “lose”. But base on the meaning of the statement, the researcher believes it was a mistake due to wrong transcription and therefore, altered it to “生”, which means “birth” or “re-birth”.

¹⁷⁰ Asaṅga, Dharmagupta (達摩笈多)(tr.), **A Commentary on the Jingang bore boluomi jing** 《金剛般若波羅蜜經論》，Taishō Tripiṭaka 《大正藏》，Vol. 25, T1510b, p. 767.

through the worldly truth, so that people can grasp the meaning and learn.

In order to understand what is the so-called minus side, it would be better to combine also the other term, the plus side, that appears in the commentary of Asaṅga. Noticeably, they are a pair that come together and are always named as the Two Sides (二邊) or duality in the scriptures.

In Theravada, the two sides often refer to the sensual enjoyment and the unhelpful ascetic practicing where both of these would only hinder the realization of the middle path. But in some other teachings, especially in the Mahāyāna Buddhism, the two sides refer even more. For example in the *Madhyamakakārikā* 《中論》, Nāgārjuna uses the famous four pairs of eight negations (八不) to show the wrong views of attaching to either side. Piṅgalanetra (青目) explained that the fundamental issue of such two sides are the concepts of existence and non-existence (coincidentally is a similar concept being taught by the Buddha in the *Kaccānagotta Sutta*, S12.15¹⁷¹) which resulted from lack of wisdom that cannot understand all conditioned are causally-produced:

眾緣具足和合而物生。是物屬眾因緣故無自性，無自性故空，空亦復空。
但為引導眾生故，以假名說。離有、二邊故名為中道。是法無性故不得
言有；亦無空故不得言無。¹⁷²

Meaning: All causal factors are perfectly ready and integrate together then an

¹⁷¹ Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha (Saṃyutta Nikāya)**, Vol. 1, (London: The Pali Text Society, 2000), p. 544: “All exists: Kaccāna, this is one extreme. All does not exist: this is the second extreme. Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle.”

¹⁷² Nāgārjuna (龍樹), Piṅgalanetra (青目) (explained), Kumārajīva (tr.), **Madhyamakakārikā** 《中論》, Taishō Tripiṭaka 《大正藏》, Vol. 30, T1564, p. 33.

entity arises. Such entity is belong to different causal conditions and therefore has no self-nature. No self-nature therefore it is empty. Such emptiness is also empty. But for guiding the sentient beings, temporary names are used in expounding. Away from the two sides of existence and non-existence is named the middle path. For the entity has no nature therefore it could not be said as an existence; neither it is void therefore it could not be said as non-existence.

In comparing to this, the Yogācārian seems to have more to remark. For example, according to the *Yogācārabhūmiśāstra* 《瑜伽師地論》：

當知此(邪)見略有二種：一者增益；二者損減。薩迦耶見、邊執見、見取、戒禁取，此四見等一切，皆名增益邪見。謗因、謗用、謗果、壞實事等……皆名損減邪見。¹⁷³

Meaning: It has to be known that this (wrong) view briefly has two types: one is the plus (side); the other is the minus (side). The view of the reality of a self (satkāya-dṛṣṭi), the two extreme views (anta-grāha-dṛṣṭi), the clinging to heterodox views (dṛṣṭiparāmarśa), the clinging to heterodox ascetic views (śīla-vrata-parāmarśa), these four views with all related are named the plus (side) wrong views. Slandering causes, slandering usages, slandering consequences, neglecting the true matter, etcetera……these are named the minus (side) wrong views.

Besides the above, Vasubandhu has also given his definition on these two sides:

謂實無有遍計所執，定執為有，名為增益。增益無故，損減實有圓成實

¹⁷³ Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmiśāstra* 《瑜伽師地論》, Taishō Tripitaka 《大正藏》, Vol. 30, T1579, p. 621.

性。遠離如是二邊過失，故名善巧。¹⁷⁴

Meaning: This is to say, holding the universally discriminated and attached (self-nature) as really exist, but in reality, it is not. This is called the plus (side). Knowing the plus (side) does not exist, then in reverse, minus the perfect real (self-nature) which is in reality exist. Getting away from the faults of these two sides, therefore, it is called clever and skillful.

From these two statements, what is called the plus side means the ideas that would increase the attachment towards the thought of the existence of a self and all kinds of corresponding thinking. Simply saying is, viewing the untruths as truths. This would make people attaching closely to worldly things and cannot liberate. And what is called the minus side means the ideas that lead to expelling the truths and treat them as completely void. So, no causes and consequences, no difference between common people and sages, this and that. All of these would only bring people to either nihilism or destructing the society without shame. Of course, these two ideas are wrong views. Those who have wisdom should get rid of both. In this sense, the Yogācārian idea is similar to the Mādhyamikan.

However, one major idea that these two statements revealed about, and is very different is, the perfect real self-nature as a true matter. This is an item that is on the minus list which should be maintained (that is, repressing on the minus side without removing it). Here, certainly this is referring the same to the unconditioned or even more precise, the True-suchness, which according to the Yogācārian is, in reality, true and exist. And due to such reason, in the *Diamond Sūtra*, as what Asaṅga had commented, the sentence functioning as the repression of the minus side: “是名佛法” (is named a Buddha-dharma) is added to the statement. If this addition was not made,

¹⁷⁴ Vasubandhu (世親), Xuan Zang (tr.), **Mahāyānasamgrahabhāṣya** 《攝大乘論釋》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1597, p. 323.

the Yogācārian doctrinal concept about the True-suchness would be downgraded into the same status of what the Mādhyamikan holds about the Suchness and unconditioned which has been discussed in 2.3.1.

Since this was added starting from the Paramārtha's version, therefore, it has the reason to believe that this was done due to the special emphasizing on the True-suchness that this sub-sect used to be. Of course, the explanations from the *Yogācārabhūmiśāstra* 《瑜伽師地論》 as well as the commentaries of Asaṅga and Vasubandhu were closely followed, were the major reasons of pushing forward such alternation. By estimation, this transformation of the *Sūtra* was being done between the time of Bodhiruci and Paramārtha which was around the early half of the sixth century. This form has been kept like this therefore the Sanskrit texts found contain such sentences, which means, these extant Sanskrit texts are the altered version of the Yogācārian.

Adding or not this type of sentence of “it is named” actually indicated the difference between the two schools of how they view about the ultimate status in Buddhist practicing. In brief, what the Mādhyamikan holds is, the ultimate status is emptiness which makes a mind having nowhere to attach. Therefore, “it is not” would be enough to explain this ultimate status. Any additional issues are only treated as the worldly methods that Bodhisattvas have to use in training up themselves in order to attain the goal. Their consideration is still pinpointing on how to break down the hindering of these worldly things and liberate from them. But for the Yogācārian, these worldly methods are viewed as the manifestation of the ultimate truth. Therefore, they are a part of the truth in themselves and the capability of the ultimate truth can only be realized through them. For this reason, the sentence “it is named” must be added in several specific places of the *Sūtra*, where the original Kumārajīva's version does not have, in order to show their doctrinal standpoint.

2.4.8 Untrue Speech

Here are the textual differences among the versions as follow:

Version	Texts	English Meaning
1. Kumārajīva (403 CE)	菩薩莊嚴佛土不？不也，世尊！何以故？莊嚴佛土者，則非莊嚴，是名莊嚴。 ¹⁷⁵	Does a Bodhisattva adorn a Buddha-land? No, Lord! Why? Adornment of a Buddha-land, thus is not adornment, is named adornment.
2. Bodhiruci (509 CE)	若菩薩作是言：「我莊嚴佛國土」，彼菩薩不實語。何以故？須菩提！如來所說莊嚴佛土者，則非莊嚴，是名莊嚴佛土。 ¹⁷⁶	If a Bodhisattva made such a speech: “I adorn a Buddha-land”, that Bodhisattva had made an untrue speech. Why? Subhuti! What the Tathāgata says the adornment of a Buddha-land, thus is not adornment, is named the adornment of a Buddha-land.
3. Paramārtha (559 CE)	若有菩薩作如是言：「我當莊嚴清淨佛土」，而此菩薩說虛妄言。何以故？須菩提！莊嚴佛土者，如來說非莊嚴，是故(名)莊嚴清淨佛土。 ¹⁷⁷	If any Bodhisattva made such a speech: “I should adorn and purify a Buddha-land”, this Bodhisattva had made a false speech. Why? Subhuti! Adornment of a Buddha-land, the Tathāgata says it is not adornment, therefore it is named as adorning and purifying a Buddha-land
4. Dharmagupta (590 CE)	菩薩摩訶薩如是語：「我國土莊嚴成就」，我者，彼不如語。彼何所因？國土莊嚴者，善實！不莊嚴，彼，如來說；彼故，說名國土莊嚴者。 ¹⁷⁸	A great Bodhisattva made such a speech: “I perfectly adorned a Buddha-land.” To me, that is not a Suchness correlated speech. Why? Adornment of a Buddha-land, Subhuti! The

¹⁷⁵ Kumārajīva (鳩摩羅什)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 749.

¹⁷⁶ Bodhiruci (菩提流支)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0236, p. 753.

¹⁷⁷ Paramārtha (真諦)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0237, p. 763.

¹⁷⁸ Dharmagupta (達摩笈多) (tr.), **Jingang neng duan bore boluomi jing** 《金剛

		Tathāgata says that is not adornment. Therefore, it is named the adornment of the land.
5. Xuan Zang (648 CE)	若有菩薩作如是言：「我當成就佛土功德莊嚴」，如是菩薩非真實語。何以故？善現！佛土功德莊嚴，佛土功德莊嚴者，如來說非莊嚴，是故如來說名佛土功德莊嚴，佛土功德莊嚴。 ¹⁷⁹	If there is a Bodhisattva who made such a speech: "I should fulfill the adornment of a Buddha-land with merit", this Bodhisattva was not truly speaking. Why? Subhuti! Adornment of a Buddha-land with merit, adornment of a Buddha-land with merit itself, the Tathāgata says it is not adornment. Therefore, the Tathāgata says the adornment of a Buddha-land with merit, adornment of a Buddha-land with merit.
6. Yi Jing (703 CE)	若有菩薩作如是語：「我當成就莊嚴國土」者，此為妄語。何以故？莊嚴佛土者，如來說非莊嚴，由此說為國土莊嚴。 ¹⁸⁰	If there is a Bodhisattva made such a speech: "I should fulfill the adornment of the land", this is a fake speech. Why? The adornment of the Buddha-land, the Tathāgata says it is not adornment. From this it is said as the adornment of the land.
7. Müller (1894 CE)	If.....a Bodhisattva should say: "I shall create numbers of worlds," he would say what is untrue. And why? Because, O Subhūti, when the Tathāgata preached: Numbers of worlds, numbers of worlds indeed! they were preached by him as no-numbers. Therefore they are called numbers of worlds. ¹⁸¹	

能斷般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0238, p. 768.

¹⁷⁹ Xuan Zang (玄奘)(tr.), **Neng duan jingang, the Ninth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第九能斷金剛分》，Taishō Tripiṭaka 《大正藏》，Vol. 7, T0220h, p. 981.

¹⁸⁰ Yi Jing (義淨)(tr.), **Foshuo neng duan jingang bore boluomiduo jing** 《佛說能斷金剛般若波羅蜜多經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0239, p. 773.

¹⁸¹ Friedrich Max Müller, **The Sacred Books of the East, Volume XLIX: Buddhist**

8. Conze (1960 CE)	If any Bodhisattva would say, 'I will create harmonious Buddhafields', he would speak falsely. And why? 'The harmonies of Buddhafields, the harmonies of Buddhafields', Subhuti, as no-harmonies have they been taught by the Tathagata. Therefore he spoke of 'harmonious Buddhafields'. ¹⁸²
Sanskrit for reference	Bhagavān āha: Yaḥ kaścit Subhūte bodhisattva evaṃ vaded: Ahaṃ kṣetra-vyūhān niṣpādayiṣyāmi-iti, sa vitatham vadet. Tat kasya hetoḥ? Kṣetra-vyūhāḥ kṣetra-vyūhā iti Subhūte, avyūhās te Tathāgatena bhāṣitāḥ. Tenocyante kṣetra-vyūhā iti.

Figure 11: The untrue speech

There are two issues arisen that need discussion here.

First, Kumārajīva's version recorded as a dialogue between the Buddha and Subhuti. With the question being asked by the Buddha and Subhuti just gave an answer of “不也” (No). This is a kind of complete disagreement. No condition that the content of the question could be accepted with a “Yes”.

Other versions changed this format of a dialogue and made it completely the Buddha's solo preaching. The major difference lies upon the Buddha did not directly say “No” as what Subhuti has done in the Kumārajīva's version. Instead, likes that in the Bodhiruci's version, the Buddha said: “彼菩薩不實語” (that Bodhisattva had made an untrue speech). From this difference, it could once be noticed again that all these versions conceptually accept there is some kind of true entity out there that can be acted as the base of comparison so that the speech of “我當莊嚴清淨佛土” (I should adorn and purify a Buddha-land) is judged to be untrue. This is impossible in the doctrine of the Mādhyamikan. But only the concept of True-suchness of the Yogācārian could serve this role. This has been discussed thoroughly in 2.4.5 when the statement of “無所有相，即是真實” (Without a conceptualized characteristic, thus it is true) was analyzed

Mahāyāna Texts, Part II, (London: Oxford University Press, 1894), p. 122.

¹⁸² Edward Conze, **Buddhist Wisdom: The Diamond Sutra and the Heart Sutra**, (New York: Random House, 2001), p. 46.

about. Therefore, it is not going to be discussed again here. Regarding the time of such alternation, it is just the same as what has been discovered in 2.4.5, the alternation was started before Bodhiruci came to China. Therefore, it should have been done latest in the early sixth century.

But one thing is about the translation of “kṣetra-vyūhā” in the two English versions. Although Conze’s “create harmonious Buddhafields” has a little difference with the six Chinese version, its meaning can still be grasped in some ways. However, Müller’s “create numbers of worlds” seems not to have an understandable relationship with the other contents of the statement. Further study might be needed to know why he had translated in this way.

The second issue is about the last sentence of “是名莊嚴” (is named adornment) which all eight versions together with the Sanskrit text reference recorded this. In different with the similar sentence of “是名佛法” (is named a Buddha-dharma) that has been discussed in 2.4.7, here even the Kumārajīva’s version, which is supposed to be following straightly to the doctrine of the Mādhyamikan, also recorded with this. Does it mean that the school of emptiness also agree with an absolute truth?

To answer this, the meaning of “莊嚴佛土” (adornment of a Buddha-land) has to be first examined. If major scriptures of Mahāyāna are observed, a common point about the meaning of the adornment of a Buddha-land could be generalized. For example, in the *Viśeṣacintabrahmapariṣcchāsūtra* 《思益梵天所問經》, the following is recorded:

“世尊！願說網明功德莊嚴國土。”佛言：“迦葉！是網明菩薩在在國土遊行之處，利益無量眾生。”¹⁸³

¹⁸³ Kumārajīva (tr.), *Vīśeṣacintabrahmapariṣcchāsūtra* 《思益梵天所問經》, Taishō Tripiṭaka 《大正藏》, Vol. 15, T0586, p. 44.

Meaning: “The world honored! Please explain how Jālinīprabha gather merits by the adornment of the country-land.” The Buddha said: “Kāśyapa! Wherever this Jālinīprabha visit in the country, he benefits immeasurable sentient beings.”

Besides, the *Mahāprajñāpāramitāśāstra* 《大智度論》 recorded this:

是諸菩薩……憐愍眾生故，在世界中行；為莊嚴佛土，教化眾生；已得自在，欲成佛能成。¹⁸⁴

Meaning: These Bodhisattvas……stay within the worlds because of their compassion towards all sentient beings; preach them for the adornment of the Buddha-land; capable to attain the Buddhahood if they wish to, for they are freed completely.

Also, in the *Buddhāvataṃsakamahāvaiṣyāsūtra* 《大方廣佛華嚴經》, the following is recorded:

我莊嚴佛土，以大悲心，救護眾生，教化成就，供養諸佛，事善知識；為求正法，弘宣護持，一切內外悉皆能捨，乃至身命亦無所吝。¹⁸⁵

Meaning: I adorn the Buddha-land, with a mind of great compassion, help and protect all sentient beings, preach and fulfill, offer all Buddha, serve friends with good knowledge. For the reason of acquiring the correct doctrine, spreading, protecting and holding it, all the internal and external could be abandoned. Even including the body and life without being stingy.

¹⁸⁴ Nāgārjuna (龍樹), Kumārajīva (tr.), *Mahāprajñāpāramitāśāstra* 《大智度論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, p. 106.

¹⁸⁵ Śikṣānanda (實叉難陀)(tr.), *Buddhāvataṃsakamahāvaiṣyāsūtra* 《大方廣佛華嚴經》, Taishō Tripiṭaka 《大正藏》, Vol. 10, T0279, p 441.

And the last one needed to be mentioned is the *Mahāratnakūṭasūtra* 《大寶積經》 rendered by Bodhiruci of the Tang Dynasty (菩提流志, recorded with a very long life from 562 to 727 CE) which recorded:

莊嚴佛土是菩薩行，清淨平等如虛空故。¹⁸⁶

Meaning: The adornment of the Buddha-land is the practice of a Bodhisattva, because it is pure and balanced like space.”

Summing up all these statements from different scriptures rendered by different translators of Mahāyāna, it could be noticed that the so-called adornment of the Buddha-land is actually meaning the work of benefiting, helping, preaching, fulfilling and saving the immeasurable numbers of sentient beings that a Bodhisattva has to put into action but without defilement. Indeed, this is also the main teaching of the *Diamond Sūtra* which talks about the saving of beings without any attachment.

It is different from 2.4.7 where the subject of discussion is about whether the dharma being taught by the Buddha is completely empty and have no nature. There, the Mādhyamikan holds that except the function or the causal effects of acting wholesome being taught should be maintained due to worldly benefit, nothing else there should be. Therefore, the sentence of “it is named the Buddha-dharma” is not needed. The ultimate goal of attaching to nothing has already been revealed. Everything is perfectly fulfilled in the sentence of “it is not a Buddha-dharma.” On the other side, the Yogācārian holds that besides those wholesome deeds, the True-suchness should also be maintained. That is why the sentence of “it is named the Buddha-dharma” is added. Only this is said, the Yogācārian accepts everything is perfectly fulfilled.

Not the same is here, the topic of discussion is regarding the action of

¹⁸⁶ Bodhiruci (菩提流志)(tr.), *Mahāratnakūṭasūtra* 《大寶積經》, Taishō Tripiṭaka 《大正藏》, Vol. 11, T0310, p 495.

adornment to the Buddha-land. This is the wholesome deed that both the schools accept to maintain without affecting the worldly benefit. Therefore, to show the repression of being minus such good action from the list, the sentence of “it is named the adornment” must be added. The result shown in the eight versions also proved this argument.

2.4.9 Pure Mind and Non-Abiding Mind

Here are the textual differences among the versions as follow:

Version	Texts	English Meaning
1. Kumārajīva (403 CE)	諸菩薩摩訶薩應如是生清淨心.....(不應住色生心，不應住聲、香、味、觸、法生心).....應無所住而生其心。 ¹⁸⁷	Great Bodhisattvas should thus raise a <u>pure mind</u>(Not abiding to form, not abiding to sound, smell, taste, contact and idea should that mind be raised).....should abide to nothing that mind be raised.
2. Bodhiruci (509 CE)	諸菩薩摩訶薩應如是生清淨心而無所住.....應無所住而生其心。 ¹⁸⁸	Great Bodhisattvas should thus raise a <u>pure mind</u> and abiding to nothing..... should abide to nothing that mind be raised.
3. Paramārtha (559 CE)	菩薩應生如是無住著心.....應無所住而生其心。 ¹⁸⁹	Bodhisattvas should raise such a non-abiding mind.....should abiding to nothing that mind be raised.
4. Dharmagupta (590 CE)	菩薩摩訶薩如是不住心發生應.....無所住心發生應。 ¹⁹⁰	Great Bodhisattvas should raise such a non-abiding mind.....nothing abided a

¹⁸⁷ Kumārajīva (鳩摩羅什)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 749.

¹⁸⁸ Bodhiruci (菩提流支)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0236, p. 754.

¹⁸⁹ Paramārtha (真諦)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0237, p. 763.

¹⁹⁰ Dharmagupta (達摩笈多) (tr.), **Jingang neng duan bore boluomi jing** 《金剛能斷般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0238, p. 768.

		mind should be raised.
5. Xuan Zang (648 CE)	菩薩如是都無所住應生其心.....都無所住應生其心。 ¹⁹¹	Bodhisattvas should thus raise a mind abiding to nothing.....nothing be abided should that mind be raised.
6. Yi Jing (703 CE)	菩薩不住於事，不住隨處.....應生其心；應生不住事心，應生不住隨處心。 ¹⁹²	Bodhisattvas not abide to anything, not abide to anywhere.....should that mind be raised; should raise a mind abiding to nothing, should raise a mind abiding to nowhere.
7. Müller (1894 CE)	A noble-minded Bodhisattva should in this wise frame an independent mind, which is to be framed as a mind not believing in anything..... ¹⁹³	
8. Conze (1960 CE)	The Bodhisattva, the great being, should produce an unsupported thought, i.e. a thought which is nowhere supported..... ¹⁹⁴	
Sanskrit for reference	bodhisattvena mahāsattvenaivam apratiṣṭhitam cittam utpādayitavyam yan na kvacit-pratiṣṭhitam cittam utpādayitavyam.....	

Figure 12: The pure mind and non-abiding mind

As that can be seen, only the Kumārajīva's and Bodhiruci's versions contain both the concept of “清淨心” (a pure mind) and “無所住” (non-attached, Sanskrit: apratiṣṭhitam) in their texts. Other versions as well as the Sanskrit text found only recorded with the concept of “無所住”. Some scholars, for example Shiao Mei (蕭玫,

¹⁹¹ Xuan Zang (玄奘)(tr.), **Neng duan jingang, the Ninth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第九能斷金剛分》, Taishō Tripiṭaka 《大正藏》, Vol. 7, T0220h, p. 981.

¹⁹² Yi Jing (義淨)(tr.), **Foshuo neng duan jingang bore boluomiduo jing** 《佛說能斷金剛般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0239, p. 773.

¹⁹³ Friedrich Max Müller, **The Sacred Books of the East, Volume XLIX: Buddhist Mahāyāna Texts, Part II**, (London: Oxford University Press, 1894), pp. 122-123.

¹⁹⁴ Edward Conze, **Buddhist Wisdom: The Diamond Sutra and the Heart Sutra**, (New York: Random House, 2001), pp. 47-48.

2014)¹⁹⁵, put the concept of “清淨心” (a pure mind) together with the concept of 如來藏 (tathāgata-garbha, or Buddha-treasury) and mistakenly interpreted such concept of a pure mind is the same concept of the permanent reality of the tathāgata-garbha. From this mistake, claim was made against Kumārajīva’s translation of the term “清淨心”, which could be found nowhere in the Sanskrit text currently found, was solely due to his own style of free translation. But actually, Kumārajīva had never promote any concept of permanent reality like the tathāgata-garbha, nor he had any works spreading such concepts. He is a Mādhyamikan! Therefore, such “清淨心” (a pure mind) must be referred to something else.

First of all, the later versions do not have such terms, but, was it not originally there? Is there any possibility that it was deleted by the descendants? What are the evidences?

Yes, there are evidences, not only one, but three. Three commentaries by the Yogācārian commentators have made their comments mentioned about the term “清淨心” (a pure mind).

Asaṅga’ commentary which was translated by Dharmagupta (達摩笈多) recorded:

若念嚴淨土者，則於色等事分別、生味著。為離此故，經言：是故，須菩提！諸菩薩摩訶薩，應如是生清淨心而無所住。¹⁹⁶

¹⁹⁵ Shiao Mei (蕭玫), “「應無所住而生其心」——從梵文原義到禪學新詮 (Should Non-abidingly Exercise the Mind--From Sanskrit Original Meaning to Zen Interpretation)”, **Jheng Guang Magazine** 《正觀雜誌》, Vol. 68 (2014): 5-37.

¹⁹⁶ Asaṅga, Dharmagupta (達摩笈多)(tr.), **A Commentary on the Jingang bore boluomi jing** 《金剛般若波羅蜜經論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1510b, p. 772.

Meaning: If a person places his mind on the adornment of a pure land, thus discrimination on forms and other matters would be happened and being abided to. In order to repress this, the Sūtra says: “for such reason, Subhuti! Great Bodhisattvas should thus raise a pure mind and abiding to nothing.”

Next is the commentary of Vasubandhu:

若人分別佛國土是有為形相，而言我成就清淨佛國土，彼菩薩住於色等境界中生如是心；為遮此故，如經：是故須菩提，諸菩薩摩訶薩，應如是生清淨心而無所住，不住色生心，不住聲、香、味、觸、法生心，應無所住而生其心故。¹⁹⁷

Meaning: If a person discriminates a Buddha-land as an existence of any form and said: “I fulfilled in the purification of a Buddha-land”, that Bodhisattva had abided to the realm of forms for such a mind was raised. In order to repress this, therefore, such as the *Sūtra*: “That is why, Subhuti, Great Bodhisattvas should thus raise a pure mind and abiding to nothing. Not abiding to any form that mind is raised, not abiding to any sound, smell, taste, contact and idea should that mind be raised, should abiding to nothing that mind be raised.”

Another evidence is from a commentor with the name Jin Gang Xian (金剛仙). According to the record, he was the disciple of Vasubandhu. His commentary has this recorded:

應如是生清淨心者，應如上第四段於三事中不取著心也。¹⁹⁸

¹⁹⁷ Vasubandhu, Bodhiruci (菩提流支)(tr.), **Jingang bore boluomi jing lun** 《金剛般若波羅蜜經論》，Taishō Tripiṭaka 《大正藏》，Vol. 25, T1511, p. 786.

¹⁹⁸ Jin Gang Xian (金剛仙)(tr.), **Jin gang xian lun** 《金剛仙論》，Taishō Tripiṭaka

Meaning: The so-called “should thus raise a pure mind” should be alike with the non-abiding mind on three matters as that was talked about in the above forth section.

From these three commentaries which were written by three different Indian commentators, it could be seen that the term “清淨心” (a pure mind) was recorded and written in the scripture. Expecially these three commentators were all from the Yogācāra school and were the people in the early development time of the school. Therefore, there is the reason to believe that the term was there during that period of time. In this sense, Kumārajīva and Bodhiruci should not be blamed for any wrong translation. Instead, desendents who altered the word should be responsible. The question only lies on why they had to change it?

From the version of Paramārtha onwards, the term has been deleted. The Sanskrit text found also revealed the same situation, making scholars wrongly believe that it was Kumārajīva and Bodhiruci who had done the “good-job”. However, the researcher would like to suggest another possibility. It might be because of the definition the Yogācārian assigns to the idea of “pureness” which is so high that, after their analyzing, the term “pure mind” could not be accepted and placed in such a position.

According to *Mahāyānasamgrahabhāṣya* 《攝大乘論釋》, pureness should be defined at the stage when all kinds of affliction and habit have been cut off forever, which means at the stage of a Buddha or alike:

清淨差別者，以菩薩現觀，永斷煩惱及諸習氣，能淨佛土。聲聞不爾。

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《大正藏》, Vol. 25, T1512, p. 827.

¹⁹⁹ Vasubandhu (世親), Xuan Zang (tr.), *Mahāyānasamgrahabhāṣya* 《攝大乘論釋》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1597, p. 353.

Meaning: The pureness is different that, by the Bodhisattva's present insight, cut off all kinds of affliction and habit forever and is capable in purifying a Buddhha-land. Śrāvaka is not the same.

Also, in the same book it says:

斷謂菩薩無住涅槃，以捨雜染，不捨生死；二所依止轉依為相。此中，生死謂依他起性雜染分，涅槃謂依他起性清淨分；二所依止，謂通二分依他起性；轉依，謂即依他起性對治起時，轉捨雜染分，轉得清淨分。

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Meaning: The so-called “cutting off” means the Bodhisattva (at the stage of) non-abiding to the nirvāṇa, abandoned only the defilements, but not abandoning the rebirth and death. The dependency of these two sets of things appears to turn and rely. Here, rebirth and death mean the defilement aspect within the dependent nature. Nirvāṇa means the pureness aspect within the dependent nature. The dependency of these two sets of things means the common dependent nature of them. Turn and rely means when the discrimination and correction started processing with the dependent nature, it turns to abandon the defilement aspect and turns to obtain the pureness aspect.

It could be seen that, in the Yogācārian idea, pureness has a very close relationship with the states of a Buddha who has already cut off all kinds of affliction and, particularly, habit forever. He is able to purify, not just adorn, a Buddhha-land. He is also at the stage of non-abiding to the nirvāṇa, therefore he can abandon only the defilements, but not the rebirth and death. Comparing this status with what is describing in the subject statement of this sub-section, it must be said that there is still a difference between their levels of status.

²⁰⁰ Ibid, p. 369.

In addition to the above arguments, the pure mind of a Buddha is always referred by the Yogācārian as the pure consciousness (淨識 or 清淨識). It is explained in the *Vijñāptimātratāsiddhiśāstra* 《成唯識論》 as:

此如來第八淨識，唯帶舊種，非新受熏。²⁰¹

Meaning: This eighth pure consciousness of the Buddha only carries old seeds but not newly being perfumed.

In such sense, this mind could not be something that is being “raised” (生), framed or produced (Sanskrit: utpādayitavyam) as what is interpreted in the *Sūtra*.

For all these reasons, after a careful analysis at the time around the peak of the Yogācāra school, the term “pure mind”, which represents a mind of pureness that only the Buddha could possibly carry, would seem to be better deleted. Leaving the more safety term of “non-abiding mind” would be easier for the Yogācārian in standardizing their doctrinal ideas.

With the above suggestion, the researcher estimates that the time of such alternation was taken place in between the time of Bodhiruci and Paramārtha, which was during the early half of the sixth century.

As a matter of fact, the concept of pure mind was not the sole translation or creation of Kumārajīva or Bodhiruci. About a hundred years before Kumārajīva, the term “pure mind” has already been translated by 竺法護 (Dharmarakṣa, about 229 to 306 CE) in his work 《度世品經》 (Du shi pin jin, T0292).²⁰² And in Theravada, the

²⁰¹ Dharmapāla, Xuan Zang (tr.), *Vijñāptimātratāsiddhiśāstra* 《成唯識論》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1585, p. 9.

²⁰² Dharmarakṣa (竺法護), 《度世品經》 (Du shi pin jin): “發清淨心，棄捐一切。” (Meaning: Initiating a pure mind, abandoning everything.) Taishō Tripiṭaka 《大正藏》, Vol.

Anguttara Nikāya also uses the word “pabhassaramidaṃ” to describe such mind. This word has the meaning of bright and pure and is translated in English as “luminous”.²⁰³ Therefore, a pure mind is a term that have an ancient Buddhist history of its own. If only based on the evidence of missing the word in the extant Sanskrit text and declared that Kumārajīva must have added the term into the *Sūtra* by himself, but without checking on a possible doctrinal alternation, it is surely a very careless academical negligence. And from the evidences and discussions that this paper has been presented until now, it seems that the possibility of doctrinal alternation had been made with the extant Sanskrit text is even higher.

2.4.10 Body and Self

Here are the textual differences among the versions as follow:

Version	Texts	English Meaning
1. Kumārajīva	佛說非身，是名大身。 ²⁰⁴	The Buddha says not a body, is

10, T0292, p. 624.

²⁰³ **Anguttara Nikāya A.I.10** recorded: ‘ “Pabhassaramidaṃ, bhikkhave, cittaṃ. Tañca kho āgantukehi upakkilesehi upakkiliṭṭhanti”.’ (Meaning: Luminous, monks, is the mind. And it is defiled by incoming defilements.) For reference, the Pali Text Society translates this sentence as: F.L. Woodward(tr.), **The Book of the Gradual Sayings (Anguttara Nikāya) or More-Numbered Suttas**, Vol. 1, (London: The Pali Text Society, 2000), p. 8: “This mind, monks, is luminous, but it is defiled by taints that came from without.” And according to the study of Ānando (釋阿難) (2018), this mind is the bhavaṅgacitta in the teaching of the Theravada Buddhism which is normally pure (pakatiparisuddhampi). However, it would be defiled within a very short moment of time (javanakkhaṇe) by the defilements (upakkilesa) such as the desire. Please refer to Phramaha Anon Ānando, Early Buddhism: The Concept of Mind from Early Buddhism to Sectarian Buddhism 《從原始佛教到部派佛教心觀探究》，presented as paper in the seminar of 「佛教“心論”發展之研究」, held in Mahachulalongkornrajavidyalaya University, Ayutthaya, Thailand, on 23 May 2018.

²⁰⁴ Kumārajīva (鳩摩羅什)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》，

(403 CE)		named a big body.
2. Bodhiruci (509 CE)	佛說非身，是名大身。彼身非身，是名大身。 ²⁰⁵	The Buddha says not a body, is named a big body. That body is not a body, is named a body.
3. Paramārtha (559 CE)	如來說非有，名為有身。此非是有，故說有身。 ²⁰⁶	The Buddha says nothing exists, is named a body exists. This is not an existence; therefore, it is said a body exists.
4. Dharmagupta (590 CE)	不有彼，如來！說彼故，說名我身者。不彼，世尊！有彼故，說名我身者。 ²⁰⁷	The Buddha says that does not exist, is named <u>my</u> body. The World-Respect! Because that is not an existence, therefore, it is named <u>my</u> body.
5. Xuan Zang (648 CE)	彼之自體，如來說非彼體，故名自體。非以彼體，故名自體。 ²⁰⁸	That <u>self</u> -body, the Buddha says that is not a body, therefore, is named a <u>self</u> -body. Not is that body, therefore, is named a <u>self</u> -body.
6. Yi Jing (703 CE)	彼之大身，如來說為非身。以彼非有，說名為身。 ²⁰⁹	That big body, the Buddha says not a body. For that is not an existence, it is named a body
7. Müller (1894 CE)	When the Tathāgata preached: " <u>Selfhood</u> , <u>selfhood</u> indeed!" it was preached by him as no- <u>selfhood</u> . Therefore it is called	

Taishō Tripiṭaka 《大正藏》，Vol. 8, T0235, p. 749.

²⁰⁵ Bodhiruci (菩提流支)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0236, p. 754.

²⁰⁶ Paramārtha (真諦)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0237, p. 763.

²⁰⁷ Dharmagupta (達摩笈多) (tr.), **Jingang neng duan bore boluomi jing** 《金剛能斷般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0238, p. 768.

²⁰⁸ Xuan Zang (玄奘)(tr.), **Neng duan jingang, the Ninth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第九能斷金剛分》，Taishō Tripiṭaka 《大正藏》，Vol. 7, T0220h, p. 981.

²⁰⁹ Yi Jing (義淨)(tr.), **Foshuo neng duan jingang bore boluomiduo jing** 《佛說能斷金剛般若波羅蜜多經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0239, p. 773.

	selfhood. ²¹⁰
8. Conze (1960 CE)	'Personal existence, personal existence', as no-existence has that been taught by the Tathagata; for not, O Lord, is that existence or non-existence. Therefore is it called 'personal existence'. ²¹¹
Sanskrit for reference	Ātma-bhāva ātma-bhāva iti Bhagavan na-bhāvaḥ sa Tathāgatena bhāṣitaḥ. Tenocyata ātma-bhāva iti. Na hi Bhagavan sa bhāvo na-abhāvaḥ. Tenocyata ātma-bhāva iti.

Figure 13: The body and self

The fundamental problem of why the translated versions have so many kinds of manifestations is because of the Sanskrit word “ātma-bhāva”. This word has a lot of meanings, just like its Pāli form “attabhāva”, which means either “bodily form, body, existence as an individual, living being, personality or individuality”.²¹² In the Sanskrit, it also has the meaning of “mind-born and the existence of a soul”.²¹³ These meanings were used in different versions by different translators, therefore, the problem comes out.

It is not wise to think this is easy to determine which meaning should be used, even though many scholars believe that Sanskrit and Pāli are the kinds of language full of preciseness. For example, Woodward, in one occasion, did not translate the term at all:

There are in the mighty ocean creatures a hundred leagues (long).²¹⁴ (This is

²¹⁰ Friedrich Max Müller, **The Sacred Books of the East, Volume XLIX: Buddhist Mahāyāna Texts, Part II**, (London: Oxford University Press, 1894), p. 123.

²¹¹ Edward Conze, **Buddhist Wisdom: The Diamond Sutra and the Heart Sutra**, (New York: Random House, 2001), pp. 48-49.

²¹² Rod Bucknell, “Sutta Central” <<https://legacy.suttacentral.net/define/attabhāva>>, [19 September 2018].

²¹³ Klaus Glashoff, Lugano, “Spoken Sanskrit” <http://spokensanskrit.org/index.php?tran_input=AtmabhAva&direct=se&script=ia&link=yes&mode=3>, [19 September 2018].

²¹⁴ F.L. Woodward (tr.), **The Book of the Gradual Sayings (Anguttara Nikāya) or**

the translation from *Āṅguttara Nikāya* A.IV.199: “Santi mahāsamudde yojanasatikāpi attabhāvā”.)

In some other occasions, he translated the term in personality and persons, for examples:

Chief of those who have personality is Rāhu, lord of the Asuras. ²¹⁵ (This is the translation from A.II.17: “Etadaggaṃ, bhikkhave, attabhāvīnaṃ yadidaṃ—rāhu asurindo.”)

However, in the same section of A.II.17, Woodward translated like this:

Rāhu is chief of persons. ²¹⁶ (This is the translation from Pāli: “Rāhuggaṃ attabhāvīnaṃ.”)

In the researcher’s opinion, it is believed that all the above three scriptures in Pāli could use the word “body” as the translation. The subject statement in this subsection should also be the same. The reason is, before the statement is made, another term of “Sumeruh parvata-rajā”, which means “Sumeru, the king of mountains” (須彌山王 in Chinese), was mentioned. This implies that the metaphorical subject must be something physically exist. Therefore, body is the most suitable word here. In reverse, Müller’s “selfhood” seems to be the worst of all.

In fact, similar to this is a scripture from the Theravada which uses Himalayas as the figurative object:

Bhikkhus, based upon the Himalayas, the king of mountains, the nagas

More-Numbered Suttas, Vol. 1, (London: The Pali Text Society, 2000), p. 137.

²¹⁵ F.L. Woodward (tr.), **The Book of the Gradual Sayings (Āṅguttara Nikāya) or More-Numbered Suttas**, Vol. 1, (London: The Pali Text Society, 2000), p.17.

²¹⁶ Ibid: p. 17.

nurture their bodies and acquire strength.²¹⁷ (This is the translation from the *Samyutta Nikāya* S.v.47: “Seyyathāpi, bhikkhave, himavantam pabbatarājam nissāya nāgā kāyam vaḍḍhenti, balaṃ gāhenti.”)

But different from the statement of discussion, this scripture directly uses the term “kāya” which is with no doubt meaning “body”. From all these evidences, one summary could be drawn is, the Chinese translations are even better than the English versions. But unexpectedly, Xuan Zang’s version seems to have a concept of “self” added to it.

After understanding the real meaning of the subject, now, let’s turning back to the doctrinal discussion. From the chart of comparison, it could be seen that within the Chinese translations, only the Kumārajīva’s version is using one sentence to settle the explanation. Other versions, for example, Bodhiruci’s version uses two separate sentences to explain:

(i) 佛說非身，是名大身。(ii) 彼身非身，是名大身。

(i) The Buddha says not a body, is named a big body. (ii) That body is not a body, is named a body.

According to Vasubandhu, there is a reason behind:

如經：“何以故？佛說非身，是名大身。彼身非身，是名大身”故。何故如是說？偈言遠離於諸漏及有為法故。彼受樂報佛體離於諸漏，若如是即無有物，若如是即名有物；以唯有清淨身故，以遠離有為法故。以是義故，實有我體以不依他緣住故。²¹⁸

²¹⁷ Bhikkhu Bodhi (tr.), *The Connected Discourses of the Buddha (Samyutta Nikāya)*, Vol. 1, (London: The Pali Text Society, 2000), p. 1554.

²¹⁸ Vasubandhu, Bodhiruci (菩提流支)(tr.), *Jingang bore boluomi jing lun* 《金剛

Meaning: As the *Sūtra*: “Why? The Buddha says not a body, is named a big body. That body is not a body, is named a body.” Why this is said so? It is because this verse talks about the getting rid of all leakings and the conditioned. The Buddha has a body of bliss and enjoyment that is away from all kinds of leakiness. In such way thus it is nothing, in this way thus it is named a thing. The only thing there is the pure-body, for the conditioned has been gotten rid of. For this reason, there must be a real individual body that exists without depending on others to maintain.

The above commentary explained the reasons of the subject statement has two: (i) getting rid of all leaking and (ii) getting rid of the conditioned. In the concept of the Yogācārian, these would be the same meaning of: (i) getting rid of abiding to the universally discriminated and attached self-nature (*Parikalpitasvabhāva*) which involves totally the self-imaginary ideas which make sentient beings wrongly believe that there is a self outside the consciousness. In this sense, it is the same as attaining the “all beings are non-self”, the first category of the Two-non-self as has been discussed in 2.3.5. And (ii) getting rid of abiding to the dependent self-nature (*Paratantrasvabhāva*) which although is the truth of all worldly things, as all worldly things are conditioned, it is still not the ultimate truth. In such sense, it is the same as attaining the “all things are non-self”, and, the perfect real self-nature (*Pariniṣpannasvabhāva*) is recognized. That only thing left behind is not anything but the real individual body or the True-suchness which relatively being upheld by the Yogācārian.

This kind of separating one sentence into two appears not just here. In fact, it appears nearly everywhere in the *Sūtra* that the researcher cannot draw them out one by one. As an example, that have been discussed, in 2.4.7, Xuan Zang’s version recorded:

諸佛法、諸佛法者，如來說為非諸佛法，是故如來說名諸佛法諸佛法。

Meaning: The dharma of all Buddha, the dharma itself of all Buddha (Sanskrit text found is: “Ātma-bhāva ātma-bhāva”), the Tathāgata says it is not dharma of all Buddha. Therefore, the Tathāgata says it is named as the dharma of all Buddha, the dharma of all Buddha.

As that could be seen, the subject “dharma of all Buddha” has been stated twice. The extant Sanskrit text reflected the same. Another good example is regarding this Sanskrit statement:

Yañ Subhūte bodhisattvo nirātmāno dharmā nirātmāno dharmā ity adhimucyate, sa Tathāgatena-ārhatā samyaksaṃbuddhena bodhisattvo māhasattva ity ākhyātaḥ.

The Kumārajīva’s translation is:

若菩薩通達無我法者，如來說名真是菩薩。²¹⁹

Meaning: If a Bodhisattva mastered skillfully with the non-self-dharma, the Tathāgata will name him as the real Bodhisattva.

The same statement is recorded in other versions differently. For example, Bodhiruci’s version stated:

若菩薩通達無我、無我法者，如來說名真是菩薩、菩薩。²²⁰

Meaning: If a Bodhisattva mastered skillfully with non-self, the non-self-

²¹⁹ Kumārajīva (鳩摩羅什)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 751.

²²⁰ Bodhiruci (菩提流支)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0236, p. 755.

dharma, the Tathāgata will name him as the real Bodhisattva, the Bodhisattva.

Here, it could be seen that the expression of the subject was opened into two: none-self and the non-self-dharma. Not even that, the object was also being treated in the same way. According to Asaṅga, this way of expression was used to show the concept of two categories of non-self:

經言：「須菩提！若菩薩通達無我、無我法者」，此言為二種無我故，謂人無我、法無我。²²¹

Meaning: The Sūtra says: “Subhuti! If a Bodhisattva mastered skillfully with non-self, the non-self-dharma”, this is for the reason of two kinds of non-self, that is, all beings are non-self and all things are non-self.

The only difference between each of these kinds of expressions is just the subjects of discussion. But in-depth, they are all talking about the three-natures and two categories of non-self which are the unique doctrines of the Yogācārian. Since the alternation should have been made since the time before Bodhiruci, it could be judged that these two concepts are so fundamental that they were established in the very early stage of the development of the school.

2.4.11 Title of the Sūtra

Here are the textual differences among the versions as follow:

Version	Texts	English Meaning
1. Kumārajīva (403 CE)	是經名為《金剛般若波羅蜜》……佛說般若波羅蜜，則非般若波羅蜜。 ²²²	This path is named Jingang-bore-boluomi…… The Buddha says bore-boluomi, then, is not

²²¹ Asaṅga, Dharmagupta (達摩笈多)(tr.), **A Commentary on the Jingang bore boluomi jing** 《金剛般若波羅蜜經論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1510b, p. 777.

²²² Kumārajīva (鳩摩羅什)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》,

		bore-boluomi.
2. Bodhiruci (509 CE)	是法門名為《金剛般若波羅蜜》.....佛說般若波羅蜜，則非般若波羅蜜。 ²²³	This doorway is named Jingang-bore-boluomi..... The Buddha says bore-boluomi, then, is not bore-boluomi.
3. Paramārtha (559 CE)	此經名《般若波羅蜜》.....是般若波羅蜜，如來說非般若波羅蜜。 ²²⁴	This path is named bore-boluomi.....This bore-boluomi, the Tathāgata says not bore-boluomi.
4. Dharmagupta (590 CE)	《智慧彼岸到》名，此.....法本.....智慧彼岸到，如來說彼如是非彼岸到，彼故，說名智慧彼岸到者。 ²²⁵	This basis of law is named Wisdom that arrived the opposite shore.....Wisdom that arrived the opposite shore, the Tathāgata says not arrived the opposite shore, therefore, it is named Wisdom that arrived the opposite shore.
5. Xuan Zang (648 CE)	今此法門名為《能斷金剛般若波羅蜜多》.....如是般若波羅蜜多，如來說為非般若波羅蜜多，是故如來說名般若波羅蜜多。 ²²⁶	This doorway is named Neng duan jingang-bore-boluomiduo.....Such bore-boluomiduo, the Tathāgata says not bore-boluomiduo, therefore, the Tathāgata says it is named bore-boluomiduo.
6. Yi Jing (703 CE)	*(The whole sentence is moved 251 Chinese characters forwards.	

Taishō Tripiṭaka 《大正藏》，Vol. 8, T0235, p. 750.

²²³ Bodhiruci (菩提流支)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0236, p. 754.

²²⁴ Paramārtha (真諦)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0237, p. 763.

²²⁵ Dharmagupta (達摩笈多) (tr.), **Jingang neng duan bore boluomi jing** 《金剛能斷般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0238, p. 768.

²²⁶ Xuan Zang (玄奘)(tr.), **Neng duan jingang, the Ninth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第九能斷金剛分》，Taishō Tripiṭaka 《大正藏》，Vol. 7, T0220h, p. 982.

	This will be further discussed) ²²⁷
7. Müller (1894 CE)	This treatise of the Law.....is called the Prañā-pāramitā (Transcendent wisdom) what was preached by the Tathāgata as the Prañā-pāramitā, that was preached by the Tathāgata as no-Pāramitā. Therefore it is called the Prañā-pāramitā. ²²⁸
8. Conze (1960 CE)	This discourse on dharma.....is called 'Wisdom which has gone beyond'.....Just that which the Tathagata has taught as the wisdom which has gone beyond, just that He has taught as not gone beyond. Therefore is it called 'Wisdom which has gone beyond'. ²²⁹
Sanskrit for reference	Prajñāpāramitā nāma-ayaṃ Subhūte dharma-paryāyaḥ.....prajñāpāramitā Tathāgatena bhāṣitā saiva-a-pāramitā Tathāgatena bhāṣitā. Tenocyate prajñāpāramiteti.

Figure 14: The title of the Sūtra

This sub-section is regarding to the title of the *Diamond Sūtra*. The subject statement is the answer given by the Buddha about such title's name. From these versions, three issues have to be discussed. They are:

First, what is the original title name of the *Sūtra*? Does it initially has the word “金剛” (jingang) and “能斷” (neng duan)?

Second, should the clause “it is named *Prajñāpāramitā*” be added at the end of the statement?

Third, why Yi Jing's version moved the whole sentence forwards to another location?

Now, let's investigate the first question about the name of the title. From the

²²⁷ Yi Jing (義淨)(tr.), *Foshuo neng duan jingang bore boluomiduo jing* 《佛說能斷金剛般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0239, p. 773.

²²⁸ Friedrich Max Müller, *The Sacred Books of the East, Volume XLIX: Buddhist Mahāyāna Texts, Part II*, (London: Oxford University Press, 1894), pp. 124-125.

²²⁹ Edward Conze, *Buddhist Wisdom: The Diamond Sutra and the Heart Sutra*, (New York: Random House, 2001), pp. 51-52.

eight translations and the Sanskrit text found, there are three types of manifestations: (i) Only the name of “般若波羅蜜(多)” (bore-boluomi[duo]) or its literal meaning “智慧彼岸到” (the wisdom that arrived the opposite shore). Five versions involved here. Paramārtha, Dharmagupta, Müller and Conze have their versions manifested in this way. Yi Jing’s version, although such sentence is being moved forwards to another location, it is also written in this way. But, the phrase “is named...” is deleted:

是經名為《般若波羅蜜多》.....佛說般若波羅蜜多，則非般若波羅蜜多。

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Meaning: This path is named Bore-boluomi-duo..... The Buddha says bore-boluomi-duo, then, is not bore-boluomi-duo.

(ii) Type two contains the term “金剛” (jingang) in additional to the name “般若波羅蜜” (bore-boluomi). Two oldest versions involved which are the Kumārajīva’s and Bodhiruci’s.

(iii) The third type only involve Xuan Zang’s version which has both the terms “金剛” (jingang) and “能斷” (neng duan) recorded in his book.

Conze, who focused on only the Sanskrit text on his hand and the version of Kumārajīva, commented that:

It is noteworthy that the title of the 'Diamond Sutra' is here simply “Perfection of wisdom”. Kumarajva, it is true, has “Adamantine Perfection of wisdom”, but not so the Sanskrit.²³¹

²³⁰ Yi Jing (義淨)(tr.), **Foshuo neng duan jingang bore boluomiduo jing** 《佛說能斷金剛般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0239, p. 773.

²³¹ Edward Conze, **Buddhist Wisdom: The Diamond Sutra and the Heart Sutra**, (New York: Random House, 2001), p. 51.

His study seems not to be wide enough to tough with all the Chinese versions. As a matter of fact, three versions have the meaning of “Adamantine” (金剛). One of them even includes the concept of “能斷” (neng duan), the “capability of cutting”.

From the sequence of the translated versions, the first two versions have already carried the term “金剛” (jingang) which is a general metaphor of wisdom in the *Prajñāpāramitā* series as well as the *Mādhyamikan*. For example, in the 《光讚經》 (Guang-zan-jing), another translated version of the *Pañcaviṃśatisāhasrikāprajñāpāramitāsūtra*, this is recorded:

金剛之喻三昧正受，具足一切諸通慧，如來十力、四無所畏、四分別辯、十八不共諸佛之法。²³²

Meaning: Jingang is the metaphor of the correct sensation from Samādhi. It perfectly carries all kinds of supernatural powers and wisdom, the ten kinds of strength of the Tathāgata, four kinds of fearlessness, four kinds of discrimination, the eighteen different characteristics of all Buddhas.

Nāgārjuna also said:

內心智德厚，外善以法言；譬如妙金剛，中外力具足。²³³

Meaning: Within the mind is full of wisdom and merit. External, acts wholesomely with speech according to the dharma; it is just like the subtle

²³² Dharmarakṣa (竺法護), *Guang zan jing* 《光讚經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T222, p. 159.

²³³ Nāgārjuna (龍樹), Kumārajīva (tr.), *Mahāprajñāpāramitāsāstra* 《大智度論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, p. 101.

Jingang, which has power sufficiently from inside to outside.

From this point of view, it is possible to have the early record of the *Sūtra*, which are supposed to be the closest to the Mādhyamika idea, with the term “金剛” (jingang) as a part of the title’s name. This is also what could be seen in the first two Chinese translated versions.

On the other hand, according to the record of *Jin gang xian lun* 《金剛仙論》, the *Prajñāpāramitā* series has eight types based on their number of verses:

八部般若，以十種義，釋對治十。其第一部十萬偈，第二部二萬五千偈，第三部一萬八千偈，第四部八千偈，第五部四千偈，第六部二千五百偈，第七部六百偈，第八部三百偈。²³⁴

Meaning: The eight types of Bore have ten kinds of reasonings which discriminate and correct ten (kinds of defilements). The first is the 100000 verses; second is the 25000 verses; the third is the 18000 verses; the forth is the 8000 verses; the fifth is the 4000 verses; the sixth is the 2500 verses; the seventh is the 600 verses; the eighth is the 300 verses.

Here, the the *Diamond Sūtra* lies on the 600 verses version. Within the content, it might still using the general series name “般若波羅蜜(多)” (bore-boluomi[duo]) to indicat that it is one of the series. That is why five versions and the Sanskrit text found recorded inside just the name “般若波羅蜜(多)” (bore-boluomi[duo]) .

But, as the above statement has also mentioned that different types of Bore would have different reasonings for discrimination and correction towards different occasions, therefore, being one of vast series, the *Sūtra* must have some unique

²³⁴ Jin Gang Xian (金剛仙)(tr.), *Jin gang xian lun* 《金剛仙論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1512, p. 798.

specification of itself. And such unique specification would first of all manifested in the title, which is in this case, the “金剛” (jingang), metaphor of the power sufficiently from inside to outside. For such reason, the two earliest version reflected this possibility.

As what can be seen, the title, not the content, also have verions that carry the name with “能斷” (neng duan). Appearently, that was started from the vesion of Dharmagupta. According to Chinese historical records, until the year around 730CE, the forth Chinese translation rendered by Dharmagupta was not recorded as one of the publicated formal verions of the *Diamond Sūtra*.²³⁵ And from the record of Kui Ji (窺基), *A Praising to the Jingang bore jing* 《金剛般若經贊述》, that has been discussed above in 2.2, when the time Xuan Zang translated his Sanskrit version brought back from India by himself, he did not see there from the palace record the version of Dharmagupta, which is supposed to be a version rendered earlier before him by about fifty years. What he had seen there were only the versions of and the base texts used by Kumārajīva, Bodhiruci and Paramārtha as well as the commentary of Asaṅga.²³⁶ Very

²³⁵ Zhi Sheng (智昇), 《開元釋教錄》 (Contents of the Buddha’s Teaching Collected in the Period of Kai Yuan): “鳩摩羅什譯(第一譯).....菩提留支譯(第二譯).....真諦譯(第三譯).....玄奘譯.....(第四譯).....義淨譯(.....第五譯)。右五經同本異譯。” (Meaning: Kumārajīva’s [the first translation].....Bodhiruci’s [the second translation].....Paramārtha’s [the third translation]..... Xuan Zang’s.....[the forth translation].....Yi Jing’s [.....the fifth translation].) Taishō Tripiṭaka 《大正藏》, Vol. 55, T2154, p. 583.

²³⁶ Kui Ji (窺基), *A Praising to the Jingang bore jing* 《金剛般若經贊述》: “當爾積代梵本文竝付三藏，藏討諸本，龜資、梵文，即羅什譯、同崑崙之本、與真諦翻等。然經文舛異，隨文乃知真謬。題名不同，三藏獨名能斷，即先所譯，無著論本亦名能斷。” (Meaning: At that time, all the stored texts in Sanskrit were provided to Xuan Zang. He gathered all of them in Kucha, Sanskrit as well as the translations by Kumārajīva, Bodhiruci and Paramārtha, etcetera. However, the scriptures were totally different which requires careful understanding before knowing their real meanings. The titles were also different. Xuan Zang’s

interesting is, it seems that only his version and the commentary of Asaṅga were named with the term “能斷” (neng duan), and, this commentary is also a translation from Dharmagupta.

If the three commentaries respectively written by Asaṅga, Vasubandhu and Jin Gang Xian (金剛仙) were compared, only the Asaṅga's commentary mentioned about the term “能斷” (neng duan):

名金剛能斷者.....能斷者，般若波羅蜜中，聞、思、修所斷，如金剛斷處而斷故，是名金剛能斷。²³⁷

Meaning: Named with Jingang neng duan is because.....what is called neng duan means maintaining in the wisdom that arrived the opposite shore, (worldly thoughts) are cut by the learning, thinking and practicing, just like using a diamond to cut a place and break it. Therefore, it is named Jingang neng duan.

This commentary is also the translation of Dharmagupta. While the other two commentaries of Vasubandhu and Jin Gang Xian (金剛仙), nothing was mentioned about “能斷” (neng duan).

All these facts point to only one conclusion. That is, before Dharmagupta came to China, no indication of the term “能斷” (neng duan), cutting or cutter, was

uniquely named with “Neng duan” which is the first time in any translation. The commentary by Asaṅga was also named with “Neng duan.”) Taishō Tripiṭaka 《大正藏》, Vol. 33, T1700, p. 125.

²³⁷ Asaṅga, Dharmagupta (達摩笈多)(tr.), **A Commentary on the Jingang bore boluomi jing** 《金剛般若波羅蜜經論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1510b, p. 767.

already there within the title. That was added into it by someone after Paramārtha and before Dharmagupta. By estimation, such alternation was done at the time of the second half of the sixth century.

The reason of why this term “能斷” (neng duan) was added is not difficult to answer. “能斷” (neng duan) has the meaning of “capability to cut”. As what Conze has defined: “The first is known in Sanskrit as the *Vajracchedikā Prajñāpāramitā*, the “Perfection of Wisdom which cuts like a thunderbolt”²³⁸, it refers to the wisdom of *Prajñāpāramitā*. From the meaning of “capability”, it indicates that it is from the subjective stand point so as to say “it can cut”. In the Yogācārian, of course, it has been discussed everywhere in this paper that, this school holds a concept of a real True-suchness which is not established, that is, not a temporary created concept. It is there no matter people aware of it or not:

云何非安立真實？謂諸法真如圓成實自性，聖智所行，聖智境界，聖智所緣。²³⁹

Meaning: What is the non-established-truth? It is said to be the True-suchness, the perfect-self-nature (Pariniṣpannasvabhāva) of all dharmas which the sages act correlating with, stay with and rely on.

In such sense, the wisdom is something real due to its correlation with the True-suchness. As it is real, especially the True-suchness it relies on is true and real, one could say that it has or does not has the capability of cutting. This is toally a different concept when comparing to the Mādhyamikan:

²³⁸ Edward Conze, **Buddhist Wisdom: The Diamond Sutra and the Heart Sutra**, (New York: Random House, 2001), p. 10.

²³⁹ Maitreya (彌勒), Xuan Zang (tr.), **Yogācārabhūmiśāstra** 《瑜伽師地論》, Taishō Tripitaka 《大正藏》, Vol. 30, T1579, p. 656.

菩薩不可得，般若波羅蜜亦不可得²⁴⁰

Meaning: The Bodhisattav is unobtainable. The *Prajñāpāramitā* is also unobtainable.

Since the Bodhisattav is unobtainable, who could be the one to take the action of cutting? And, as *Prajñāpāramitā* is also unobtainable, how can one say it has or does not has the capability of cutting? For these reason, the term “能斷” (neng duan), Sanskrit as “cchedikā”, is absolutely a concept that could only be accepted by the Yogācārian, who upholds the importance of the True-suchness, but not the Mādhyamikan. Scholars that declare that it was Kumārajīva’s omission of translating the term should only be because of their own misunderstanding about the doctrinal ideas of the two schools.

Coming to the second issue, should the clause “it is named *Prajñāpāramitā*” be added at the end of the statement? Again, there are three types of manifestations: (i) the first three translated versions of Kumārajīva, Bodhiruci and Paramārtha carry no such clause. (ii) The last five versions except Yi Jing’s as well as the Sanskrit text found, all carry such clause. (iii) The most special one is Yi Jing’s version which moved the whole sentence forwards 251 Chinese characters and does not carry the clause of “it is named *Prajñāpāramitā*”.

By examining different ancient scriptures, it must be initially noted that the commentaries of Asaṅga (T1510b, translated by Dharmagupta or T1513, translated by Yi Jing as “*Commentary and Explanation of Neng duan jingang bore boluomiduo jing*” 《能斷金剛般若波羅蜜多經論釋》), Vasubandhu (T1511, translated by Bodhiruci), Jin Gang Xian (T1512, translated by Bodhiruci) or that was written by Kui Ji (窺基,

²⁴⁰ Nāgārjuna (龍樹), Kumārajīva (tr.), **Mahāprajñāpāramitāśāstra** 《大智度論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, p. 331.

T1700, *A Praising to the Jingang bore jing*, 《金剛般若經贊述》), all these commentaries do not carry the clause “it is named *Prajñāpāramitā*”. This means that the four versions, including with the earliest three and the Yi Jing’s version, carrying no such clause could justify themselves that their base texts might really do not carry such a component part.

However, the other four versions and the Sanskrit text found carry the clause. Therefore, it could only mean that, besides those base texts that do not have the clause, on the other hand, there are versions that really carry it. It is not the omission or addition of the translators but it should have been happened since the original texts were still in India.

Be remembered that in the sub-section of 2.4.7, the similar issue has already been encountered. The subject of discussion there was the Buddha-dharma. Here now, the subject matter has just changed its form into the *Prajñāpāramitā* which is representing the wisdom of the Buddha. Both reveal the supreme status in Buddhist practicing. To save space, the researcher is not going to repeat the discussion again. In brief, for the purpose of non-abiding to anything, the Mādhyamikan holds the ending of the sentence with “it is not” would be enough to show the ultimate status. But the Yogācārian disagrees. It is because they hold all worldly leakless entities and ideas are the manifestation of the True-suchness. They therefore need the clause “it is named” in order to show the importance of such ultimate reality.

Lastly, the third issue has to be examined: why Yi Jing’s version moved the whole sentence forwards?

Before going to the answer, the researcher would like to first point out that, the statement of this sub-section is not the only place where Yi Jing’s version has a particular difference from all the other versions and the extant Sanskrit text. In fact, there are more places similar to this.

By going a little bit in front, one of the differences is this:

如來於無上菩提實無所證，亦無所說。²⁴¹

Meaning: Regarding the supreme Bodhi, the Tathāgata truly has recognized nothing, spoken nothing.

This same sentence is recorded in other versions in some other ways. For example, the Kumārajīva's version recorded:

無有定法名阿耨多羅三藐三菩提，亦無有定法，如來可說。²⁴²

Meaning: No firm dharma is called the Anuttarā samyaksaṃbodhi, and no firm dharma the Tathāgata can say about.

Just take a simple comparison would be noticed that, Yi Jing's version does not talk about whether the supreme Bodhi is stable or not. It turned the focusing point to the Tathāgata, the person who attained the supreme Bodhi. In contrast, the Kumārajīva's version focuses on the highest dharma, the same meaning as the supreme Bodhi, and has precisely given a concrete conclusion, that is, there is no firm, or true, or real, or permanent, or never changing dharma, including what is so called the highest. Another example from Xuan Zang's version, again, recorded differently:

無有少法，如來、應、正等覺證得阿耨多羅三藐三菩提，亦無有少法，是如來、應、正等覺所說。²⁴³

²⁴¹ Yi Jing (義淨)(tr.), **Foshuo neng duan jingang bore boluomiduo jing** 《佛說能斷金剛般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0239, p. 772.

²⁴² Kumārajīva (鳩摩羅什)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 749.

²⁴³ Xuan Zang (玄奘)(tr.), **Neng duan jingang, the Ninth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第九能斷金剛分》, Taishō Tripiṭaka 《大正藏》, Vol. 7, T0220h, p. 981.

Meaning: Not a very tiny dharma is the Tathāgata recognized and obtained the Anuttarā samyaksambodhi, and also, not a very tiny dharma is talked about by the Tathāgata.

The focus of the Xuan Zang's translation is also on the dharma as Kumārajīva's does. However, it took away the crucial adjective of "firm" and replaced it with the concept of "not a very tiny dharma". Vasubandhu has commented about this and said:

此乃至無有少法能過，故名無上。²⁴⁴

Meaning: This is not even a very tiny dharma can cross above it, therefore, it is called the supreme (no more above).

In this sense, the non-existence of a firm dharma is downplayed and replaced by a meaning of "not even a tiny dharma can cross over this True-suchness." Obviously, the Kumārajīva's expression is the doctrinal idea of the Mādhyamikan. Whereas that of the Xuan Zang's is a Yogācārian's thought.

So, what is the situation of Yi Jing? Which school it belongs to? Sorry, no, in this particular place, his version belongs to no one. For he shifted from focusing on the supreme dharma to the status of the Tathāgata, which means, the subject in the discussion turned from a thing to a person. A thing can be judged differently by different schools. However, the person who has attained the supreme status could have no one capable to deny, especially that person is being respected by both sides! By such a move, Yi Jing's version carefully and smartly bypasses the argument about which doctrinal idea is the most superb.

²⁴⁴ Asaṅga, Vasubandhu, Yi Jing (tr.), **Commentary and Explanation of Neng duan jingang bore boluomiduo jing** 《能斷金剛般若波羅蜜多經論釋》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1513, p. 882.

Be reminded once again, this is not the only place Yi Jing's version has such special difference. This is only another example of them. Since this is not the main issue of this paper, the discussion of it will be stopped here. Await for other suitable occasion which might allow this to be explained more in detail.

The subject of discussion in this sub-section should be the same. The main argument is whether the clause "it is named *Prajñāpāramitā*" should be put into the place or not. To bypass such argument, the location where Yi Jing's version has relocated it is a very subtle one. First of all, the version deleted the most controversial clause "it is named the *Prajñāpāramitā*". The disagreement of the Mādhyamikan was settled. Then, not far away from the relocated place is a sentence written like this:

此最勝波羅蜜多，是如來所說諸波羅蜜多。如來說者，即是無邊佛所宣說，是故名為最勝波羅蜜多。²⁴⁵

Meaning: This supreme *Prajñāpāramitā* is (one of those) *pāramitās* that is spoken by the Tathāgata. What is spoken by the Tathāgata, that is the same as it is spoken by all Buddhas. Therefore, it is named as the supreme *Prajñāpāramitā*.

This sentence is also recorded more or less the same in other versions, except the Kumārajīva's which does not have this sentence at all. But still, no one would reject this because it does not have the clause "it is not..." directly before "it is named...", making it nothing more than a general description. Besides, it also serves the need of the Yogācārian of upholding the ultimate truth. Although this sentence is different from the subject clause by adding an adjective "supreme", such adjective could still be explained by both schools perfectly. To the Mādhyamikan, it could be explained as the concept of emptiness; whereas, to the Yogācārian, it is the True-suchness. They could

²⁴⁵ Yi Jing (義淨)(tr.), *Foshuo neng duan jingang bore boluomiduo jing* 《佛說能斷金剛般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0239, p. 773.

just pick what they want. In this way, the argument between the two schools were settled at least.

There is a historical background about why Yi Jing's version had to be manifested like this in different places. According to the record, there was a long debate happened in Nālandā between the Mādhyamikan and Yogācārian, the so-called the debate of unreality and reality (空有論爭). It started at the time of Bhāvaviveka (清辨) of the Mādhyamika with Dharmapāla (護法) of the Yogācāra. As long as it is known, their topics were about all the things are empty or the dependent self-nature is a causal reality. After them, Jñānaprabhā (智光) of the Mādhyamika and Śīlabhadra (戒賢), the master of Xuan Zang, of the Yogācāra lengthened the debate. Jñānaprabhā held the Mādhyamika's idea is the revelation of the complete meaning (了義教) and claimed that the Yogācārian's idea as a partial revelation (不了義教). In contrast, Śīlabhadra said the reverse.

These four persons lasted from the mid sixth century till the early seventh century. Coincidentally, they were living at the time when the manifestation of the *Diamond Sūtra* changed the most. And the changes again coincidentally look very much the same contents as the topics when the debate was carrying out.

Since the debate was ended without any decisive result, actions of some kind should therefore have to be taken in order to settle down the disagreement of both sides that would never have an exit. This supposition was evidenced by the Yi Jing's version of the *Diamond Sūtra*. Just less than half a century, the version brought back by Yi Jing is so different with the Xuan Zang's. Most crucial and sensitive areas which might bring up the debate between the two schools had been tone down. If this was not a deliberate attempt that trying to settle the issue, no other explanation could be possible for all these many alternations. Although the Sanskrit base of Yi Jing's version had never been found, may be due to it is not the mainstream version, fortunately, the translated version by him is maintained safely in the Chinese form, so that scholars could by comparisons, understand more deeply about how intense the debate was.

For all the above reasons, the researcher estimates that the version of Yi Jing was a special alternation after the debate. It mostly was a product newly adjusted in the middle of the seventh century right after Xuan Zang but before Yi Jing's arrival to India.

2.4.12 The Suchness of All Dharmas and The True-suchness

Here are the textual differences among the versions as follow:

Version	Texts	English Meaning
1. Kumārajīva (403 CE)	如來者，即諸法如義。 ²⁴⁶	The Tathāgata, thus means the Suchness of all dharmas.
2. Bodhiruci (509 CE)	言如來者，即實真如。 ²⁴⁷	The so-called Tathāgata, thus is the real True-suchness.
3. Paramārtha (559 CE)	如來者，真如別名。 ²⁴⁸	The Tathāgata, is another name of the True-suchness.
4. Dharmagupta (590 CE)	如來者.....真如故此即是；如來者.....不生法故此即是；世尊者.....道斷此即是；如來者.....畢竟不生故此即是。彼何所因？如是，彼實不生，若最勝義。 ²⁴⁹	The Tathāgata, because of the True-suchness, therefore, this is. Because of the non-birth-dharma, therefore, this is. The World-Honoured, cut all paths, therefore, this is. The Tathāgata, ultimately no re-birth, therefore, this is. Why this is so? It is such, that really do not rebirth, is the supreme meaning.

²⁴⁶ Kumārajīva (鳩摩羅什)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 751.

²⁴⁷ Bodhiruci (菩提流支)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0236, p. 755.

²⁴⁸ Paramārtha (真諦)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0237, p. 765.

²⁴⁹ Dharmagupta (達摩笈多) (tr.), **Jingang neng duan bore boluomi jing** 《金剛能斷般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0238, p. 770.

5. Xuan Zang (648 CE)	言如來者，即是真實真如增語；言如來者，即是無生法性增語；言如來者，即是永斷道路增語；言如來者，即是畢竟不生增語。何以故？.....若實無生即最勝義。 ²⁵⁰	The so-called Tathāgata, thus is the word added on from the real True-suchness. The so-called Tathāgata, thus is the word added on from the nature of the non-birth-dharma. The so-called Tathāgata, thus is the word added on from the cutting off of all paths permanently. The so-called Tathāgata, thus is the word added on from the ultimate non-re-birth. Why? For the real non-rebirth thus is the supreme meaning.
6. Yi Jing (703 CE)	言如來者，即是實性真如之異名也。 ²⁵¹	The so-called Tathāgata, thus is another name of the real nature of the True-suchness.
7. Müller (1894 CE)	The name of Tathāgata? It expresses true Suchness.....It expresses that he had no origin.....It expresses the destruction of all qualities.....It expresses one who had no origin whatever. And why this? Because.....no-origin is the highest goal. ²⁵²	
8. Conze (1960 CE)	‘Tathagata’.....is synonymous with true Suchness (tathata). ²⁵³	
Sanskrit for reference	(i) Tathāgata iti Subhūte bhūta-tathatāyā etad adhivacanam. (ii) Tathāgata iti Subhūte anutpāda-dharmatāyā etad adhivacanam. Tathāgata iti Subhūte dharmo-cchedasya etad adhivacanam. Tathāgata iti Subhūte atyanta-anutpannasya etad adhivacanam. Tat-kasya hetoḥ? eṣa Subhūte anutpādo yaḥ	

²⁵⁰ Xuan Zang (玄奘)(tr.), **Neng duan jingang, the Ninth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第九能斷金剛分》, Taishō Tripiṭaka 《大正藏》, Vol. 7, T0220h, p. 984.

²⁵¹ Yi Jing (義淨)(tr.), **Foshuo neng duan jingang bore boluomiduo jing** 《佛說能斷金剛般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0239, p. 774.

²⁵² Friedrich Max Müller, **The Sacred Books of the East, Volume XLIX: Buddhist Mahāyāna Texts, Part II**, (London: Oxford University Press, 1894), p. 133.

²⁵³ Edward Conze, **Buddhist Wisdom: The Diamond Sutra and the Heart Sutra**, (New York: Random House, 2001), p.58.

	paramārthaḥ. ²⁵⁴
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Figure 15: The Tathāgata and the Suchness or True-suchness

In 2.4.6 when the status of sages was discussed, the term “真如” (True-suchness, Sanskrit: bhūta-tathatāyā) was first appeared in the version of Paramārtha. In this sub-section, it directly presents in all Sanskrit, Chinese and English versions except the one rendered by Kumārajīva. Nevertheless, there are four types of expression that could be identified among these versions which are as follows:

Type one, which expresses with the Tathāgata as the Suchness of all dharmas. Only the version of Kumārajīva belongs to this type. As what have been discussed in section 2.3.1, the Suchness is just a synonym of the relation between the conditioned and the unconditioned. Therefore, it should not be directly said that the Suchness is the unconditioned by itself as what the Yogācārian holds. Besides, since it is empty, it should neither be said that it is true nor untrue, existent nor non-existent. The statement of “the Suchness of all dharma” just reflects all these. For this reason, it is totally the doctrinal concept of the Mādhyamikan.

Type two, which expresses with no explanation and directly says that the Tathāgata is the real True-suchness. Bodhiruci’s is the only version expresses in this way.

Type three, which expresses with the same conclusion that the Tathāgata is the True-suchness, but in an indirect way by using the word “synonymous”, “別名” or

²⁵⁴ Part (i) is the Sanskrit text version Conze edited. When compared to the version of Schøyen Collection, Norway, which is supposed to be a text from a 6th to 7th century exemplar from Bamiyan, written in Gilgit/Bamyan Type I script (Which is normally referred to as the “Gilgit version”, this part (i) edited by Conze only appears with an addition of the word “bhūta”. Part (ii) is supposed to be the Sanskrit version used by Müller that does not appear in the Conze’s edited version at all.

“異名” (both meaning, another name). Versions of Paramārtha, Yi Jing and Conze are of this type.

Type four, which expresses more or less the same meaning, but supplies with a list of reasons. Versions of Dharmagupta, Xuan Zang, Müller belong to this type of expression.

The major different of type one to the other three is directly on the term “bhūta”, that is, “true”. According to the Mādhyamikan, the Suchness, as that have been explained, is just the relationship between the conditioned and unconditioned. But the True-suchness is the ultimate unconditioned that all other unconditioned (in the idea of the Yogācārian, there are five more unconditioned besides the True-suchness), except void (虛空無為, ākāśa), rely on it in order to be said as an unconditioned.

In the *Aṣṭasāhasrikāprajñāpāramitā* 《小品般若經》, there is a record about the connection between the Tathāgata and Suchness:

諸佛無所從來，去無所至。何以故？諸法如，不動故。諸法如，即是如來……離是諸法，無有如來。是諸法如，諸如來如，皆是一如，無二無別。善男子！是如唯一，無二無三，離諸數，無所有。²⁵⁵

Meaning: All Buddhas come from nowhere and go to nowhere. Why? All dharmas are as such because of motionless. All dharmas are as such, thus is the Tathāgata……Away from all dharmas, there is no Tathāgata. All dharmas are as such, all Tathāgata are as such. They are the same Suchness, non-dual and have no difference. Good man! This Suchness is the only, no second nor third, away from all counting. For none is there.

²⁵⁵ Kumārajīva (鳩摩羅什)(tr.), *Aṣṭasāhasrikāprajñāpāramitāsūtra* 《小品般若經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0227, p. 584.

In this sense, the Tathāgata is also the same as the Suchness. However, such Suchness, although is the situation of all dharmas, it could not be said as anything, for there is none due to emptiness. Therefore, it is just as such. It could not even be said it is true or not. Just as it could not be said as conditioned or unconditioned. As it is always emphasized by the researcher, this is the main doctrinal difference of the Mādhyamikan when comparing with the idea of the Yogācārian.

The expressions of type two and three actually are the same. They both neglected totally the function of “all dharmas” which actually are the main items that the Suchness needed to manifest itself, as what has been explained in the version of Kumārajīva. They simply deleted the items completely and directly, allowing the True-suchness to become something that can freely exist without the need of the dharmas. This kind of idea could not be found in that of the Mādhyamikan. Only in the Yogācāra school such thought could be seen:

自性清淨者，謂此自性本來清淨，即是真如自性實有，一切有情平等共相，由有此故，說一切法有如來藏。²⁵⁶

Meaning: What is meant by the pure self-nature is, the self-nature is originally pure. That is, the self-nature of the True-suchness does realistically exist. All sentient beings equally bear this characteristic. Because of the existence of this, it is said that all dharmas have the Tathāgata-garbha.

Based on this, the conclusion was made: the Tathāgata is the True-suchness. The only difference between these two types lies only on whether they say it directly or indirectly. Since they stress the truthfulness and reality of the True-suchness by disregarding the importance of the dharmas, they are both in no doubt the versions that have been altered by the Yogācārian. The starting time should be during the end of the

²⁵⁶ Vasubandhu (世親), Xuan Zang (tr.), **Mahāyānasamgrahabhāṣya** 《攝大乘論釋》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1597, p. 344.

fifth century.

The real interesting thing is about the expression of type four which explained with reasonings.

First of all, it should be aware that the Sanskrit texts being found have at least two form. As that was shown in figure 14, the meaning of part (i) is universally similar. The only difference is the term “bhūta” which exists in the edited version of Conze but not in the “Gilgit version”. In such sense, it may due to the Gilgit version was based on those oldest versions which still carrying terms the same as the one that had been used by Kumārajīva as the base text. Part (ii) are the additional part which is not the same in different Sanskrit versions. Neither Conze’s edited version nor the Gilgit version have this part. Only Müller’s edited version seems to have that. From the Chinese translations, the same situation happens. Versions of Bodhiruci, Paramārtha and Yi Jing do not have this part (ii) but those of Dharmagupta and Xuan Zang appear to have it. This proved that even the Sanskrit text can have various versions. They could also be altered. They are not authoritative enough for comparison purposes.

But the discussion does not end here. More has to be investigated about this part (ii). The questions are, was it intentionally omitted or deleted? In contrast, was it purposely added? Why? What is the evidence?

From the Sanskrit text found as well as the versions of Dharmagupta, Xuan Zang and Müller, the explanation, including the one in part (i), is divided into four reasons, they are:

Xuan Zang’s	Müller’s	Sanskrit
真實真如, real True-suchness	true Suchness	bhūta-tathatāyā
無生法性, non-birth-dharma	no origin	anutpāda-dharmatāyā
永斷道路, cutting off of all paths permanently	destruction of all qualities	dharmo-cchedasya
畢竟不生 ultimate non-rebirth	no origin whatever	atyanta-anutpannasya

Among the oldest scriptures of the Yogācāra school, there are two concepts that are used to explain the teaching of the Buddha. One is called “無住(處)涅槃” (nirvāṇa without abiding, Sanskrit: apratiṣṭhita-nirvāṇa). This idea means that the Buddha does not abide to either the birth and death nor the nirvāṇa without time limit:

佛所證無住涅槃，名為瑜伽，盡未來際，無所住故。²⁵⁷

Meaning: The Buddha, who attained the apratiṣṭhita-nirvāṇa which is named as Yogācāra, until the end of the future, will not abide to anywhere.

Another concept is called “本來寂靜(or 清淨)自性涅槃” (nirvāṇa of the originally silent [or pure] nature).

問：世尊依何密意，說一切法無生無滅本來寂靜自性涅槃？答：依相無自性性說如是言。²⁵⁸

Meaning: It is asked: In what secret meaning that the World-Honoured said all dharmas have no birth nor death with natures originally silent as nirvāṇa? It is answered: it is based on the nature of all conceptualized characteristics have no-self-nature, it is said so.

At that time, these two ideas did not develop much. After that, during the time of Asaṅga, he first started to explain the nirvāṇa without abiding together with the other two kinds of basic nirvāṇa that appear in the Canon:

何等有餘故？謂有餘依滅。何等無餘故？謂無餘依滅。何等最勝故？謂

²⁵⁷ Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmiśāstra* 《瑜伽師地論》, Taishō Tripiṭaka 《大正藏》, Vol. 30, T1579, p. 884.

²⁵⁸ Ibid, p. 702.

佛菩薩無住涅槃。²⁵⁹

Meaning: Which has the remainder? It is said to be the nirvāṇa with remainder (sopadhiśeṣa-nirvāṇa). Which has no remainder? It is said to be the nirvāṇa without remainder (nirupadhiśeṣa-nirvāṇa). Which is the superb? It is said to be the nirvāṇa without abiding (apraṭiṣṭhita-nirvāṇa).

After this, it seemed that Vasubandhu grouped all the four concepts and explained them collectively:

一本來清淨涅槃；二無住處涅槃；三有餘；四無餘。²⁶⁰

Meaning: First, the nirvāṇa of originally silent; second, the nirvāṇa without abiding; third, that with remainder; forth, that without remainder.

Even until then, no systematic explanation was made on them as a whole. However, until Dharmapāla (護法, mid sixth century), he linked up all the related informations and explained these concepts into one which is often called the “四種涅槃” (The Four Kinds of Nirvāṇa):

涅槃義別略有四種：一本來自性清淨涅槃，謂一切法相真如理，雖有客染而本性淨，具無數量微妙功德，無生無滅湛若虛空，一切有情平等共有，與一切法不一不異，離一切相一切分別，尋思路絕名言道斷，唯真聖者自內所證，其性本寂故名涅槃。

二有餘依涅槃，謂即真如出煩惱障，雖有微苦所依未滅，而障永寂故名

²⁵⁹ Asaṅga, Xuan Zang (tr.), **Mahāyānābhīdharmasamuccaya** 《大乘阿毘達磨集論》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1605, p. 682.

²⁶⁰ Vasubandhu (世親), Paramārtha (tr.), **Mahāyānasamgrahabhāṣya** 《攝大乘論釋》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1595, p. 247.

涅槃。三無餘依涅槃，謂即真如出生死苦，煩惱既盡餘依亦滅，眾苦永寂故名涅槃。四無住處涅槃，謂即真如出所知障，大悲般若常所輔翼，由斯不住生死、涅槃，利樂有情，窮未來際，用而常寂故名涅槃。一切有情皆有初一；二乘無學容有前三；唯我世尊可言具四。²⁶¹

Meaning: The meaning of Nirvāṇas could be divided roughly into four kinds: First, the nirvāṇa that is originally pure. That is the law of the True-suchness behind all phenomena of dharmas. Although with outside contaminations, the fundamental nature is still pure. It consists immeasurable subtle merit, unborn and undead, profound like void. All sentient beings carry it equally. It is not the same nor different with all dharmas; separates from all characteristics and all differentiations. No way to think of nor define with. Only true sages can recognize it by themselves. Its nature is originally stillness, so it is named Nirvāṇa. Second, the nirvāṇa with a remainder. This is referred to the True-suchness that had already exit from the hindrances from passions. Although tiny suffering arises due to the leftovers of remainders, hindrances from passions turned still forever, thus is named Nirvāṇa. Third, the nirvāṇa without a remainder. This is referred to the True-suchness that had already exit from the suffering of birth and death. All defilements ended and all remainders extinguished. All sufferings turned still forever, thus is named Nirvāṇa. Forth, the nirvāṇa without abiding. This is referred to the True-suchness that had already exit from the hindrances from worldly wisdom. With the constant supports from Great Compassion and Prajñā like the two wings, neither born and dead nor Nirvāṇa are abided. Until the end of time, sentient beings are benefited and happiness are supplied. While doing these, the stillness is always there, therefore, it is named Nirvāṇa. All sentient beings

²⁶¹ Dharmapāla, Xuan Zang (tr.), *Vijñāptimātratāsiddhiśāstra* 《成唯識論》，Taishō Tripiṭaka 《大正藏》，Vol. 31, T1585, p. 55.

have the first one; the two-yanas with those who is beyond-study have the first three; only our Buddha can be said of carrying all four.

Actually, this concept did not lead to any vast development within the Yogācāra school, but, it unexpectedly affected the expression in some versions of the *Diamond Sūtra*!

From the description given by Dharmapāla, it could be linked up with expression of the fourth type perfectly as follows:

Xuan Zang's	Müller's	The Four Nirvāṇa	Description
真實真如, real True-suchness	true Suchness	the nirvāṇa that is originally pure	same as the True-suchness
無生法性, non-birth-dharma	no origin	the nirvāṇa with a remainder	hindrances from passions turned still forever
永斷道路, cutting off of all paths permanently	destruction of all qualities	the nirvāṇa without a remainder	all sufferings turned still forever
畢竟不生 ultimate non-rebirth	no origin whatever	the nirvāṇa without abiding	neither born and dead nor Nirvāṇa are abided

Therefore, undoubtedly, this expression is absolutely from the same idea of the Four Nirvāṇa, which therefore, is totally a Yogācārian doctrinal idea that was added into the original text. This might have been done during the time of Vasubandhu who first combined all four nirvāṇa into one in his commentary. However, the researcher would estimate that it was done at the time of Dharmapāla because he is the first one who really took a serious discussion about such four concepts. Dharmapāla was living around the same period of time with Dharmagupta, may be a few decades earlier. That is why the version brought to China by Dharmapāla contained such altered expression. Whereas, the one from Paramārtha does not. Also, the lineage beyond Dharmapāla should also be remarked. He was the master of Śīlabhadra(戒賢) who afterwards became the master of Xuan Zang. It could be seen that only these two Chinese versions, those from Dharmagupta and Xuan Zang, contained these alternations. This should not be just a coincidence.

But as what have been said, this idea of Four Nirvāṇa did not lead to any vast development within the school. Therefore, it could not maintain its effects for a long time and cover a vast area just like other changes did. Finally, versions without such adjustments still had the chance to be widely spreaded. Making even the extant Sanskrit texts appear in various kinds.

2.4.13 Mind and Mind-Stream

Here are the textual differences among the versions as follow:

Version	Texts	English Meaning
1. Kumārajīva (403 CE)	所有眾生，若干種心，如來悉知。 ²⁶²	All sentient beings, their sorts of mind, the Tathāgata completely knows.
2. Bodhiruci (509 CE)	所有眾生，若干種心住，如來悉知。 ²⁶³	All sentient beings, their sorts of mind-abiding, the Tathāgata completely knows.
3. Paramārtha (559 CE)	所有眾生，我悉見知心相續住，有種種類。 ²⁶⁴	All sentient beings, I completely see and know their sorts of successive abiding of the mind.
4. Dharmagupta (590 CE)	所有……眾生，彼等我種種有心流注知。 ²⁶⁵	All……sentient beings, I know their sorts of mind-stream.
5. Xuan Zang (648 CE)	彼諸有情，各有種種，其心流注，我悉能知。 ²⁶⁶	All sentient beings have their sorts of mind-stream. I can

²⁶² Kumārajīva (鳩摩羅什)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 751.

²⁶³ Bodhiruci (菩提流支)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0236, p. 755.

²⁶⁴ Paramārtha (真諦)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0237, p. 765.

²⁶⁵ Dharmagupta (達摩笈多) (tr.), **Jingang neng duan bore boluomi jing** 《金剛能斷般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0238, p. 770.

²⁶⁶ Xuan Zang (玄奘)(tr.), **Neng duan jingang, the Ninth Assemblage**,

		completely know.
6. Yi Jing (703 CE)	所有眾生，種種性行，其心 流轉，我悉了知。 ²⁶⁷	All sentient beings with deeds of different qualities, their mind-stream revolves, I completely understand.
7. Müller (1894 CE)	As many beings I know the manifold trains of thought of them all. ²⁶⁸	
8. Conze (1960 CE)	As many beings..... of them I know, in my wisdom, the manifold trends of thought. ²⁶⁹	
Sanskrit for referencesattvās teṣām ahaṃ nānāabhāvāṃ citta-dhārāṃ prajānāmi.	

Figure 16: The mind and the Mind-stream

The main focusing point of this sub-section is on the “mind” (心, Sanskrit: citta). From the comparison, it is noticed that the version of Kumārajīva uses only one word “心” to express the meaning. Then, Bodhiruci’s version expresses as “心住” (mind-abiding); and then, Paramārtha’s version expresses as “心相續住” (successive abiding of the mind); and lastly, the other five versions which express as “心流注” (mind-stream), “心流轉” (mind-stream revolving), “trains of thought” or “trends of thought”. The Sanskrit text found shows that the whole term being used is “citta-dhārāṃ”. In this case, the translations of the last five versions seem to be much closer to such Sanskrit text. And the Kumārajīva’s version would be the one most far away.

However, what could be seen here is, the concept of time has become more

Mahāprajñāpāramitāsūtra 《大般若波羅蜜多經·第九能斷金剛分》, Taishō Tripiṭaka 《大正藏》, Vol. 7, T0220h, p. 984.

²⁶⁷ Yi Jing (義淨)(tr.), **Foshuo neng duan jingang bore boluomiduo jing** 《佛說能斷金剛般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0239, p. 774.

²⁶⁸ Friedrich Max Müller, **The Sacred Books of the East, Volume XLIX: Buddhist Mahāyāna Texts, Part II**, (London: Oxford University Press, 1894), p. 136.

²⁶⁹ Edward Conze, **Buddhist Wisdom: The Diamond Sutra and the Heart Sutra**, (New York: Random House, 2001), p. 60.

and more important among the versions. Just “mind” or “mind-abiding” involve only the space factor. But once the successive or continuation of the mind-flow is talked about, time should then be considered. If investigation could find out which school, the Mādhyamikan or Yogācārian, does not care much about the time factor and which school does, then, reasonably speaking, who made an alternation in this place could be discovered.

In the *Pañcaviṃśatisāhasrikāprajñāpāramitāsūtra* 《摩訶般若波羅蜜經》, there is a statement like this:

色不相續即是色無生，色無生即是色不滅，色無滅即是色無依處；受想行識乃至一切種智亦如是。²⁷⁰

Meaning: The aggregate of form does not continue thus is the non-rebirth of form. Non-rebirth of form thus is the non-extinguishing of form. Non-extinguishing of form thus there is nowhere of form could be relied on. The aggregates of feeling, perception, mental activity, consciousness as well as the perfect knowledge towards all things are also the same.

Nāgārjuna has explained this statement according to the Mādhyamikan idea:

一切有為法從和合因緣生故，無有自力、不可依止……色等五眾滅更不相續；不相續即是不生不滅；不生不滅即是畢竟空，無依止處。²⁷¹

Meaning: All conditioned-dharmas arise from the mixture of causal factors. They have no power of their own. They cannot be relied on……Once the five

²⁷⁰ Kumārajīva (tr.), *Pañcaviṃśatisāhasrikāprajñāpāramitāsūtra* 《摩訶般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0223, p. 332.

²⁷¹ Nāgārjuna (龍樹), Kumārajīva (tr.), *Mahāprajñāpāramitāśāstra* 《大智度論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, p. 559.

aggregates, like the form, extinguished and would not continue, no more continuation thus is no rebirth and no extinguishing. No rebirth and no extinguishing thus is the ultimate emptiness. Nowhere could be relied on.

Combined these two statements, the most important thing a Buddhist practitioner should follow is the clause “nowhere could be relied on”. This is the similar meaning of “non-abiding” in the *Diamond Sūtra* because there is nowhere could be abided. Therefore, the conclusion of all these logical thinkings is actually simple: non-abiding means the realization of the ultimate emptiness. No more trouble there after, including the existence of space (the five aggregates), and, particularly important in this sub-section, the continuation of time. It is because the liberation has been attained. In such sense, the Mādhyamikan emphasizes the importance of non-abiding, where the mind is always playing the proactive role in abiding or not abiding. Time problem of continuation is not a major concern if this mind-abiding problem could be settled, which, in the words of the *Diamond Sūtra* would be: if the mind could be subdued (降伏其心). Once the mind is subdued, there will be no second mind, third mind, forth mind.....Therefore, there is nearly no need to talk about the continuation of mind or mind-stream. As a matter of fact, Nāgārjuna has mentioned that the continuation of mind is just the worldly matter which only those who has felt pleasure from it would care about:

知無有實受樂者；但世俗法以諸心相續故，謂為一相受樂。²⁷²

Meaning: It is noticed that there is no person who felt the pleasure. Only because the worldly-dharmas rely on the continuation of minds and take them as a single characteristic of pleasure feeling.

The picture is clear. If there is a choice, the Mādhyamikan would definitely

²⁷² Nāgārjuna (龍樹), Kumārajīva (tr.), *Mahāprajñāpāramitāśāstra* 《大智度論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, p. 200.

emphasizes primary on the mind, observing whether it is abiding or not. In the word of the school would be, whether the ultimate emptiness is realized or not. It is solely a conceptual issue. Mind-stream that involves the time factor and the continuation of minds can only be their second concern.

Be reminded that the comment from Nāgārjuna has its origin back to the *Prajñāpāramitāsūtra*. Therefore, would the shorter version of it, the *Diamond Sūtra*, choose the second but not the prime? Also, by reviewing the *Sūtra* up till here, is it concentrating on the discussion of non-abiding of the mind? Or is it concentrating on the mind-stream? Some scholars declared that the translation of “心流注” (mind-stream) or “心流轉” (mind-stream revolving) are the best rendering among all. In the researcher’s opinion, that is correct solely from a philology point of view, but not a tiny kind of the Buddhist studies. Because that totally disregarded the effect of the sectarian doctrinal differences at all.

However, on the other hand, the doctrinal characteristic has actually restricted the Yogācāra school from taking the concept of mind-stream as their priority! Why this is so? The reason is, the school have an extreme important idea of Ālayavijñāna which has in itself, already built-in the concept of mind-stream or continuation of minds as the must.

First of all, as it is said in the scripture of the school:

阿賴耶識決定是有。²⁷³

Meaning: Ālayavijñāna is certainly in existence.

Besides, if the questions about the characteristic of the Ālayavijñāna was

²⁷³ Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmiśāstra* 《瑜伽師地論》, Taishō Tripiṭaka 《大正藏》, Vol. 30, T1579, p. 579.

asked, the answer from the school would be like this:

阿賴耶識為斷為常？非斷非常？以恒轉故，恒謂此識無始時來一類相續，常無間斷，是界趣生施設本故。²⁷⁴

Meaning: Is the Ālayavijñāna discontinuity or permanence? Non-discontinuity or impermanence? Because it always revolves, where “always” means, from the unknow time it has started, the continuity of the same kind has permanently been there without breaking off. It is the base for the establishment of the worlds, the ways of rebirth and the kinds of existence.

From these two statements, it could be seen that the Ālayavijñāna always exists continuously. Just by this simple understanding, the Sanskrit term “citta-dhārām” that appears in the Sanskrit text found is obviously referring to such a continuous existence of mind, which is the Ālayavijñāna. For this reason, in the idea of the Yogācārian, is the mind continuously abiding correctly is more important than whether it is not abiding. For under their concept, such mind is always abiding which could not be stopped. As long as it is abiding correctly, that will be fine:

阿賴耶.....緣真如故，是無分別。²⁷⁵

Meaning: Ālayavijñāna that correlated to the True-suchness has no discrimination.

“No discrimination” is the wisdom required for attaining the Buddhahood. Therefore, if the Ālayavijñāna correlated to, or in another words, continuously abiding

²⁷⁴ Dharmapāla, Xuan Zang (tr.), *Vijñāptimātratāsiddhiśāstra* 《成唯識論》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1585, p. 12.

²⁷⁵ Dharmapāla, Xuan Zang (tr.), *Vijñāptimātratāsiddhiśāstra* 《成唯識論》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1585, p. 56.

to the True-suchness, that will be very fine. However, the Ālayavijñāna never that obeys. In habit, it tends to abide defilements instead of the True-suchness. That is why it has to be trained. And this, created the question of “how practice?” which has been asked in some versions by Subhuti in the very front of the *Sūtra*.

In the concept of the Yogācārian, such training also requires the Ālayavijñāna. More precisely, the seeds within the Ālayavijñāna are the tools that the training needed. Such concept is like this:

諸出世間法從真如所緣緣種子生。²⁷⁶

Meaning: Dharmas of the supra-mundane arise from the correlation of seeds with the True-suchness as the object.

有漏種必藉熏生；無漏種生亦由熏習！²⁷⁷

Meaning: Seeds that leak must rely on perfuming in order to arise. Seeds that do not leak also arise from perfuming.

聞熏習非唯有漏，聞正法時亦熏本有無漏種子，令漸增盛，展轉乃至生出世心，故亦說此名聞熏習；聞熏習中有漏性者是修所斷。²⁷⁸

Meaning: Perfuming through listening not only works on leaking. Listening to right preaching will also perfume the non-leaking seeds that are already

²⁷⁶ Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmiśāstra* 《瑜伽師地論》, Taishō Tripiṭaka 《大正藏》, Vol. 30, T1579, p. 589.

²⁷⁷ Dharmapāla, Xuan Zang (tr.), *Vijñāptimātratāsiddhiśāstra* 《成唯識論》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1585, p. 8.

²⁷⁸ Dharmapāla, Xuan Zang (tr.), *Vijñāptimātratāsiddhiśāstra* 《成唯識論》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1585, p. 9.

there and gradually increases their power. Even progressively the mind of the supra-mundane could arise. This is also named as the perfuming by listening. With the perfuming by listening, the leakiness nature is then be cut off by practicing (meditation or yoga).

It can be seen that, no matter the discussion is about the status of a mind, the practicing of the mind or even the attainment of the Buddhhood, the Yogācāra school cannot leave such mind-stream, the Ālayavijñāna, behind. Therefore, the mind-stream is always their priority concern.

In fact, the above discussion marked the difference between the terms “心流注” (mind-stream) and “心” (mind). Of course, it marked also the difference between the translations of Kumārajīva and Bodhiruci with the other versions, including the extant Sanskrit text found. If such understanding is deep enough, a wider view could even be seen that it marked the difference of why some versions has the questions of “how practice?” and why some titles of the *Sūtra* carry the concept of “capable to cut” (能斷, neng duan)? All these actually come from the basic doctrinal differences among different sects which scholars of Buddhist studies should not neglect.

As a conclusion, “mind” should be the original concept used in the subject statement when the *Diamond Sūtra* was still in its earliest form. It started to be altered slightly around the time of Bodhiruci, the late fifth century or so, as his version shows that the concept of “abiding” had already put into the place, although the meaning of “continuous-abiding” was still not manifested. Greater alternation was made during the time of Paramārtha, the early sixth century. Since then, the concept of a continuous mind was added to the place. The alternation has become standardized during the time of Dharmagupta and Xuan Zang when the term “mind-stream” was applied. That was already the mid sixth century which is a hundred and fifty years after Kumārajīva who has kept the original form.

2.4.14 Wholesome Dharma and the Supreme Bodhi

Here are the textual differences among the versions as follow:

Version	Texts	English Meaning
1. Kumārajīva (403 CE)	以無我、無人、無眾生、無壽者，修一切善法，則得阿耨多羅三藐三菩提。 ²⁷⁹	By practicing all wholesome dharma with no-self, no-person, no-being, no-living soul, then may obtain the Anuttarā samyaksaṃbodhi.
2. Bodhiruci (509 CE)	以無眾生、無人、無壽者，得平等阿耨多羅三藐三菩提，一切善法得阿耨多羅三藐三菩提。 ²⁸⁰	Obtaining the equal Anuttarā samyaksaṃbodhi with no-being, no-person, no-living soul. All wholesome dharma gain Anuttarā samyaksaṃbodhi.
3. Paramārtha (559 CE)	由法無我、無眾生、無壽者、無受者等，此法平等，故名阿耨多羅三藐三菩提。復次……由實善法具足圓滿，得阿耨多羅三藐三菩提。 ²⁸¹	From all things are non-self, no-being, no-living soul, no-recipient, etcetera, this dharma is equal, therefore, it is named Anuttarā samyaksaṃbodhi. Besides……due to the real wholesome dharma are full and perfect, the Anuttarā samyaksaṃbodhi is gained.
4. Dharmagupta (590 CE)	無我故、無壽故、無眾生故、無人故，平等、無上正遍知，一切善法證覺。 ²⁸²	Because of no-self, because of no-living soul, no-being, no-person, the equal supreme perfect knowledge, (through) all wholesome dharma, is

²⁷⁹ Kumārajīva (鳩摩羅什)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 751.

²⁸⁰ Bodhiruci (菩提流支)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0236, p. 756.

²⁸¹ Paramārtha (真諦)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0237, p. 765.

²⁸² Dharmagupta (達摩笈多) (tr.), **Jingang neng duan bore boluomi jing** 《金剛能斷般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0238, p. 770.

		realized and enlightened.
5. Xuan Zang (648 CE)	以無我性、無有情性、無命者性、無士夫性、無補特伽羅等性，平等，故名無上正等菩提。一切善法無不現證、一切善法無不妙覺。 ²⁸³	With no nature of a self, no nature of a being, no nature of a living soul, no nature of a man, no nature of a human (pudgala), etcetera, equality, so it is named the supreme-right-equal-Bodhi. All wholesome dharmas immediately realized completely. All wholesome dharmas are enlightened subtly.
6. Yi Jing (703 CE)	以無我、無眾生、無壽者、無更求趣性，其性平等，故名無上正等菩提。一切善法皆正覺了，故名無上正等正覺。 ²⁸⁴	With no-self, no-being, no-living soul, no nature of desiring for even more other existences, its nature is equality, so it is named the supreme-right-equal-Bodhi. All wholesome dharmas are rightly enlightened, so it is named the supreme-right-equal-enlightenment.
7. Müller (1894 CE)	Free from self, free from being, free from life, free from personality, that highest perfect knowledge is always the same, and thus known with all good things. ²⁸⁵	
8. Conze (1960 CE)	Self-identical through the absence of a self, a being, a soul, or a person, the utmost, right and perfect enlightenment is fully known as the totality of all the wholesome dharmas. ²⁸⁶	
Sanskrit for reference	Nirātmatvena niḥśattvatvena nirjīvatvena niṣpudgalatvena samā sānuttarā samyaksaṃbodhiḥ sarvaiḥ kuśalair dharmair	

²⁸³ Xuan Zang (玄奘)(tr.), **Neng duan jingang, the Ninth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第九能斷金剛分》, Taishō Tripiṭaka 《大正藏》, Vol. 7, T0220h, p. 984.

²⁸⁴ Yi Jing (義淨)(tr.), **Foshuo neng duan jingang bore boluomiduo jing** 《佛說能斷金剛般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0239, p. 774.

²⁸⁵ Friedrich Max Müller, **The Sacred Books of the East, Volume XLIX: Buddhist Mahāyāna Texts, Part II**, (London: Oxford University Press, 1894), pp. 138-139.

²⁸⁶ Edward Conze, **Buddhist Wisdom: The Diamond Sutra and the Heart Sutra**, (New York: Random House, 2001), p. 60.

	abhisambudhyate.
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Figure 17: The wholesome dharma and the supreme bodhi

Despite of the kinds of items that have to be get rid of stated in different versions, the structural order of the statement among the versions are dissimilar. The Kumārajīva's version has the simplest structural order: by the non-conceptualization of those items together with the practicing of all wholesome dharma, then the supreme bodhi could be obtained. This shows the two requirements (no-self, etcetera, and the practicing of wholesome dharma) and their result. It is simple and direct.

However, this order was recorded differently starting from the Bodhiruci's version. This can be sub-divided into two parts: first, by non-self, etcetera, and obtain the supreme bodhi; then second, apply this status to the wholesome dharma and make them equivalent to the supreme bodhi. This gives people a feeling that non-self, etcetera, are the conditions enough for obtaining the supreme bodhi, no need to practice the wholesome dharma. This structural order is more or less the same in all other versions as well as the Sanskrit text being found. In addition, the versions with this second structural order would add a meaning of “平等” (equal or equality, Sanskrit: samā) in their text, mostly being served as an additional description about the supreme bodhi.

The question in this sub-section is therefore to find out, which one is the original structural order? Kumārajīva's or the later versions'? And Why?

Nāgārjuna has said:

有為善法是行處，無為法是依止處；餘無記、不善法，以捨離故不說。

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Meaning: The conditioned wholesome dharma are the objects in practicing.

²⁸⁷ Nāgārjuna (龍樹), Kumārajīva (tr.), **Mahāprajñāpāramitāśāstra** 《大智度論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, p. 480.

The unconditioned is the place of reliance and resting. The remaining neutral and unwholesome dharmas, as they should be abandoned, therefore, they were not mentioned.

It could be seen, the conditioned (Practicing the wholesome dharmas) and the unconditioned (non-self, etcetera) come in parallel. As they also represent the helping of sentient beings, which means the great compassion; as well as the self liberation, which means the *prajñā-pāramitā*. They serve as the two necessary requirements in obtaining the supreme bodhi. Missing one of them would turn to unsuccessfulness. They are the main ideas of the *Diamond Sūtra* as well, which could be seen in the very beginning where the Buddha talked about the guiding of sentient beings towards the *nirvāṇa* and maintaining in a status of non-self. In the idea of the *Mādhyamikan*, they are united as the wisdom a Bodhisattva should carry:

菩薩智慧入二法中故勝：一者、大悲，二者、般若波羅蜜。²⁸⁸

Meaning: The wisdom of a Bodhisattva gains access to these two dharmas, that is why it is superior: one is the great compassion; second is the *prajñā-pāramitā*.

Therefore, it could be seen that the structural order of the Kumārajīva's version is completely following the *Mādhyamikan* doctrinal idea.

In contrast, the other versions emphasize on the non-self, etcetera and put them as the only conditions in obtaining the supreme bodhi. How this could be accepted? It is because this idea is come from a different school, the *Yogācāra* school. This is noted in their scripture:

法無我真如清淨所緣，是名圓成實相。²⁸⁹

²⁸⁸ Ibid., p. 320.

²⁸⁹ Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmiśāstra* 《瑜伽師地論》, Taishō

Meaning: All things are non-self correlated with the True-suchness as its object, this is called the perfect real characteristic.

Here, “圓成實相” (perfect real characteristic) is actually referring to the same thing of the perfect real self-nature (Pariniṣpannasvabhāva). It is said in the scripture:

轉得依他起中圓成實性，由轉煩惱得大涅槃，轉所知障證無上覺。²⁹⁰

Meaning: In the dependent nature, turn and obtain the perfect real nature. By this, turn afflictions and obtain the great nirvāṇa; turn the hinderance of knowledge and realize the supreme bodhi.

This statement clearly implies that once the perfect real characteristic is obtained, the supreme bodhi would be realized simultaneously.

Paramārtha’s version revealed this idea by the alternation of the subject statement to : “由法無我……故名阿耨多羅三藐三菩提” (From all things are non-self……it is named Anuttarā samyaksaṃbodhi.) Here, “法無我” (all things are non-self) is one of the two categories of non-self which has been discussed in section 2.3.5. It is the deeper one comparing to the first category of “all beings are non-self”. Attaining it would be similar to say that both categories have been fulfilled.

All these quotations therefore direct to one logic: by correlated to the pure True-suchness, all things are non-self is the key to attain the perfect real nature which is then is the key of realizing the Anuttarā samyaksaṃbodhi. This resulted in the expressions of the other versions, except the Kumārajīva’s, marked with their meaning as: by non-self, etcetera, the supreme bodhi is obtained. As this could be seen, this is

Tripitaka 《大正藏》, Vol. 30, T1579, p. 589.

²⁹⁰ Dharmapāla, Xuan Zang (tr.), **Vijñāptimātratāsiddhiśāstra** 《成唯識論》, Taishō Tripitaka 《大正藏》, Vol. 31, T1585, p. 51.

completely due to the concept of the two categories of non-self, a Yogācāra's concept.

Then, these versions have the statement continued as: apply the status of enlightenment to the wholesome dharmas and make them equivalent to the supreme bodhi. Is this also the idea of the Yogācāra school? The researcher would say yes, absolutely.

Besides all those Yogācāra's concepts that have been talked about in section 2.3, there is one concept related that have not been mentioned before: "the Four Wisdoms" (四智, Sanskrit: catvāri jñānāni), which is also a sole doctrinal idea of the Yogācārian. Details of this are not going to be gone through as it is so popular to all. In the scriptures of the Yogācāra school, there is a statement which reveal how these four wisdoms work in sequence AFTER attaining the supreme bodhi:

八七六五識，次第轉得故者：轉第八識得鏡智，轉第七識得平等智，轉第六識得觀智，轉前五識得作事智，是義應知。²⁹¹

Meaning: Consciousnesses of the eighth, seventh, sixth and the first five, sequently turned and obtained: turned the eighth consciousness and obtained the Mirror Wisdom (adarśana-jñāna). Turned the seventh consciousness and obtained the Equality Wisdom (samatā-jñāna). Turned the sixth consciousness and obtained the Observation Wisdom (pratyavekṣaṇa-jñāna). Turned the first five consciousnesses and obtained the Action Wisdom (kṛtyānuṣṭhāna-jñāna). These meanings have to be known.

From the idea of this sequence, when the supreme bodhi is realized, the first wisdom being obtained is the Mirror Wisdom which comes from the turning of the

²⁹¹ Asaṅga, 波羅頗蜜多羅 (Boluopomiduoluo) (tr.), **Mahāyānasūtrālamkāra-kārikā** 《大乘莊嚴經論》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1604, p. 607.

Ālayavijñāna. This, of course, is because of the attaining of the two-non-self, especially the all things are non-self. Then, the Equality Wisdom is obtained by turning the seventh consciousness. Here, special attention should be paid to the term “equality” or “equal”, its Sanskrit is “samā”, which is exactly the same as what is stated on the *Sūtra*’s extant Sanskrit text! This means that such word was added to reflect this Equality Wisdom. Then, the Observation Wisdom. Then, the Action Wisdom. The last two wisdoms combined into right observation and right action which are needed for allowing people to apply the wisdom rightly to the world. In short, this sequence of order is first, have to attain non-self, and then, apply. This is for those who have already attained the Buddhahood. Comparing to the Mādhyamikan which is represented in the Kumārajīva’s version, the word “修” (practice) already shows that this stage is still on the path only. No Buddhahood is attained yet. Therefore, non-self and wholesome dharmas are required for Bodhisattvas to train up themselves. The former one is for the training up of non-abiding to the conditioned, while the later has several functions: one is for helping sentient beings; one is to gathering merit for future offerings usage; and one is for training up of non-abiding to the unconditioned.

This should be very clear enough now. When comparing this idea of four wisdoms and their sequence to those versions that have a different expression with the Kumārajīva’s, it could be found that their contents are very much the same. Using Paramārtha’s version again as an example, the following table shows their relationship:

Paramārtha’s version	English translation	The Four Wisdoms
由法無我……等，(此法平等)，故名阿耨多羅三藐三菩提。復次……由實善法具足圓滿，得阿耨多羅三藐三菩提。	From all things are non-self……etcetera, (this dharma is equal), therefore, it is named Anuttarā samyaksambodhi.	Mirror Wisdom and (Equality Wisdom)
此法平等	this dharma is equal	Equality Wisdom
復次……由實善法具足圓滿，得阿耨多羅三藐三菩提。	Besides……due to the real wholesome dharmas are full and perfect, the Anuttarā samyaksambodhi is gained.	Observation Wisdom and Action Wisdom

Figure 18: Four wisdoms and their sequence of turnings

As that could be seen, all four wisdoms are reflected in those later versions. Therefore, evidences are enough to show that the statement should have originally been written based on the Mādhyamikan idea, because at the time of Kumārajīva, there is no chance for him to have such kinds of doctrinal ideas marked in his base text, especially the idea of the four wisdoms which is purely a Yogācārian doctrine. For such reason, the researcher declares that those later versions are the alternation of the Yogācāra school. The changes were made about at the time of Bodhiruci which was the late fifth century.

2.4.15 Single Verse or Double Verses

Here are the textual differences among the versions as follow:

Version	Texts	English Meaning
1. Kumārajīva (403 CE)	若以色見我，以音聲求我， 是人行邪道，不能見如來。 ²⁹²	If by form to see me, by sound to seek for me, this person is on an erroneous path, the Tathāgata could not be seen.
2. Bodhiruci (509 CE)	若以色見我，以音聲求我， 是人行邪道，不能見如來。 彼如來妙體，即法身諸佛， 法體不可見，彼識不能知。 ²⁹³	If by form to see me, by sound to seek for me, this person is on an erroneous path, the Tathāgata could not be seen. That subtle substance of the Tathāgata, thus is the dharma-bodies of all Buddhas, the substance of the dharma is impossible to be seen, nor could be known by those consciousnesses.
3. Paramārtha (559 CE)	若以色見我，以音聲求我， 是人行邪道，不應得見我。 由法應見佛，調御法為身，	If by form to see me, by sound to seek for me, this person is on an erroneous path and should see me not.

²⁹² Kumārajīva (鳩摩羅什)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 752.

²⁹³ Bodhiruci (菩提流支)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0236, p. 756.

	此法非識境，法如深難見。 ²⁹⁴	From the dharma should see the Buddha. Controlling dharma as the body. This dharma is not the object of the consciousness. Thus, the dharma is deep and not easy to be seen.
4. Dharmagupta (590 CE)	若我色見，若我聲求，邪解脫行，不我見彼。 法體佛見應，法身彼如來，法體及不識，故彼不能知。 ²⁹⁵	If me is seen by form, if me is sought by sound, it is an erroneous way to get liberated, that sees me not. The dharma-substance of the Buddha should be seen, that is the dharma-body of the Tathāgata. No consciousness can reach the dharm-substance, therefore, it could not know.
5. Xuan Zang (648 CE)	諸以色觀我，以音聲尋我，彼生履邪斷，不能當見我。應觀佛法性，即導師法身，法性非所識，故彼不能了。 ²⁹⁶	Those who see me by form, search for me by sound, these beings are walking on the erroneous broken path and shall not see me. The dharma-nature of the Buddha should be seen, thus, is the dharma-body of the master. The dharma-nature is not the object of the consciousness; therefore, it cannot be understood.
6. Yi Jing (703 CE)	若以色見我，以音聲求我，是人起邪觀，不能當見我。	If by form to see me, by sound to seek for me, this person has risen an erroneous observation

²⁹⁴ Paramārtha (真諦)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0237, p. 766.

²⁹⁵ Dharmagupta (達摩笈多) (tr.), **Jingang neng duan bore boluomi jing** 《金剛能斷般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0238, p. 771.

²⁹⁶ Xuan Zang (玄奘)(tr.), **Neng duan jingang, the Ninth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第九能斷金剛分》，Taishō Tripiṭaka 《大正藏》，Vol. 7, T0220h, p. 985.

	應觀佛法性，即導師法身， 法性非所識，故彼不能了。 ²⁹⁷	and shall see me not. The dharma-nature of the Buddha should be seen, thus, is the dharma-body of the master. The dharma-nature is not the object of the consciousness; therefore, it cannot be understood.
7. Müller (1894 CE)	They who saw me by form, and they who heard me by sound, They engaged in false endeavours, will not see me. A Buddha is to be seen (known) from the Law; for the Lords (Buddhas) have the Law-body; And the nature of the Law cannot be understood, nor can it be made to be understood. ²⁹⁸	
8. Conze (1960 CE)	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. From the Dharma should one see the Buddhas, From the Dharmabodies comes their guidance. Yet Dharma's true nature cannot be discerned, And no one can be conscious of it as an object. ²⁹⁹	
Sanskrit for reference	Ye mām rūpeṇa ca-adrākṣur Ye mām ghoṣeṇa ca-anvayuh Mithyā-prahāṇa-prasṛtā Na mām drakṣyanti te janāḥ Dharmato Buddha draṣṭavya Dharmakāyā hi nāyakāḥ Dharmatā ca na vijñeyā Na sā śakyā vijānitum.	

Figure 19: The single or double verses

The issue in this sub-section is simple but the question behind is not. There

²⁹⁷ Yi Jing (義淨)(tr.), *Foshuo neng duan jingang bore boluomiduo jing* 《佛說能斷金剛般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0239, p. 775.

²⁹⁸ Friedrich Max Müller, *The Sacred Books of the East, Volume XLIX: Buddhist Mahāyāna Texts, Part II*, (London: Oxford University Press, 1894), pp. 140-141.

²⁹⁹ Edward Conze, *Buddhist Wisdom: The Diamond Sutra and the Heart Sutra*, (New York: Random House, 2001), p. 63.

are two verses with four lines each in the Snaskrit text being found. Only the Kumārajīva's version has the first verse with four lines. Other versions are all the same with two verses with similar contents. People tend to believe it was Kumārajīva who had omitted to translate the second verse. However, is there a possibility that, this second verse of four lines were not originally there but an added on?

Let's first talk about the first verse.

In the Kumārajīva's version, within the initial two lines, the words “以色” (by form) and “以音聲” (by sound) seem to be the same in all versions. They are two of the six kinds of dust (六塵) or sensual objects. From these, they linked up with all, including the six sensual organs as well as the six consciousnesses.

The problem comes to the word “如來” (Tathāgata), which was only recorded in the first two Chinese translations, the Kumārajīva's and Bodhiruci's. Other versions replaced it with a pronoun “我” or “me” (Sanskrit: māṃ; Pāli: maṃ) instead.

Basically, within this *Sūtra*, “Tathāgata” could mean the Suchness of all dharmas as what have been discussed in section 2.4.12. By the word, the first verse would have a meaning of “for those who abided to forms and sounds, surely, they could not see such Suchness, that is, the Tathāgata.” This way of preaching has always been talking about and is so common through out the whole *Sūtra*. This is so familiar to the reader and therefore, no additional explanation should be needed.

However, in other versions starting from Paramārtha, the word of “如來” (Tathāgata) was replaced by “我” (Sanskrit: māṃ; Pāli: maṃ), a third person singular accusative, which means “me”. This is the same in the Sanskrit text found. Just a small alternation but it is crucial, because such a change has completely broken down the possibility that can be provided by the word “如來” (Tathāgata). Although this made all three “me” in the first verse turned to refer and can only be referred to the Buddha himself, the meaning has then become: “for those who see the form as me, listen to the

sound as me, they could not see me.” Anyone who read this literal meaning, surely, would need further explanation about what does this “me” imply, especially it has a certain additional in-depth meaning!

The researcher believes, this change might have its old reason behind as the Buddha has once said:

Alaṃ, vakkali, kiṃ te iminā pūtikāyena diṭṭhena? Yo kho, vakkali, dhammaṃ passati so maṃ passati; yo maṃ passati so dhammaṃ passati. Dhammañhi, vakkali, passanto maṃ passati; maṃ passanto dhammaṃ passati. (S22.87)

Meaning: Enough, Vakkali! Why do you want to see this foul body? One who sees the Dhamma sees me; one who sees me sees the Dhamma. For in seeing the Dhamma, Vakkali, one sees me; and in seeing me, one sees the Dhamma.³⁰⁰

In this quotation, the word “maṃ” (me) is also being used. Just like the three “me” that are being studied. But the word “Dhamma” clearly defined its meaning. It serves the same function like the word “如來” (Tathāgata) in the versions of Kumārajīva and Bodhiruci. For such reason, those versions that have used three “me” must need a further explanation so as to define it. Obviously, this further explanation is exactly the function of the second verse which are going to be discussed next. Meanwhile, what the researcher would like to point out is, the first verse that appear in the Kumārajīva’s version actually are enough to show the meaning. For they have the word “如來” (Tathāgata) which is the key for understanding it. The second verse serves only the purpose as an additional information that is used to define the word Tathāgata or “me”. Particularly when the word is replaced by “me”, this further definition has become indispensable.

³⁰⁰ Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha (Saṃyutta Nikāya)**, Vol. 1, (London: The Pali Text Society, 2000), p. 939.

People may then ask why the Bodhiruci's version, which has the word “如來” (Tathāgata) already, still need the second verse? This would be answered when the meaning of the second verse was discovered. So, let's turn to study it now.

From the version of Bodhiruci which is the only one which has both the word Tathāgata and two verses, it could be seen that it started in the second verse by saying: “彼如來妙體，即法身諸佛” (Meaning: That subtle substance of the Tathāgata, thus is the dharma-bodies of all Buddhas). Here, the Tathāgata is once again being the subject of concern. The other versions do not start the second verse in this way. They all bring the concern to the Buddha. For example, Conze's version says: “From the Dharma should one see the Buddhas.” Without a doubt, the word “Buddha” is referring to the three “me” in the first verse. These are the evidence of why the researcher said that the second verse serves the function of defining the word Tathāgata or “me”, nothing else.

And now, the question is, why the Tathāgata and Buddha, who is represented by the pronoun “me”, still have to be further explained? It seems not that difficult to understand them as the *Sūtra* has explained very detail already. Vasubandhu told the reason:

凡夫人不能見真如法身。如經：彼如來妙體，即法身諸佛。法體不可見，
彼識不能知故。³⁰¹

Meaning: Common people cannot see the dharma-body of the True-suchness. As the *Sūtra* said: That subtle substance of the Tathāgata, thus is the dharma-bodies of all Buddhas, the substance of the dharma is impossible to be seen, nor could be known by those consciousnesses.

From this commentary of Vasubandhu, it is clear that the definition of

³⁰¹ Vasubandhu, Bodhiruci (菩提流支)(tr.), **Jingang bore boluomi jing lun** 《金剛般若波羅蜜經論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1511, p. 795.

Tathāgata or the Buddha has its special meaning, not just detached from the form, nor just non-abiding to the sound, that is not enough for seeing them; for they are the dharma-body of the True-suchness! This also uncovered the usage of the second verse, for it was added because it has the function of manifesting the True-suchness, a unique doctrinal idea of the Yogācārian, which the Mādhyamikan does not have.

An interesting point of the above commentary is, it implied that the dharma-body (Dharmakāyā) is the same as the dharma-substance (Dharmatā). Therefore, common people cannot see the dharma-body, although the *Sūtra* only said the substance of the dharma is impossible to be seen. This idea, where the dharma-body cannot be seen, listened or known is different from the idea of the Mādhyamikan. As Nāgārjuna has once commented:

眾生罪重故，諸佛菩薩雖來不見。又法身佛常放光明、常說法，而以罪故不見、不聞。³⁰²

Meaning: Due to their heavy sins, sentient beings cannot see the Buddhas and Bodhisattvas, even though they have arrived. Also, dharma-body-Buddhas always illuminate ray, always preach, but because of the sins, they have not been seen nor listened.

This implies the hindrance of not seeing, listening and knowing is due to heavy sins, but not because the viewers or listeners are common people. Once the sins have been weakened, common people should still be possible to see, listen to and know the dharma-body-Buddha. Such idea of the Mādhyamikan can fit into the first verse but surely cannot be able to fit with the second. Therefore, how could the second verse be appeared at the time when the Yogācāra school still not come to the front stage?

³⁰² Nāgārjuna (龍樹), Kumārajīva (tr.), **Mahāprajñāpāramitāśāstra** 《大智度論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, p. 126.

If the commentary of Asaṅga is also examined, which recorded:

初偈顯示如所不應見、不可見故。云何不可見？諸見世諦故.....第二偈顯示如彼不應見及不應因緣.....以彼法真如相故，非如言說而知，唯自證知故。³⁰³

Meaning: The first verse revealed why the object should not be seen for it cannot be seen. Why it cannot be seen? Because all seeings are just worldly-truth.....The second verse revealed why the object should not be seen and the causal reason of why it should not.....for that dharma is the image of the True-suchness, which is not like speeches that can be understood, but has to be known through self-realization.

This could be seen from this statement together with that of Vasubandhu, the Yogācārian holds that people must come to a stage of realizing the unworldly-truth before the dharma-body or dharma-substance could be seen, especially seeing itself is treated only as a worldly function. But be reminded that these two concepts of dharma-body and dharma-substance only came to the *Sūtra* together with the second verse. They were actually added to the first verse after the second one is added. Their functions are therefore still the same as the second verse which is to bring out the importance of the True-suchness.

In contrast, the Mādhyamikan does not need these concepts at all, no matter they are the dharma-body (法身), dharma-substance (法體) or the True-suchness (真如). As non-abiding to the forms, sounds or any kind of the conditioned, such non-abiding itself is already the main key of seeing the unconditioned, seeing the Suchness,

³⁰³ Asaṅga, Dharmagupta (達摩笈多)(tr.), **A Commentary on the Jingang bore boluomi jing** 《金剛般若波羅蜜經論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1510b, p. 779.

seeing the Tathāgata. The Tathāgata is also out of any meaningless argument like whether he is worldly or unworldly. As that is held by the school:

如來所有性，即是世間性。如來無有性，世間亦無性。(Sanskrit as reference: Tathāgato yat svabhāvas tat svabhāvaṃ idaṃ jagat, Tathāgato niḥsvabhāvo niḥsvabhāvo idaṃ jagat.)

.....思惟推求，如來性即是一切世間性。問曰：“何等是如來性？”答曰：“如來無有性，同世間無性。”³⁰⁴

Meaning: The nature the Tathāgata carries, thus is the nature of the world. The Tathāgata has no nature, the world also has no nature.

.....by thinking inferentially, the nature of the Tathāgata is just the nature of all worldly things. It is asked: “What are the natures of the Tathāgata?” It is answered: “The Tathāgata has no nature, same as the worldly things have no nature.”

Just like their doctrinal idea of getting rid of the conditioned, there is no unconditioned; the Tathāgata does not get away from the worldly things and said there is an unworldly Tathāgata. The Tathāgata has no fixed nature as the worldly things are, therefore, he has no nature. Also, seeing has no fixed nature too. It can have different levels, some are named worldly, like those come from fresh eyes (肉眼), but some are unworldly, like those come from Buddha eyes (佛眼). It all depends on how deep and vast one's wisdom of emptiness can annihilate the conditioned. With such different levels of power, the Suchness could be seen, the Tathāgata would be known.

One more point could be acted as a supportive evidence proving the second

³⁰⁴ Nāgārjuna (龍樹), Piṅgalanetra (青目) (explained), Kumārajīva (tr.), **Madhyamakakārikā** 《中論》, Taishō Tripiṭaka 《大正藏》, Vol. 30, T1564, p. 31.

verse was added due to the requirement of the Yogācārian doctrinal idea, which is regarding the two words being used: “vijñeyā” and “vijñānitum”. These two words mean “being understood” and “understanding” respectively. The question is, according to Buddhism, which part of the mind takes such action to understand? The answer is definitely the consciousness. Therefore, these two words are closely related to the word “vijñāna” (consciousness, 識). All Chinese versions after the Kumārajīva’s seemed deliberately using the Chinese character “識” to highlight such understanding is related to the consciousness. Within four lines of the verse, the consciousness is emphasized twice with the help of these two words. Will the Mādhyamikan do the same in their scriptures? Or only the Yogācārian would express like this as they treat the consciousness as their main issue that have to be dealt with? The answer should be quite obvious.

Due to all the above, the second verse should be declared as the later addition from the Yogācāra school which tended to uphold the idea of the True-suchness. And the alternation was started around the time of Bodhiruci, which was at the end of the fifth to the early sixth century. And it came to be stabilized at the time of Paramārtha, which then was the mid sixth century already.

2.4.16 Six or Nine Metaphors in the Last Verse

Here are the textual differences among the versions as follow:

Version	Texts	English Meaning
1. Kumārajīva (403 CE)	一切有為法，如夢幻泡影， 如露亦如電，應作如是觀。 ³⁰⁵	For all conditioned are like a dream, an illusion, a bubble, a shadow; like a dew and like a lightning flash, as should be observed as thus.
2. Bodhiruci (509 CE)	一切有為法，如星翳燈幻、 露泡夢電雲，應作如是觀。	For all conditioned are like a star, a nebula, a lamp, an

³⁰⁵ Kumārajīva (鳩摩羅什)(tr.), *Jingang bore boluomi jing* 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 752.

	³⁰⁶	illusion, a dew, a bubble, a dream, a lightning flash, a cloud; as should be observed as thus.
3. Paramārtha (559 CE)	應觀有為法，如暗、翳、燈、幻、露、泡、夢、電、雲。 ³⁰⁷	All conditioned should be observed as a dimness, a nebula, a lamp, an illusion, a dew, a bubble, a dream, a lightning flash, a cloud.
4. Dharmagupta (590 CE)	星、翳、燈、幻、露、泡、夢、電、雲，見如是，此有為者。 ³⁰⁸	A dimness, a nebula, a lamp, an illusion, a dew, a bubble, a dream, a lightning flash, a cloud; viewed as thus to the conditioned.
5. Xuan Zang (648 CE)	諸和合所為，如星翳燈幻，露泡夢電雲，應作如是觀。 ³⁰⁹	All conditioned of mixing, like a star, a nebula, a lamp, an illusion, a dew, a bubble, a dream, a lightning flash, a cloud; as should be observed as thus.
6. Yi Jing (703 CE)	一切有為法，如星翳燈幻，露泡夢電雲，應作如是觀。 ³¹⁰	For all conditioned are like a star, a nebula, a lamp, an illusion, a dew, a bubble, a dream, a lightning flash, a cloud; as should be observed as

³⁰⁶ Bodhiruci (菩提流支)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0236, p. 757.

³⁰⁷ Paramārtha (真諦)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0237, p. 766.

³⁰⁸ Dharmagupta (達摩笈多) (tr.), **Jingang neng duan bore boluomi jing** 《金剛能斷般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0238, p. 771.

³⁰⁹ Xuan Zang (玄奘)(tr.), **Neng duan jingang, the Ninth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第九能斷金剛分》，Taishō Tripiṭaka 《大正藏》，Vol. 7, T0220h, p. 985.

³¹⁰ Yi Jing (義淨)(tr.), **Foshuo neng duan jingang bore boluomiduo jing** 《佛說能斷金剛般若波羅蜜多經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0239, p. 775.

		thus.
7. Müller (1894 CE)	As in the sky: Stars, darkness, a lamp, a phantom, dew, a bubble. A dream, a flash of lightning, and a cloud--thus we should look upon the world (all that was made). ³¹¹	
8. Conze (1960 CE)	As stars, a fault of vision, as a lamp, A mock show, dew drops, or a bubble, A dream, a lightning flash, or cloud, So should one view what is conditioned. ³¹²	
Sanskrit for reference	Tārakā timiraṃ dīpo māyā-avaśyāya budbudam supinaṃ vidyud abhiraṃ ca evaṃ draṣṭavyaṃ saṃskṛtaṃ.	

Figure 20: The six or nine metaphors

Zhang (2008) commented about Kumārajīva that:

曾做了適當的修減.....如果還原梵文完整版本.....比喻上比鳩摩羅什多了三種。³¹³

Meaning: (Kumārajīva) has made a lot of appropriate trimmings.....If it is reverted back to the original version of the complete Sanskrit text.....there are three more metaphors comparing to what Kumārajīva has.

This comment reflected the normal academic idea towards the topic in this sub-section. Yes, in numbers, Kumārajīva's version has only six metaphors. Other versions, including the Sanskrit texts being found, there are nine instead. So, what is the problem here? Is it really true that Kumārajīva had trimmed off some of them?

If the details are examined, it could be found that the exact difference is not just the number of six or nine. In fact, Kumārajīva has four items lesser than others, which are: a star (星[Paramārth's version seems to be rendered as “暗”, a dimness],

³¹¹ Friedrich Max Müller, **The Sacred Books of the East, Volume XLIX: Buddhist Mahāyāna Texts, Part II**, (London: Oxford University Press, 1894), p. 144.

³¹² Edward Conze, **Buddhist Wisdom: The Diamond Sutra and the Heart Sutra**, (New York: Random House, 2001), p. 68.

³¹³ Zhang Hong Shi (張宏實), 《圖解金剛經》, (台北: 橡實文化, 2008), p. 485.

Sanskrit: tārakā), a nebula (翳, Sanskrit: timiraṃ), a lamp (燈, Sanskrit: dīpo), a cloud (雲, Sanskrit: abhram). However, it also has one item more than the others which is a shadow (影, Sanskrit may be: chāya, for there are many words in Sanskrit meaning shadow).

If the sequence of order is also examined, the difference between Kumārajīva's and other versions is as the table below:

Order	Kumārajīva's version	Other versions
1	Dream	Star (missed in Ku)
2	Illusion	Nebula (missed in Ku)
3	Bubble	Lamp (missed in Ku)
4	Shadow (missed in others)	Illusion
5	Dew	Dew
6	Lightning flash	Bubble
7		Dream
8		Lightning flash
9		Cloud (missed in Ku)

Figure 21: Sequence of order of the metaphors

Therefore, there are two kinds of differences between these two sides. One kind is about the difference of items; the other kind is about the difference in sequence of order. The questions then would be: which side made these differences? Why? What are the evidences?

Let's first discuss about the difference of items.

Regarding this, Asaṅga made his comment to the first three items, a star, nebula and lamp:

自性、相者，共「相、見、識」。此「相」如「星」，應如是見。何以故？無智闇中有彼光故，有智明中無彼光故。人、法「我見」如「翳」，應如是見。何以故？以取無義故。「識」如「燈」，應如是見。何以故？渴愛

潤取緣故，熾然於中著。³¹⁴

Meaning: The self-nature and image mean the combination of the “image aspect, perceptive aspect and the consciousness”. This “image aspect” is like “a star”, which should be viewed like this. Why? Because when in the darkness without wisdom, its light would appear. But when in the brightness with wisdom, its light would disappear. The “view of a self” in all beings and things is just like “a nebula”, it should be viewed like this. Why? For clinging on that is meaningless. The “consciousness” is like “a lamp”, it should be viewed like this. Why? Because craving is the cause of clinging, a strong flame is burning in them.

Even without further explanation, it is believed that just by the terms of “相、見、識” (image aspect, perceptive aspect and the consciousness), no one would denied that they are the sole ideas of the Yogācāra school. These ideas originally come from the *Mahāyānasamgrahaśāstra* 《攝大乘論》(T1593), another book written by Asaṅga, which used the ideas to explain the unique concept of “Only consciousness, without external phenomenon” of the Yogācārian. Within, he said:

唯有識量，外塵無所有，故唯有二：謂「相」及「見」，「識」所攝故。

³¹⁵

Meaning: There is only the measurement of the consciousness, no external dusts. Therefore, only two are there: the so-called image and perceptive

³¹⁴ Asaṅga, Dharmagupta (達摩笈多)(tr.), **A Commentary on the Jingang bore boluomi jing** 《金剛般若波羅蜜經論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1510b, p. 780.

³¹⁵ Asaṅga, Paramārtha (真諦, tr.), **Mahāyānasamgrahaśāstra** 《攝大乘論》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1593, p. 119.

aspects, which are included in the consciousness.

Because both the image and perceptive aspects are the by-products of the consciousness, and they created the occasion making sentient beings believe that there is an external phenomenon, therefore, it is said “Only consciousness, without external phenomenon”.

Asaṅga used these same ideas to explain the first three metaphors of the last verse of the *Diamond Sūtra*. According to his explanation, a star is the metaphor of the image aspect that is without wisdom. A nebula is the metaphor of the perceptive aspect that is without wisdom. And a lamp is the metaphor of an non-purified consciousness. This is certainly the explanation of the Yogācārian.

If these three metaphors are the original form of the *Diamond Sūtra*, the Mādhyamikan should also have certain kinds of similar reasonings that can tell people what are these items standing for under their own doctrinal ideas. Otherwise, it is hard to prove that these are the items that can be used to explain the ideas of the Prajñā-Pāramitā series as well as the Mādhyamikan doctrinal idea, and therefore, they should not be the original.

First, let’s take a look of “a star”. In fact, the *Diamond Sūtra* itself has told it clearly that, in the situation of no wisdom, nothing should there be seen:

如人入闇，則無所見。³¹⁶ (Sanskrit for reference: puruṣo 'ndhakāra-praviṣṭo na kiṃcid api paśyati.)

Meaning: Just like people who went into the dark, nothing could be seen.

How can here suddenly change to using a star to describe there is something

³¹⁶ Kumārajīva (鳩摩羅什)(tr.), *Jingang bore boluomi jing* 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 750.

which can be seen? In this sense, using a star as a metaphor has already violated the general description of the *Sūtra*.

Also, if taking a look at the *Pañcaviṃśatisāhasrikā-prajñāpāramitāsūtra* 《摩訶般若波羅蜜經》, which recorded:

譬如月滿照明，星宿亦能照明。如是……一切世間善法、正法，十善乃至一切種智，若諸佛不出時，皆從菩薩生。³¹⁷

Meaning: Just like the full moon can brighten up, the stars can also brighten up. Thus……all worldly wholesome dharmas, right dharmas, the ten goodnesses as well as the perfect knowledge of all things, if the Buddha does not exist, all should be come from the Bodhisattvas.

Here, in the *Prajñāpāramitāsūtra*, a full moon represents the Buddha. And the stars are used as the metaphor of the Bodhisattvas at the time when there is no Buddha exist in the world. It is hard to find anywhere that stars are used to represent wrong viewing due to ignorance.

Next, let's take a look at “a nebula”. In the explanation of Nāgārjuna, yes, a nebula has been used to explain the defilement or non-purity:

如明鏡淨水，照面則見；垢翳不淨，則無所見……今雖實有十方佛及諸菩薩來度眾生，而不得見。³¹⁸

Meaning: Like the pure water similar to a bright mirror which can reflect a

³¹⁷ Kumārajīva (tr.), *Pañcaviṃśatisāhasrikāprajñāpāramitāsūtra* 《摩訶般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0223, p. 286.

³¹⁸ Nāgārjuna (龍樹), Kumārajīva (tr.), *Mahāprajñāpāramitāśāstra* 《大智度論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, p. 126.

face clearly; but a dirt like nebula, unclean (water), then, nothing could be seen.....although there are really Buddhas and Bodhisattvas came from ten directions helping sentient beings, they could not be seen.

However, the result of a nebula is described as the same way as the *Diamond Sūtra*, which is nothing could be seen.

Then, how about “a lamp”? In the scriptures of the Mādhyamikan, a lamp is always used to describe the wisdom. For example:

實智慧從一心禪定生。譬如然燈，燈雖能照，在大風中不能為用；若置之密宇，其用乃全。散心中智慧亦如是，若無禪定靜室，雖有智慧，其用不全。³¹⁹

Meaning: The real wisdom comes from a concentrated one-mind meditation. Just like a lighted up lamp which is capable of brightening up. It would have no use in the strong wind. However, if it is put inside a sealed room, its capability could be perfectly unleashed. In an unsettled mind, the wisdom is the same. If there is no meditation like a silent room, although there is wisdom, its power could not be unleashed.

This kind of metaphor which uses a lamp to represent the wisdom, could also be found in many places of the Prajñā-Pāramitā series. But only in the Yogācārian scriptures, a lamp is used to describe the consciousness:

譬如燈焰生時，內執膏炷，外發光明。如是阿賴耶識，緣內執受，緣外器相生起，道理應知亦爾。³²⁰

³¹⁹ Ibid., p. 180.

³²⁰ Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmīśāstra* 《瑜伽師地論》, Taishō Tripitaka 《大正藏》, Vol. 30, T1579, p. 589.

Meaning: Similar to the fire of a lamp, it grasps on the oil and the wick internally, brightens up externally. Just as the Ālayavijñāna which grasps on the the feeling internally, correlates with and gives rise to the material world and all phenomena externally. The same reasoning of that should be known.

From the above discussion, it was seen that all three metaphors, a star, a nebula and a lamp, could only be explained rationally according to the doctrinal ideas of the Yogācārian but not the Mādhyamikan. Therefore, how can they be said as the original form of the *Diamond Sūtra*?

Next, the forth “omission” of the Kumārajīva’s version, a cloud, would be examined. Again, Asaṅga made his comment:

未來者，彼麤惡種子，似虛空引心出，故如雲。³²¹

Meaning: For the future is those rough and evil seeds which lead the mind appear in the space. Therefore, it is like the cloud.

This statement means that within the Ālayavijñāna, defiled seeds which attached to the future are now originally in a stable status. Just like the space with no form nor appearance. But once they step into the present, they will bring up the mind just like the cloud in the space. In another words, if the space can maintain as it was without a piece of cloud, the seeds should then be pure. Similar figuration could be found in the scriptures of the Yogācārian, for example:

此法性非眾緣生，無生無滅……譬如虛空離雲霧性。³²²

³²¹ Asaṅga, Dharmagupta (達摩笈多)(tr.), **A Commentary on the Jingang bore boluomi jing** 《金剛般若波羅蜜經論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1510b, p. 781.

³²² Maitreya (彌勒), Xuan Zang (tr.), **Yogācārabhūmiśāstra** 《瑜伽師地論》, Taishō

Meaning: The nature of this dharma (meaning nirvāṇa) is not a conditioned. It is non-rebirth and non-extinguishing.....just like the nature of space which is away from cloud and mist.

This is exactly the same explanation of Asaṅga's commentary to the *Diamond Sūtra*. Besides, this involved the concept of three periods. As what have been discussed in 2.4.13, relatively speaking, this concept is related to the mind-stream which is the concern of the Yogācāra school instead of the Mādhyamikan. In fact, Mādhyamikan might sometimes uses the word "cloud". But mostly, they will concentrate on the impermanency of it so as to show that it should not be abided to. For example:

是身如浮雲，須臾變滅。³²³

Meaning: The body is like the cloud which changes and disappears in a very short time.

So, it could be seen that all four metaphors "omitted" in the Kumārajīva's version were actually put into the *Diamond Sūtra* because of the concern of the Yogācāra school. How about the one that exists in the Kumārajīva's version but not the other?

A "shadow", which according to the idea of the Mādhyamikan, mostly would be something explained like this:

是身如影，從業緣現。³²⁴

Meaning: The body is like a shadow, it appears from the cause of karma.

Tripitaka 《大正藏》, Vol. 30, T1579, p. 748.

³²³ Kumārajīva (tr.), *Vimalakīrtinirdeśasūtra* 《維摩詰所說經》, Taishō Tripitaka 《大正藏》, Vol. 14, T475, p. 539.

³²⁴ Ibid., p. 539.

This directly reveals that all conditioned is the result of various causal factors and have no fixed nature. However, in the idea of the Yogācārian, within the dependent nature, a part of it is real and true:

依，謂所依，即依他起，與染、淨法為所依故。染，謂虛妄遍計所執。
淨，謂真實圓成實性。³²⁵

Meaning: Depending means the objects of dependency. That is the dependent nature which depends on the defiled and pure dharmas as the objects. Defiled means the untrue universally discriminated and attached (nature); pure means the true perfect real nature.

In this idea, the dependent nature has a part of it comes from the perfect real nature. For this reason, the metaphor “shadow” is not acceptable for the Yogācārian to explain the concept of conditioned dharma which the verse in this sub-section pinpointing to. Therefore, “a shadow” must be deleted from the list.

From the point of view of the difference of items, the added four items, star, nebula, lamp and cloud, were there following the ideas of the Yogācārian school. The first three even cannot match with the Mādhyamikan concepts. In reverse, the shadow which appears in the Kumārajīva’ version seems could not be accepted by the Yogācārian. All these discussion marked the conclusion that the *Diamond Sūtra* was originally presented in the form of the Kumārajīva’ version which is closer to the idea of the Mādhyamikan, the earliest form in the Mahāyāna Buddhism. It was later being altered due to the Yogācārian needed to modify it so that it can manifest the idea of the school.

Next, let’s turn to the sequence of order of these metaphors.

³²⁵ Dharmapāla, Xuan Zang (tr.), *Vijñāptimātratāsiddhiśāstra* 《成唯識論》, Taishō Tripitaka 《大正藏》, Vol. 31, T1585, p. 50.

No need to say, the first three added items are placed in an order that can suit the Yogācārian explanation requirement. For they presented the order from image aspect, perceptive aspect and lastly, the Ālayavijñāna in the right sequence. Going to the back of the verse, the versions that have nine metaphors have the last three items appear in such order: a dream, a lightning flash and lastly, a cloud. It has been discussed above that the cloud is used to represent the mind attached to the future. How about the other two? Asaṅga said, they have a relationship:

過去等行，以夢等譬喻顯示。彼過去行，以所念處，故如夢。現在者，不久時住，故如電。未來者，彼麤惡種子，似虛空引心出，故如雲。如是知三世行。³²⁶

Meaning: The actions of the past is manifested by the metaphor of a dream. For those past actions locate as the object of memory, therefore, it is like a dream. The present could never maintain for a longer time. Therefore, it is like a lightning flash. For the future is those rough and evil seeds which lead the mind appear in the space. Therefore, it is like the cloud. Like this, the actions of the three periods is known.

As a matter of facts, the last three items were lined up like this so as to manifest the idea of the three periods, the chain of continuous time, which highly related to the mind-stream. Assuming the sequence of the Kumārajīva's version was correct, what would happen if the sequence of order of these nine items were re-allocated according to the sequence of the Kumārajīva's version? They would become: star, nebula, lamp, dream, illusion, bubble, dew, lightning flash and cloud. In this way, the last three items would not be in the right order in explaining the three periods. But in

³²⁶ Asaṅga, Dharmagupta (達摩笈多)(tr.), **A Commentary on the Jingang bore boluomi jing** 《金剛般若波羅蜜經論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1510b, p. 781.

reverse, no matter how these items were placed, it seems would not create any problem to the Kumārajīva's version. This means that, Kumārajīva actually has no reason to change the sequence to the order it is appearing in his version right now. But the Yogācārian has such reason. For such reason, altering the sequence must be the side that have the intention but not vice versa.

To conclude, by the examination on the differences of metaphors as well as the sequence of order among the translation versions, it is believed that the alternation was made by the Yogācāra school. For they have to fit with their own doctrinal ideas, that is why four items were added, one item was deleted and the sequence of order was adjusted. These changes were made starting from the version of Bodhiruci. Hence, it could be estimated that the alternation was made before the end of the fifth century and was kept in such form with all the later Sanskrit texts.

2.4.17 Miscellaneous Literal Transformations

Besides the above major doctrinal differences, some miscellaneous literal transformations have to be mentioned. These transformations mostly related to the following of the predecessor's commentaries by putting their words directly into the *Diamond Sūtra*. Just like the above alternations which had been made mostly due to the needs of following the doctrinal ideas of one own school. In before, scholars tended to declare that these kinds of alternations were made solely in China. But here, the researcher would like to prove that it mostly might not. For evidences could be found to support that they are originally put in the base Sanskrit texts that had been used meaning they are originated from India. Although there are many of them, the following two are the most representative.

(i) The Buddha-Wisdom and the Buddha-Eye

There is a statement in the Kumārajīva's version as follow:

如來悉知悉見。³²⁷

Meaning: The Tathāgata completely knows, completely sees.

This statement is shown in the Sanskrit text found as: “*Jñātās te Subhūte Tathāgatena buddha-jñānena, drṣṭās te Subhūte Tathāgatena buddha-cakṣuṣā.*” In English would be quite the same as the Müller’s version:

They are known.....by the Tathāgata through his Buddha-knowledge; they are seen.....by the Tathāgata through his Buddha-eye.³²⁸

Here, the main differences with the Kumārajīva’s version are the adding of the words “Buddha-knowledge” (buddha-jñānena) and “Buddha-eye” (buddha-cakṣuṣā). This made some scholars, like Zhang (張宏實, 2008), declare that Kumārajīva had omitted some parts in his translation, making his version not as precise as those rendered by Xuan Zang and Conze.³²⁹

From the textual comparison, it can be seen that such words were first applied in the Dharmagupta’s version which stated: “知彼.....如來佛智；見彼.....如來佛眼。”³³⁰ These words are shown in the Xuan Zang’s version, but they does not appear in the Yi Jing’s version, just like the disappearance of the whole statement of “This path is named Jingang bore boluomi” that has been discussed in section 2.4.11.

³²⁷ Kumārajīva (鳩摩羅什)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 749.

³²⁸ Friedrich Max Müller, **The Sacred Books of the East, Volume XLIX: Buddhist Mahāyāna Texts, Part II**, (London: Oxford University Press, 1894), p. 117.

³²⁹ Zhang Hong Shi (張宏實, 2008), 《圖解金剛經》, (台北: 橡實文化, 2008), p. 249.

³³⁰ Dharmagupta (達摩笈多) (tr.), **Jingang neng duan bore boluomi jing** 《金剛能斷般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0238, p. 767.

If the commentaries are further investigated, it could be found that both the works of Asaṅga and Vasubandhu do not contain these “Buddha-knowledge” and “Buddha-eye”. However, in the commentary of the 金剛仙 (Jin Gang Xian), although the quotation of texts does not contain these words, in his explanation, he had commented like this:

佛答如來悉知見是諸眾生，明如來自云我是一切種智人，凡有所說，此了了知，終不虛說，汝等應信我語，勿生疑也。今言悉知者，以現智知；悉見者，以佛眼見也。³³¹

Meaning: The Buddha answered that the Tathāgata completely knows and sees those sentient beings. This shows clearly that the Tathāgata has declared himself as the person who has the perfect knowledge of all things. Whenever something is said, it is completely known, it is not a fictitious speech. Therefore, you all should believe his words without doubt. He now said he completely knows because it is known from his present knowledge; he completely sees because it is seen from his Buddha-eye.

As what could be seen, these two concepts of “Buddha-knowledge” and “Buddha-eye” were originally appeared only in the commentary of 金剛仙 (Jin Gang Xian). But after him, some people from the school added his idea directly into the text of the *Sūtra*. This transformation was appeared in the most popular version of that time, making two Chinese versions, Dharmagupta’s and Xuan Zang’s, carried them. The extant Sanskrit text of course also carries them. This particularly proved that the alternation was from India. Otherwise, it would not be happened that the extant Sanskrit text carrying such words. However, such popularity did not last long, for that can be seen, the Yi Jing’s version does not carry it.

³³¹ Jin Gang Xian (金剛仙)(tr.), *Jin gang xian lun* 《金剛仙論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1512, p. 813.

This alternation was supposed to be made during the time after Paramārtha but before Dharmagupta. Therefore, it should be happened in the second half of the sixth century.

(ii) The Past, the Present and the Future

There is a statement in the Kumārajīva's version as follow:

過去心不可得，現在心不可得，未來心不可得。³³²

Meaning: The mind of the past is unobtainable, the mind of the present is unobtainable, the mind of the future is unobtainable.

Sanskrit for reference:

Atītaṃ Subhūte cittaṃ nopalabhyate, anāgataṃ cittaṃ nopalabhyate, pratyutpannaṃ cittaṃ nopalabhyate.

This statement has the sequence of time lined up in the order from the past, then the present and lastly the future. But starting from the version of Paramārtha, the sequence has been changed to initially the past, then the future and finally the present:

過去心不可得，未來心不可得，現在心不可得。³³³

Conze's translation as:

Past thought is not got at; future thought is not got at; present thought is not

³³² Kumārajīva (鳩摩羅什)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 751.

³³³ Paramārtha (真諦)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0237, p. 765.

got at.³³⁴

In the commentary of Asaṅga, the scripture quoting was lined up in the order of the past, the present and the future. However, in his explanation, he commented in the order of the past, the future and the present:

於中，過去心不可得者，已滅故；未來者，未有故；現在者，第一義故。

335

Meaning: Within there, the mind of the past is unobtainable because it has already extinguished. The future (is unobtainable), because it has not come yet. The present (is unobtainable), because of the supreme meaning.

This sequence of time order was further explained by Vasubandhu who grouped the past and the future as not obtainable due to non-existing at present; and the present as unobtainable because it is just an unreal discrimination:

過去心不可得，未來心不可得，現在心不可得。以過去未來故不可得；現在心虛妄分別故不可得。如是示彼心住顛倒，諸識虛妄，以無三世觀故。³³⁶

Meaning: The mind of the past is unobtainable, the mind of the present is unobtainable, the mind of the future is unobtainable. Because of the past and

³³⁴ Edward Conze, **Buddhist Wisdom: The Diamond Sutra and the Heart Sutra**, (New York: Random House, 2001), p. 60.

³³⁵ Asaṅga, Dharmagupta (達摩笈多)(tr.), **A Commentary on the Jingang bore boluomi jing** 《金剛般若波羅蜜經論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1510b, p. 777.

³³⁶ Vasubandhu, Bodhiruci (菩提流支)(tr.), **Jingang bore boluomi jing lun** 《金剛般若波羅蜜經論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1511, p. 792.

the future, therefore, it is unobtainable. The mind of the present is an unreal discrimination, therefore, it is unobtainable. This shows such mind is abiding on an inversion. All consciousnesses are unreal, because they do not have a (right) view towards the three periods.

Here, it could be seen that Vasubandhu quoted the scripture in the order of the past, the present and the future. But right after that, he explained it in the order of the past, the future and then the present.

This new sequence of time order was not reflected in the version of Bodhiruci which maintained with the old one. However, these predecessors' commentaries affected the next version of Paramārtha which starting from that, all versions changed to this new sequence. The Sanskrit text being found is surely the version that had been altered. Again, as the extant Sanskrit text carrying it, this proved that the alternation was being done originated from India. For this reason, by estimation, the alternation was made in the early sixth century between the time of Bodhiruci and Paramārtha.

The above two alternations provided some highly concrete evidences showing the Yogācārian did really altered the *Diamond Sūtra*. They were done mainly for the reason of following the teachings of their predecessors by putting their ideas into the original text. From these discoveries, Kumārajīva's translation which was usually being claimed about for his omissions should be remeasured.

One more interesting point about point (i) is, the words of "Buddha-Wisdom" and "Buddha-Eye" being added are both appeared in the Sanskrit text found. This clearly evidences that they were being altered in the original text from India. Some people might think that the alternations would be proceeded by the hands of the Chinese. But this finding has completely proven that they were wrong. For it would not be possible for the Chinese alternations in reverse affected the Sanskrit text, especially affected those that had been kept under the ground for a thousand years and were recently uncovered in various locations in the modern time. For this reason, by using only the Sanskrit texts found in determining the so-called "originality" would be highly

unreliable. Without the help of the Chinese translated versions, it is nearly impossible to discover their earlier or even the earliest form since most of the Sanskrit texts being found come from the sixth, seventh or even later century. They have already been altered more or less by the later schools due to their own doctrinal requirements.

The above are the eighteen (the seventeenth point has two sub-points) major sectarian thoughts alternations involved in the Diamond Sūtra. At this point of study (section 2.4), the researcher will not make a complete analysis yet. But it will be made in details in the next section.

2.5 An Analysis of the Effect of Sectarian Thoughts Differences towards the Literal Transformations

2.5.1 A Basic Summary of the Sectarian Thoughts Alternations in the Diamond Sūtra

To summarize the above discussions, the following Figure would give a clear and simple picture about those eighteen (the seventeenth has two points) major doctrinal alternations based on their alternation time and doctrinal idea involved.

No. 2.4.	Translator ³³⁷ and arrival time in CE						Major Doctrinal Idea of the Alternation	Sanskrit and English near to
	Ku	Bo	Pa	Dh	Xu	Yi		
	401 CE	508 CE	546 CE	590 CE	645 CE	695 CE		
1							Five kinds of nature	Dh, Xu, Yi
2							Five kinds of nature	Except Ku
3							Ālayavijñāna and seeds	Pa, Yi
4							True-suchness and the unconditioned	Except Ku
5							Three natures and True-suchness	Except Ku
6							True-suchness and the unconditioned	Dh, Xu, Yi

³³⁷ Abbreviations are used underneath: Ku stands for Kumārajīva; Bo stands for Bodhiruci; Pa stands for Paramārtha; Dh stands for Dharmagupta; Xu stands for Xuan Zang; and Yi stands for Yi Jing.

7							Three natures and True-suchness	Pa, Dh, Xu, Yi
8							True-suchness	Except Ku
9							Ālayavijñāna and seeds	Pa, Dh, Xu, Yi
10							Two categories of non-self	Except Ku
11							True-suchness	Dh, Xu
12							True-suchness	Bo, Pa, Yi
13							Ālayavijñāna and seeds	Pa, Dh, Xu, Yi
14							Two categories of non-self, Three natures, Four wisdoms	Except Ku
15							True-suchness	Except Ku
16							Ālayavijñāna, Three periods and seeds	Except Ku
17 (i)							Followed predecessors' commentaries	Dh, Xu
17 (ii)							Followed predecessors' commentaries	Pa, Dh, Xu, Yi
	0	12	17	18	18	16		

Figure 22: The major doctrinal alternations according to time and doctrinal idea involved

In the above Figure, the first column refers to the sub-section number in Chapter II. The second column listed out the six translators and their arrival time in CE to China. Abbreviation of their names were given by using the first two characters of their name, Ku stands for Kumārajīva and so on. Although Xuan Zang and Yi Jing were not “arriving” China, but here is referring to the years they brought back the scriptures from India. Underneath each name are boxes of different level of grey tone indicating how the version involved in a certain kind of alternation. White color means it did not involve at all. Mostly, the Kumārajīva’s version is in white color as it involved nothing to the changes. Light grey means it involved gradually or partially. Dark grey means it involved directly or completely to that certain alternations. At the bottom of each version has a number showing how many times it has involved in the alternations that have been discussed in this paper. The third column provides information about the major doctrinal idea of the said alternation. The last column shows which Chinese

versions the extant Sanskrit text and the related English translations from Müller and Conze do mostly similar with.

Numerically speaking, the above Figure provided several pictures about the situation of the textual alternations among different versions that have been discussed in this paper.

2.5.2 The Time and Trends of Alternations and the Development of the Yogācāra school

Firstly, as the figure at the bottom of Figure 21 have shown, Kumārajīva's version has nothing to deal with the alternations as it is purely a Mādhyamikan version. Therefore, it is also supposed to be the earliest version among all from the point of view of the researcher as well as the evidences that have been discussed.

The alternations started growing gradually from the version of Bodhiruci which has twelve alternations out of the total of eighteen, and within, four are just partial changes. This also means that his version involved less than half of the major changes.

Paramārtha's version comes very close to a complete transformation which has seventeen changes, with four of these are partial. This means that the transformation had taken place in a rapid rate. At that time, more than half of the major changes had already been made.

The complete transformation happened during the time of Dharmagupta and Xuan Zang. Both of them have eighteen crucial changes. This result indicated within those hundred years or so after the period of Paramārtha, the Yogācāra school adjusted the *Diamond Sūtra* at its peak. They tried to maintain it in this form for nearly a century. But followed with the declining of the school by the late seventh century, some of the alternations could not be kept as the main stream anymore. This was reflected in the version of Yi Jing which has only sixteen changes, even lesser than what the Paramārtha's version has. Within, two are partial changes.

The above explanation could further be expressed in a graph as shown on the next page:

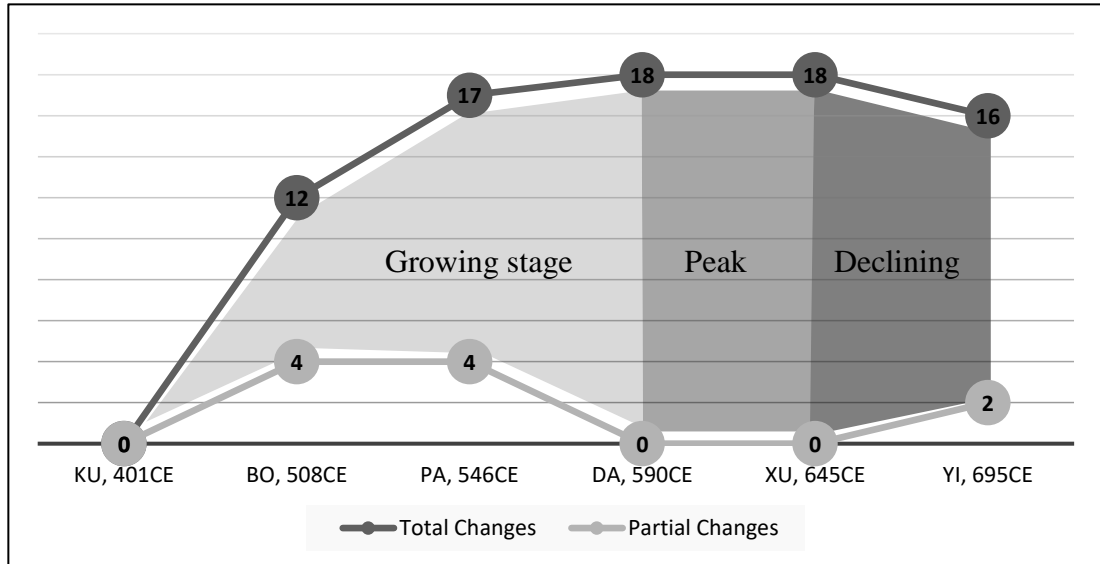


Figure 23: The doctrinal alternations and the development of the Yogācāra school

It could be seen that the influence from the Yogācāra school did not fully applied to the transformation of *Diamond Sūtra* right in the beginning when the school started to rise in its growing stage. It tended to take the trend of gradual alternation which came to its peak during the period of Dharmagupta and Xuan Zang, that is, the later half of the sixth century and the early seventh century. It seemed to be weaken after Xuan Zang which, as it has been discussed in the paper, after the debate of unreality and reality (空有論爭), some ideas of the schools have to be given in so as to balance off the challenges from the Mādhyamikan. And that was true as what could be seen in history where both schools had tried to absorb the opposite ideas after the seventh century. Therefore, very interesting and important, this trend matched exactly with the historical development of the Yogācāra school from its arising, its peak as well as its declining.

2.5.3 The Contents of Doctrinal Ideas among the Alternations

Yogācārian Doctrinal Ideas Involved	Number of Times out of Eighteen Mentioned Alternations
The True-suchness	8
The ālayavijñāna	4
Seed	4
The three self-natures (Tri-Svabhāva)	3
The two categories of non-self	2
The five kinds of nature (Pañca-Gotrāṇi)	2
Followed predecessors' commentaries	2
The four wisdoms	1
The Three Periods	1

Figure 24: The number of times the doctrinal ideas involved in alternations

Secondly, the above figure summarized the information from the doctrinal involvement point of view. From this, the idea of True-suchness involved the most which has eight times among these eighteen alternations. The second has two ideas, the ālayavijñāna with its related aspects and the seeds. Both involved four times. The three natures involved three times. Three items, the two categories of non-self; the five kinds of nature and the following of the predecessors' commentaries involved twice. The two other thoughts of the Yogācārian, the four wisdoms and three periods, both involved once.

2.5.4 The Sanskrit and English Versions Similarity with the Chinese Versions

Thirdly, at what level do the extant Sanskrit text found and the related English translations similar to the Chinese versions? The figure below shows the picture.

Sanskrit and English Versions Similarity	Number of Times out of Eighteen Mentioned Alternations
Kumārajīva, 403C.E.	0
Bodhiruci, 509C.E.	9
Paramārtha, 562C.E.	14
Dharmagupta, 590C.E.	16
Xuan Zang, 648C.E.	16
Yi Jing, 703C.E.	16

Figure 25: The Sanskrit and English versions similarity with the Chinese versions

Basically, the extant Sanskrit text found and the related English translations are much closer to the last three translations of Dharmagupta, Xuan Zang and Yi Jing. Each of them has sixteen alternations which also appear in the Sanskrit and English versions. Paramārtha's version comes to be the second which has fourteen. And the Bodhiruci's version has only nine. This clearly indicated that the Sanskrit text found was the product of the later stage of the Mahāyāna Buddhism. Surely, not to mention it was the original form of the *Sūtra*.

2.5.5 Sub-conclusion

To conclude, only the version of Kumārajīva carries nothing related to the Yogācārian doctrinal ideas. This means that his version containing only the Mādhyamikan contents. For it is impossible for the Yogācārian very unique ideas appear in his version at his time, this conformed with the historical development of the Mahāyāna Buddhism. All other later versions have been altered with various levels of the Yogācārian ideas. Such kinds of alternation have shown a gradual pattern which can match precisely with the rising and falling of the Yogācāra school in history.

Although the alternation was steady, it could be seen from all the above information and discussions that, several major ideas of the Yogācārian had still carried out an immediate revolution towards the *Sūtra* at the time of the rise of the school. Bodhiruci's version has eight major alternations which already contained all the ideas that have been listed out in Chapter II. In addition, the four wisdoms and the three periods were also involved. This clearly shows that even though the changing was gradual, the contents are immediate. Only might be the reason that detail doctrinal ideas needed time for scholars of their times to pick out and examine one by one before the *Sūtra* was modified completely and perfectly. From the figures, this process had been taken about half a century or more so as to achieve its perfection, which were finished more or less by the time of Dharmagupta in the late sixth century.

This refined version had successfully maintained in its form before the declining of the Yogācāra school. During that period of time, it could be imagined that

the school vastly duplicated the *Diamond Sūtra* and spread it to many places. Such a small *Sūtra* was highly effective in terms of promotion especially at the time when transportation and storage were not as easy as today. For such reason, copies or fragments could be found from Japan in the east and all the way to Turkey in the west. No other scriptures could be compared with this one on its coverage. Nevertheless, these copies and fragments carry the same doctrinal identities with the versions of the last three Chinese translations, which means, they are all belong to the same kinds of highly altered versions that were made in the latest stage of the Yogācāra school. For this reason, those extant Sanskrit texts definitely are not the original form of the *Sūtra*. Instead, early translations versions of the Chinese should be the material which actually revealed the original look of it.

Chapter III

The Significance of Sectarian Thoughts Alternations in Other Scriptures

3.1 Background

学界一致认为藏译典籍较为忠实地表达了梵文原典，在梵典不全的情况下，可以等同于梵文原典来对待。¹

Meaning: The academe unanimously agrees that the Tibetan translated scriptures have faithfully expressed the Sanskrit original texts. In situations where the Sanskrit texts are not available, they could be treated equally as the Sanskrit original.

Chinese scholar, Zhou (2011), made the above statement which reflected the general point of view of the contemporary academe. In the academe of Buddhist studies of the Mahāyāna Buddhism, Sanskrit texts are currently treated as the most reliable sources. After that are the Tibetan translations. Chinese renderings, as they mostly cannot match with the so-called Sanskrit original texts, especially the early translation works like those had been done by Kumārajīva, they are usually treated as the third tier of materials.

However, with the studies and discussion in chapter II of this paper, it could clearly be seen that this kind of prerequisite judgement seems to be quite invalid. The main reason is simple. It is because the Sanskrit texts might not even really be the original at all. And in the case of the *Diamond Sūtra*, the extant Sanskrit text only matched more precisely with the versions of the later Chinese renderings. Both of them,

¹ 周贵华 (Zhou Guihua), 《唯识明论》, (北京: 宗教文化出版社, 2011), p. 64.

the Sanskrit texts and the later Chinese renderings, compose of so many highly refined Yogācārian doctrinal ideas. These ideas were impossible to be existed during the time of the early Mādhyamika school when the Mahāyāna Buddhism started arising. Therefore, they were only altered versions but not the original.

People may ask whether this situation is only an individual issue of the *Diamond Sūtra*. This chapter would therefore try to answer this query by using the discoveries in the *Diamond Sūtra* to examine some other scriptures which have the similar translation background. If these scriptures also have the similar textual alternations, a supposition could be made that this is a general situation instead of an individual one among all.

In this chapter, several scriptures are being selected for such examination. Each of them was selected base on these criteria: (i) it must have more than one Chinese translated versions; (ii) the versions were rendered in different time positions from the second century to the tenth century; and (iii) be an option, to be better, Sanskrit texts have been found and have translation in English for an easier comparison.

The examining points are, just as what have been used in section 2.3, the differences of doctrinal ideas being held between the two schools: the Mādhyamika and the Yogācāra. Important alternations would be identified in order to evaluate its changes among different versions. The first scripture that is going to be examined is the *Aṣṭasāhasrikāprajñāpāramitāsūtra* 《小品般若波羅蜜經》 and its translated versions.

3.2 Aṣṭasāhasrikāprajñāpāramitāsūtra 《小品般若波羅蜜經》

Also being called the *Eight Thousand Lines Prajñāpāramitā*, the *Aṣṭasāhasrikāprajñāpāramitāsūtra* 《小品般若波羅蜜經》 has always been declared as the earliest written Mahāyāna scripture which has a very special position in the field of the Buddhist studies. It is estimated that it had been put into writing far back to the

first century BCE.² Up till now, a palm-leaf manuscripts written in Nepālākṣara script was discovered which is estimated to be a product of the eleventh century. Several fragments in some older manuscripts written in Prakrit³ and Kharoṣṭhī⁴ have been discovered in India and Pakistan where the later one was estimated to be a product of the 75 CE.

In China, similar to the *Diamond Sūtra*, the *Aṣṭasāhasrikāprajñāpāramitāsūtra* had also been translated into various versions started very early in the second century CE. In the sequence of time, they are listed as follows with brief explanations:

(i) Lokāṣema (支婁迦讖, 147 to ? CE), *Daoheng bore jing* 《道行般若經》, T0224, translated during 178 to 189 CE (漢, Han Dynasty). Lokāṣema was a monk from the Greater Yuezhi (大月氏), nowadays western Gansu province, China. In the record, he translated more than twenty pieces of work. The most important one is this *Daoheng bore jing* 《道行般若經》, for this was the first *Prajñāpāramitā* series that was rendered in Chinese history. This translation comes into a length of ten juans (卷).

(ii) Zhi Qian (支謙), *Daming du jing* 《大明度經》, T0225, translated during 222 to 253 CE (吳, Wu Kingdom). Same as Lokāṣema, Zhi Qian also came from the Greater Yuezhi. Many works were translated by him. This version has six juans in total.

² Linnart Mäll, **Studies in the Aṣṭasāhasrikāprajñāpāramitā and Other Essays**, (Delhi: Motilal Banarsidass Publishers, 2005), p. 96.

³ Guang Xing, **The Concept of the Buddha: Its Evolution from Early Buddhism to the Trikaya Theory**, (London: Routledge Curzon, 2004), p. 66.

⁴ Harry Falk, Seishi Karashima, “A first-century Prajñāpāramitā manuscript from Gandhāra — parivarta 1 (Texts from the Split Collection 1)”, **Annual Report of the International Research Institute for Advanced Buddhology at Soka University**, Vol. XV (2012): 19-61.

(iii) Dharmapriya and Zhufunian (曇摩婢 and 竺佛念), *Mohe bore chao jing* 《摩訶般若鈔經》, T0226, translated during 382 to 416 CE (後秦, Hou Qin). Dharmapriya was from Kopen (罽賓), nowadays Punjab, India. Zhufunian, on the other hand, was a Chinese monk who was from Gansu. Both of them have plenty of works but unfortunately, most have been lost. This version has only five juans in total which is the shortest among all versions. But from where its end which is just at the location of the twentieth chapter of the Kumārajīva's version, it could be assumed that it is only a partial record of the complete scripture.

(iv) Kumārajīva (鳩摩羅什), *Xiaopin bore boluomi jing* 《小品般若波羅蜜經》, T0227, translated in 408 CE (後秦, Hou Qin). Details of the translator can be referred to section 2.2. The first three versions came alone without any support from a complete idea of the other scriptures of the *Prajñāpāramitā* series or the Mādhyamika school. This forced the Chinese by using their own local concepts from Confucianism and Taoism to understand and explain Buddhist ideas. Starting from Kumārajīva, the situation was changed. As most of the scriptures from the *Prajñāpāramitā* series and the Mādhyamika school had been rendered by Kumārajīva, understanding the ideas about the early Mahāyāna Buddhism would become more direct and easier. According to the preface written by Seng Rui (僧叡), in the time of Kumārajīva, there were four different types of the *Prajñāpāramitā* series based on their differences in length. Two of them were the hundred thousand verses, and the six hundred verses. The other two he did not mention, but by estimation, they should be the twenty-five thousand verses and the eight thousand verses.⁵ Kumārajīva did translate the last three into Chinese language, except the longest hundred thousand verses. This *Xiaopin bore bboluomi jing*

⁵ Kumārajīva (鳩摩羅什) (tr.), *Xiaopin bore bboluomi jing* 《小品般若波羅蜜經》: “斯經正文，凡有四種……其多者云有十萬偈，少者六百偈。” (Meaning: The original text of this Sūtra has four types……The longest one has a hundred thousand verses. The shortest one has six hundred verses.” Taishō Tripiṭaka 《大正藏》, Vol. 8, T0227, p. 537.

《小品般若波羅蜜經》, which has ten juans, is the translated version of the eight thousand verses.

(v) Xuan Zang (玄奘), *The Fourth Assemblage, Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經·第四會》, T0220, juan 538 to 555, translated in 659 CE (唐朝, Tang Dynasty). After about two and a half century, the types of the *Prajñāpāramitā* series assembled in India increased from four types to eight types⁶ and finally to sixteen types. This version in the fourth assemblage of the *Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經·第四會》 is the translation of the eight thousand verses which has eighteen juans and could be viewed as a longer version comparing to the next one.

(vi) Xuan Zang (玄奘), *The Fifth Assemblage, Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經·第五會》, T0220, juan 556 to 565, translated in 659 CE (唐朝, Tang Dynasty). This fifth assemblage has only ten juans and could be roughly viewed as the abbreviated version of the former one.

(vii) Dānapāla (施護), *Foshuo fumu chusheng sanfacang bore boluomiduo jing* 《佛說佛母出生三法藏般若波羅蜜多經》, T0228, translated after 980 CE (宋朝, Song Dynasty). Dānapāla came from Udyāna, northern India. He has translated more than a hundred works. This version is the longest among all versions of the *Aṣṭasāhasrikāprajñāpāramitāsūtra* for it has a total of twenty-five juans.

In spite of the *Aṣṭasāhasrikāprajñāpāramitāsūtra* has more translated versions than the *Diamond Sūtra* has, it jumped from the version of Kumārajīva directly to Xuan Zang's without several middle translations for a more detail examination and comparison. Those nearly two hundred and fifty years of unknown records made the transformation of the *Sūtra* not as clear as the *Diamond Sūtra*. In replacement, the *Sūtra*

⁶ Please refer to section 2.4.11 where the record of eight types was come from the **Jin gang xian lun** 《金剛仙論》.

comes with three pre-Kumārajīva versions which might help to evaluate the situation before the fifth century. Especially these translations included one extremely early version rendered by Lokāṣema in the mid second century. Some pictures that could not be seen from the *Diamond Sūtra* might have a chance to be discovered through the study of them.

Since this *Sūtra* is not a short one comparing to the *Diamond Sūtra*, in the following, only some of the specific doctrinal differences among these seven versions will be examined. Lengthened and detailed explanation might need future opportunity for a complete discussion.

For comparison purpose, the English translated version of Conze⁷ will be used in the following. According to Conze: “the current Sanskrit text which we have translated here is that of the Pala manuscripts which are dated between A.D. 1000 and 1150.”⁸ It therefore should be more or less the product of the same time as the seventh Chinese versions rendered by Dānapāla.

3.2.1 The True-suchness in the Aṣṭasāhasrikāprajñāpāramitāsūtra

Just like the *Diamond Sūtra*, the length of various translated versions of the *Aṣṭasāhasrikāprajñāpāramitāsūtra* increased a lot after the version of Kumārajīva. From only ten juans increased to eighteen and even twenty-five. Of course, it could be imagined that the differences should be a lot. Just by a simple examination, the main difference among all once again lies on the upholding of the concept of the True-suchness (真如) which is also the core difference among the versions of the *Diamond Sūtra*.

⁷ Edward Conze, **The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary**, (San Francisco: Four Seasons Foundation, 1973).

⁸ Ibid., p. iii of Preface.

As a matter fact, the first three Chinese translations of Lokāṣema (支婁迦識), Zhi Qian (支謙), Dharmapriya and Zhufunian (曇摩婢, 竺佛念) have no specific mentioning about the term Suchness or True-suchness at all. Only a longer term call “如本無”⁹ (meaning: such as the original nothing) has been mentioned occasionally. However, this term seems to have a closer meaning to emptiness instead of Suchness, although their places of existence in these versions are somewhat identical to the same locations of the other versions.

On the other hand, in the Kumārajīva’s version, *Xiaopin bore bboluomi jing* 《小品般若波羅蜜經》, the term “Suchness” (如) was first directly applied. Still, just like the *Diamond Sūtra*, no True-suchness (真如) has been mentioned at all. Also, there is only a small portion where the Suchness has been talked about which manily concentrated in two chapters: the chapter of the small Suchness (小如品) and the chapter of the great Suchness (大如品). More in the *Sūtra* talks about emptiness instead. But in both the versions translated by Xuan Zang’s, the term True-suchness has become very extensive and spread nearly everywhere within, making the term exists 226 times and 197 times respectively in *the Fourth Assemblage* and *the Fifth Assemblage*. Dānapāla’s version, *Foshuo fumu chusheng sanfacang bore boluomiduo jing* 《佛說佛母出生三法藏般若波羅蜜多經》 also recorded with a 144 times appearance of the term True-suchness (真如). As a comparison, the term Suchness does not even exist at all in the Kumārajīva’s version of the *Diamond Sūtra*. But the term True-suchness does appear only one or two times in the later versions of the same *Sūtra*, including the Sanskrit text being found. However, the situation in the *Aṣṭasāhasrikāprajñāpāramitāsūtra* seems to be more intense.

⁹ For example, Dharmapriya and Zhufunian (曇摩婢, 竺佛念) (tr.), **Mohe bore chao jing** 《摩訶般若鈔經》: “寧可住如本無?” (Meaning: Could it be abode such as the originally nothing does?” Taishō Tripiṭaka 《大正藏》, Vol. 8, T0226, p. 530.

From the unmbers, it could be seen that *the Fourth Assemblage* of the Xuan Zang's version carries the highest amount of the term True-suchness which has 226 times. Looking back to the situation of the *Diamond Sūtra* where the Xuan Zang's version is also the one which altered the most, it could be explained why this is so the same in the *Aṣṭasāhasrikāprajñāpāramitāsūtra*.

Since there are too many could be discussed, in the following, several remarkable examples would be used to show how the True-suchness brought differences to the *Sūtra*.

(i) Example one, the following table shows one of the statements in the *Sūtra* among various versions:

Version	Texts	English Meaning
1. Lokāṣema (178-189 CE)	色無著，無縛無脫，痛痒、思想、生死、識無著，無縛無脫。 ¹⁰	Non-attaching to form, no-binding and no-liberating. Non-attaching to pain and itching, thinking, birth and death, consciousness, no-binding and no-liberating.
2. Zhi Qian (222-253 CE)	色、痛、想、行、識不著，不縛不解故。 ¹¹	Because non-attaching to form, pain, thinking, mental action, consciousness, therefore no-binding and no-liberating.
3. Dharmapriya and Zhufunian (382-416 CE)	色，天中天！無著，無縛無脫！痛痒、思想、生死、識，天中天！無著，無縛無脫。 ¹²	Form, the Sky of the sky! Non-attaching, no-binding and no-liberating! Pain and itching, thinking, birth and death, consciousness, the Sky of the sky! Non-attaching, no-binding

¹⁰ Lokāṣema (支婁迦讖) (tr.), **Daoheng bore jing** 《道行般若經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0224, p. 427.

¹¹ Zhi Qian (支謙) (tr.), **Daming du jing** 《大明度經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0225, p. 481.

¹² Dharmapriya and Zhufunian (曇摩婢, 竺佛念) (tr.), **Mohe bore chao jing** 《摩訶般若鈔經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0226, p. 501.

		and no-liberating!
4. Kumārajīva (408 CE)	色無縛無解，受、想、行、 識無縛無解故。 ¹³	Because of no-binding and no-liberating of form, no-binding and no-liberating of feeling, perception, mental activity, consciousness.
5. Xuan Zang, The Fourth Assemblage (659 CE)	色無縛無解，受、想、行、 識亦無縛無解；色 <u>真如</u> 無縛 無解，受、想、行、識 <u>真如</u> 亦無縛無解。 ¹⁴	No-binding and no-liberating of form, no-binding and no-liberating also of feeling, perception, mental activity, consciousness. No-binding and no-liberating of the <u>True-suchness</u> of form, no-binding and no-liberating also of the <u>True-suchness</u> of feeling, perception, mental activity, consciousness.
6. Xuan Zang, The Fifth Assemblage (659 CE)	色無縛無脫，受、想、行、 識亦無縛無脫。 ¹⁵	No-binding and no-liberating of form, no-binding and no-liberating also of feeling, perception, mental activity, consciousness.
7. Dānapāla (980 CE)	色無縛無解，受、想、行、 識亦無縛無解。世尊！色 <u>真如</u> 無縛無解，受、想、行、 識 <u>真如</u> 亦無縛無解。 ¹⁶	No-binding and no-liberating of form, no-binding and no-liberating also of feeling, perception, mental activity, consciousness. The World-renowned, no-binding and no-liberating of the <u>True-suchness</u>

¹³ Kumārajīva (鳩摩羅什) (tr.), **Xiaopin bore bboluomi jing** 《小品般若波羅蜜經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0227, p. 539.

¹⁴ Xuan Zang (玄奘) (tr.), **The Fourth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第四會》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0220, p. 767.

¹⁵ Xuan Zang (玄奘) (tr.), **The Fifth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第五會》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0220, p. 868.

¹⁶ Dānapāla (施護) (tr.), **Foshuo fumu chusheng sanfacang bore boluomiduo jing** 《佛說佛母出生三法藏般若波羅蜜多經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0228, p. 590.

		of form, no-binding and no-liberating also of the <u>True-suchness</u> of feeling, perception, mental activity, consciousness.
Conze's for reference (1960 CE)	For form, etc., is neither bound nor freed. And that is true also of the Suchness of form, the Suchness of feelings, etc. ¹⁷	

Figure 26: The True-suchness of the five aggregates

From the above table, it could be seen that the subject statement could be divided into two parts. The first part is included in every version which has the meaning more or less the same like the one stated in the Kumārajīva's version:

色無縛無解，受、想、行、識無縛無解故。(Because of no-binding and no-liberating of form, no-binding and no-liberating of feeling, perception, mental activity, consciousness.)

The second part only exists in two versions, the Xuan Zang's Fourth Assemblage and the Dānapāla's version. It consists of the term True-suchness with the whole statement like this:

色真如無縛無解，受、想、行、識真如亦無縛無解。

No-binding and no-liberating of the True-suchness of form, no-binding and no-liberating also of the True-suchness of feeling, perception, mental activity, consciousness.

For reference, Conze's translation also have this part, even though his version does not have the word "true" before "Suchness". This is different from what he has translated in section 2.4.12 where the word "true" has been rendered. This might indicate that even at the time of the eleventh century, there were still some versions that

¹⁷ Edward Conze, **The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary**, (San Francisco: Four Seasons Foundation, 1973), p. 77.

were not affected completely by the alternations of the Yogācāra school. This is true that in the versions rendered by Xuan Zang and Dānapāla, although there are hundreds of cases the term True-suchness was inserted in the texts, still some places the term Suchness was maintained. In facing this situation, Conze might have chosen to translate all into one term “Suchness”. In his understanding, True-suchness and Suchness might be the same meaning anyway. It may even be, after so many hundred years of mixing, at the time of the Vajrayāna, these two terms had been merged into one same meaning. Especially the version of Sanskrit text used by Conze was confirmed as a products of the eleventh century! At that time, both the schools of Mādhyamika and Yogācāra had been completely replaced by the Vajrayāna. Why no possible of their doctrinal ideas?

First of all, it is very interesting that the version of Xuan Zang’s *Fifth Assemblage* does not include this second part. Particularly, this *Fifth Assemblage* has its meaning just so similar to the version of Kumārajīva and other earlier translators. This also evidences that the original Sanskrit base text has various versions. Even at the time of Xuan Zang, at least two types of different versions were existing simultaneously. It is therefore academically unwise to apply any single Sanskrit text being found and treat it as the authoritative source in any kind of textual comparison studies. Drawing conclusion from such kind of studies might always result in a wrong judgement.

So, why some versions have only the first part and is enough to explain a teaching? And in what reason the second part must have to be added in the two versions?

The answer to the first question is, in the doctrinal idea of the Mādhyamikan, the five aggregates are only the results of all causal factors. None of them have a self nature and are therefore empty. Thus, no binding could be made on such emptiness. Since no binding, hence, no liberating either could it be said. Only realizing that all five aggregates are empty and that is.

The answer to the second question could be in two ways.

The first way is, it might be due to these two versions explained according to

the Yogācārian doctrinal idea of the three natures (Tri-Svabhāva). And according to the idea of the school:

依依他性以遣分別性……依真如遣依他性。云何能遣？由名義無所有，能分別亦不得是有……由名義無所有，所分別因緣既是無，能分別體亦無所有。¹⁸

Meaning: Correlating to the dependent nature and dispelling the discriminated nature……Correlating to the True-suchness and dispelling the dependent nature. How could these be? Because being the object, the name and meaning do not exist, the subject, the discrimination could not exist too……From the name and meaning do not exist, the causal factors that created the object of discrimination has become none, thus the substance of the subject that can discriminate is also non-exist.

From this point of view, the five aggregates are just names and meanings. These are only the universally discriminated and attached nature which should be dispelled. By doing so, the dependent nature is manifested. However, the dependent nature should also be dispelled afterwards. It is because the dependent nature, although is the worldly reality, it still depends on either the five aggregates or the True-suchness in order to show itself, that is, it is still an conditioned. No matter which one it depends on, there is still a discrimination between the defilment or pureness which, a bodhisattva must have to dispel. This process of dispelling the True-suchness as a depending factor is shown by the second part of the statement: “*no-binding and no-liberating the True-suchness of form, also no-binding and no-liberating of the True-suchness of feeling, perception, mental activity, consciousness.*” By dispelling both the universally discriminated and attached nature, the worldly untruths, as well as the dependent nature,

¹⁸ Vasubandhu (世親), Paramārtha (tr.), **Mahāyānasamgrahabhāṣya** 《攝大乘論釋》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1595, p. 210.

the worldly truth, the only thing left behind is the ultimate unworldly truth, the perfect real nature or the True-suchness, which is the non-dual ultimate unconditioned. In such sense, the first part of the subject statement is talking about the dispelling of the universally discriminated and attached nature. Whereas, the second part is talking about the dispelling of the dependent nature. The aim is to manifest the perfect real nature. This, of course, is the idea of the three natures that has been discussed in section 2.3.6, which is a unique Yogācārian's doctrinal thought.

Therefore, the alternation is needed from this viewpoint because, if the second part did not added to the statement, it would end up in a meaning just like the Mādhyamikan that both the conditioned and unconditioned are empty, non-existing and unobtainable. But this would violate the doctrinal idea of the Yogācāra school about the True-suchness in a certain extent. For they holds:

如虛空唯雲霧等翳障寂靜得清淨性，非彼無時其清淨性亦無所有。¹⁹

Meaning: It just like clouds and mists blocked the space from calm and gaining its nature of pureness; it does not mean when those things disappeared, its nature of pureness also non-exist.

Clouds and mists are metaphors of the worldly phenomena, either they are completely created from the universally discriminated and attached nature, or they are the dependent results of causal factors. Relatively to the absolute unworldly truth, these phenomena are just obstacles of seeing the truth and should therefore be dispelled. Once they were dispelled, the ultimate reality that always exists and pure will be seen.

The second way is, it might due to the doctrine of the two categories of non-self (anatman) (二無我) where the first part of the statement refers to the “All beings

¹⁹ Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmiśāstra* 《瑜伽師地論》, Taishō Tripitaka 《大正藏》, Vol. 30, T1579, p. 701.

of reincarnation (pudgala) are non-self”; while the second part refers to “all things (both conditioned and unconditioned) are non-self”.

In fact, these two answers might have great relations with each others. However, this is already out of the discussion area of this paper.

(ii) Example two, the following table shows another occasion which shows how the idea of True-suchness altered the texts:

Version	Texts	English Meaning
1. Lokāṣema (178-189 CE)	設離本本無，法不得，何所法有作佛者？……是本無無本，何所有於本無中立無者？ ²⁰	If separated from the original nothing, no dharma could be obtained. How could there be a dharma who attained the Buddhahood?.....Such the original nothing has no base, what can stand within the original nothing which is nothing?
2. Zhi Qian (222-253 CE)	設離本無，法無所得，何所法有作佛者？……是本無無本，何所有於本無中立者？ ²¹	If separated from the original nothing, no dharma could be obtained. What dharma could attain the Buddhahood?..... Such the original nothing has no base, what can stand within the original nothing?
3. Dharmapriya and Zhufunian (382-416 CE)	Lines missed.	
4. Kumārajīva (408 CE)	離如更無法可得，誰當住薩婆若？……離如更無法住如中，如尚不可得，何況住如	Separated from the Suchness, no dharma can be obtained. Who can abide in the sarvajña?.....Separated from the Suchness, no more dharma

²⁰ Lokāṣema (支婁迦讖) (tr.), **Daoheng bore jing** 《道行般若經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0224, p. 468.

²¹ Zhi Qian (支謙) (tr.), **Daming du jing** 《大明度經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0225, p. 502.

	者？ ²²	can abide in the Suchness. The Suchness itself is non-obtainable, how much less for those who abide in the Suchness?
5. Xuan Zang, The Fourth Assemblage (659 CE)	法離真如無別可得，為說何法安住真如？……法離真如都不可得，如何可說法住真如？ ²³	Dharmas separated from the True-suchness have nothing else could be obtained. What dharma can be said as abides with the True-suchness?……Dharmas separated from the True-suchness are all unobtainable. How can it be said that a dharma abides in the Suchness?
6. Xuan Zang, The Fifth Assemblage (659 CE)	法離真如都不可得，說何等法近一切智，能住真如？……真如自性尚不可得，況有餘法能有所作？ ²⁴	Dharmas separated from the True-suchness are all unobtainable. How can it be said a dharma close to the sarvajña is able to abide in the True-suchness?……As the nature of the True-suchness is unobtainable, how much less all other dharmas can do anywhere?
7. Dānapāla (980 CE)	離如無法可得，當以何法於如中住？……離如無法可得於如中住，如尚不可得，何況有住如者？ ²⁵	Separated from the Suchness, no dharma can be obtained. What dhrama could then abide in the Suchness?…… Separated

²² Kumārajīva (鳩摩羅什) (tr.), **Xiaopin bore bboluomi jing**《小品般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0227, p. 577.

²³ Xuan Zang (玄奘) (tr.), **The Fourth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第四會》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0220, p. 854.

²⁴ Xuan Zang (玄奘) (tr.), **The Fifth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第五會》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0220, p. 917.

²⁵ Dānapāla (施護) (tr.), **Foshuo fumu chusheng sanfacang bore boluomiduo jing** 《佛說佛母出生三法藏般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0228, p.

		from the Suchness, no dharma can abide in the Suchness. The Suchness itself is non-obtainable, how much less for someone abides in the Suchness?
Conze's for reference (1960 CE)	One cannot get at any different dharma, distinct from Suchness, that will stand firmly in Suchness. The very Suchness, to begin with, is not apprehended, how much less he who will stand firmly in Suchness. ²⁶	

Figure 27: The True-suchness and dharmas

In this occasion, only the two versions translated by Xuan Zang contain the term “True-suchness”. Not even the versions of Dānapāla has the meaning of “true”. And once again, Conze's version also does not have the term “true”.

So, what is the reason behind the differences between these versions? By comparison, it could be seen that these versions have roughly two types:

Type one includes the version of Lokaṣema, Zhi Qian, Kumārajīva and Dānapāla. This type lies its importance on the first sentence. Using Kumārajīva's as an example, it states: “離如更無法可得” (Separated from the Suchness, no dharma can be obtained.) This implies the meaning that, separated from the Suchness, nothing, including the Suchness, can be obtained. In another words, dharmas and the Suchness must come together, or they both disappear. One cannot say, away from the Suchness is a dharma, or vice versa, away from dharmas is the Suchness. This obviously is the idea of the Mādhyamikan which has been discussed in section 2.3.1. As that can be seen, Conze's version lies also in this type.

Type two includes only the versions of Xuan Zang which has the first sentence

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²⁶ Edward Conze, **The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary**, (San Francisco: Four Seasons Foundation, 1973), p. 224.

changed to using the “Dharmas” as the subject of it. With the Xuan Zang’s *Fourth Assemblage* as an example, it states: “法離真如無別可得” (Dharmas separated from the True-suchness have nothing else could be obtained.) This might imply a meaning that the truth of dharmas could only be obtained through the True-suchness. Besides the True-suchness, nothing else could one really obtain from dharmas. And, it might also mean that, the True-suchness is something being always there without change, no matter dharmas get together or not together with it. This type upholds the trueness of the True-suchness and perceptibly is the idea of the Yogācārian.

Such explanation would need a further discussion. As in the Xuan Zang’s *Fifth Assemblage*, the second part of the statement states: “真如自性尚不可得” (As the nature of the True-suchness is unobtainable), would that be violating the above explanation of the researcher? Especially in the Xuan Zang’s *Fourth Assemblage*, it just repeated in the second part the first sentence of the whole statement in a similar manner. So, are these two Assemblages different in meaning? To answer this question, the concepts of characteristic (相) and nature (性) should be first distinguished.

In the *Yogācārabhūmiśāstra* 《瑜伽師地論》, there is an explanation like this:

諸法體性唯有名相可得，無有自性差別施設顯現可得，「相由相名相」之自性實不可得……真如、真如自性，當知亦爾。²⁷

Meaning: The substance of dharmas can only have their names and characteristics obtainable. The name “characteristic” based on the characteristic of such characteristic has its nature as unobtainable……The True-suchness and its nature of the True-suchness should be understood in the same way.

²⁷ Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmiśāstra* 《瑜伽師地論》, Taishō Tripitaka 《大正藏》, Vol. 30, T1579, p. 700.

Also, the following is stated:

真如相可得故，是無二相。²⁸

Meaning: The characteristic of the True-suchness could be obtained which is a non-dual characteristic.

According to these two statements, it is clear that whenever it is said that the True-suchness is unobtainable, it should be referring to its nature but not its characteristic. And whenever it is said the True-suchness is real, it must be referring to its non-dual characteristic. For this reason, the the Xuan Zang's *Fifth Assemblage* does not contradict with its own doctrinal idea of the school at all, for it has clearly stated it is talking about the nature of the True-suchness which is unobtainable or non-attachable. Because in that status, one should be attached to nothing.

From here, it could be seen how the Yogācārian adjusted the *Sūtra* so that on one hand, it upheld the trueness of the True-suchness which is their own doctrinal idea; and on the other hand, it demonstrated the status of a supreme sage.

One final point is about the version of Dānapāla. It seems that it re-used here the meaning of the old texts. This may possibly because, since not all Sanskrit texts were altered completely to the form like the Xuan Zang's versions, many lines were maintained in their old forms. From the situation that can be noticed in the version of Dānapāla, it has places being transformed, but also have lines being maintained. For example, in another line of it, the same meaning has been transformed into:

真如尚不可得，何況有住如者。²⁹

²⁸ Ibid., p. 745.

²⁹ Dānapāla (施護) (tr.), **Foshuo fumu chusheng sanfacang bore boluomiduo jing** 《佛說佛母出生三法藏般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0228, p. 663.

Meaning: The True-suchness itself is non-obtainable, how much less for someone abides in the Suchness?

Here, the Suchness is replaced by the True-suchness. This proved that it is one of the kind that carries such kind of characteristic. But from the length it has, there must be room for further studies about its differences with the former versions. May be, after Xuan Zang, more ideas had been put inside the *Sūtra*, for example, the ideas from the Vajrayāna. But that is already out of the scope of this paper.

(iii) Example three, the following table shows one more occasion:

Version	Texts	English Meaning
1. Lokāṣema (178-189 CE)	「設令在本無中住，寧可使發堅固？」「不！」 ³⁰	“If abode in the original nothing, could it be maintained firmly?” “No!”
2. Zhi Qian (222-253 CE)	「設令在本無中住，寧可使久堅乎？」……「不。」 ³¹	“If abode in the original nothing, could it be maintained everlastingly?”…… “No!”
3. Dharmapriya and Zhufunian (382-416 CE)	「設令住如本無，將無有異？」……「不！」 ³²	“If abode in the original nothing, will it be without differences?”…… “No!”
4. Kumārajīva (408 CE)	「若如是住如如住者，即是常耶？」「不也！」 ³³	“If abode as the Suchness abides, is it permanent?” “No!”
5. Xuan Zang, The Fourth Assemblage (659 CE)	「若心住如真如，是心為如真如、實際，性常住」	“If a mind abode as the True-suchness, is this mind similar to the Suchness, the region of reality, which has the nature of

³⁰ Lokāṣema (支婁迦讖) (tr.), **Daoheng bore jing** 《道行般若經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0224, p. 457.

³¹ Zhi Qian (支謙) (tr.), **Daming du jing** 《大明度經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0225, p. 496.

³² Dharmapriya and Zhufunian (曇摩婢, 竺佛念) (tr.), **Mohe bore chao jing** 《摩訶般若鈔經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0226, p. 530.

³³ Kumārajīva (鳩摩羅什) (tr.), **Xiaopin bore bboluomi jing** 《小品般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0227, p. 567.

	不？」……「不也！」 ³⁴	impermanence?”…… “No!”
6. Xuan Zang, The Fifth Assemblage (659 CE)	「若心住如真如，是心為如 真如、實際，性常住 不？」……「不也！」 ³⁵	“If a mind abode as the True- suchness, is this mind similar to the Suchness, the region of reality, which has the nature of impermanence?”…… “No!”
7. Dānapāla (980 CE)	「若如如所住亦如是住者， 即是常耶？」……「不 也！」 ³⁶	“If it is abode just like the Suchness abides, is it permanent?”…… “No!”
Conze’s for reference	“Will then that Suchness not be in danger of being changed away from its overtowering immobility?”…… “No!” ³⁷	

Figure 28: The permanence nature of the True-suchness

Here, the first three versions used the terms “堅固” (maintain firmly); “久堅” (maintained everlastingly) and “無有異” (without differences) to describe the later translation of “常” (permanence), which is the word being used in the versions of the other four Chinese translations. Conze seemed to use the word “overtowering immobility” which gave the researcher the meaning of “absolute non-movement”. All these come to the similar meaning of “always as it is without change.” But obviously, only the two versions of Xuan Zang used the term True-suchness. Also very important is, both of these versions highlighted the True-suchness as “the region of reality” and “the nature” is permanent. Surely, this is related to the doctrinal idea of the Yogācāra

³⁴ Xuan Zang (玄奘) (tr.), **The Fourth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第四會》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0220, p. 831.

³⁵ Xuan Zang (玄奘) (tr.), **The Fifth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第五會》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0220, p. 905.

³⁶ Dānapāla (施護) (tr.), **Foshuo fumu chusheng sanfacang bore boluomiduo jing** 《佛說佛母出生三法藏般若波羅蜜多經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0228, p. 646.

³⁷ Edward Conze, **The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary**, (San Francisco: Four Seasons Foundation, 1973), p. 182.

school. This would not be happened in the Kumārajīva's or the earlier versions which might belong to the Mādhyamika school whose doctrine is all conditioned, unconditioned and the Suchness are empty.

One more thing has to be mentioned is about the versions of Dānapāla and Conze. Dānapāla's version once again used the same old version format which used the term Suchness instead of the True-suchness. Therefore, it missed the description about the region of reality and the nature of impermanence. Conze version changed the subject of the question from “a mind” (although hidden in some of the versions) to “the Suchness” and directly talked about the immobility of it solely. Why he has translated like this is not easy to be understood.

3.2.2 The Manifestation of the Unconditioned

The unconditioned is a highly related idea with the True-suchness. In section 2.3.1 and 2.4.6, the differences between the doctrinal viewpoints of the Mādhyamika and Yogācāra schools towards the unconditioned were discussed. Same differences also exist in the *Aṣṭasāhasrikāprajñāpāramitāsūtra* 《小品般若波羅蜜經》. Here is the situation:

Version	Texts	English Meaning
1. Lokāṣema (178-189 CE)	須陀洹道不動成就，不當於中住……(及諸聖果)……辟支佛道不動成就，不當於中住。 ³⁸	One should not abide in the Streamwinner which is a fulfillment of the motionless……(same with all other fruitions of holiness)…… One should not abide in the Pratyekabuddha which is a fulfillment of the motionless
2. Zhi Qian (222-253 CE)	溝港道不動成就，不當於中住……(及諸聖果)……佛所作皆究竟已乃滅訖，亦不當	One should not abide in the Streamwinner which is a fulfillment of the motionless……(same with all

³⁸ Lokāṣema (支婁迦讖) (tr.), *Daoheng bore jing* 《道行般若經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0224, p. 429.

	於中住。 ³⁹	other fruitions of holiness)..... The Buddha has perfectly fulfilled his works and has extinguished, therefore, one should not abide in this too.
3. Dharmapriya and Zhufunian (382-416 CE)	須陀洹道不動成就，不那中住……(及諸聖果)……佛所作為皆究竟，已當般泥洹，亦不那中住。 ⁴⁰	One should not abide in the Streamwinner which is a fulfillment of the motionless……(same with all other fruitions of holiness)..... The Buddha has perfectly fulfilled his works and had been parinirvāṇa, therefore, one should not abide in this too.
4. Kumārajīva (408 CE)	不應住須陀洹無為果……(及諸聖果)……佛地而般涅槃。不應住佛法。 ⁴¹	One should not abide in the unconditioned fruit of the Streamwinner……(same with all other holy fruits)..... The status of a Buddha had (entered) parinirvāṇa. Should not abide in the Buddha dharma.
5. Xuan Zang, The Fourth Assemblage (659 CE)	不應住預流果是無為所顯……(及諸聖果)……不應住諸佛無上正等菩提是無為所顯。 ⁴²	One should not abide in the fruit of the Streamwinner which is the manifestation of the Unconditioned……(same with all other fruitions of holiness)..... One should not abide in the supreme-right-equal-Bodhi of the Buddhas

³⁹ Zhi Qian (支謙) (tr.), **Daming du jing** 《大明度經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0225, p. 482.

⁴⁰ Dharmapriya and Zhufunian (曇摩婢, 竺佛念) (tr.), **Mohe bore chao jing** 《摩訶般若鈔經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0226, p. 512.

⁴¹ Kumārajīva (鳩摩羅什) (tr.), **Xiaopin bore bboluomi jing** 《小品般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0227, p. 540.

⁴² Xuan Zang (玄奘) (tr.), **The Fourth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第四會》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0220, p. 770.

		which is the manifestation of the Unconditioned.
6. Xuan Zang, The Fifth Assemblage (659 CE)	不應住預流果乃至獨覺菩提，皆是無為所顯……不應住佛，無為所顯。 ⁴³	One should not abide in the fruition of the Streamwinner till the bodhi of the Pratyekabuddha which are the manifestations of the Unconditioned…… Not should be adode in the Buddhahood which is the manifestation of the Unconditioned.
7. Dānapāla (980 CE)	不住須陀洹無為果……(及諸聖果)……不住佛法。 ⁴⁴	No abiding in the unconditioned fruit of the Streamwinner……(same with all other fruitions of holiness)……No abiding in the Buddha dharma.
Conze's for reference (1960 CE)	He should not take his stand on the notion that the fruits (Streamwinner, Once-Returner, Never-Returner, Arhat, Pratyekabuddha, Buddhahood) of the holy life drive their dignity from the Unconditioned. ⁴⁵	

Figure 29: The manifestation of the unconditioned

In the first three versions, the term “不動成就” (a fulfillment of the motionless) is used to express different kinds of unconditioned reults. Kumārajīva's version directly used the term “無為果” (the unconditioned fruitions) and explained that it is the result by itself. After more than five centuries, Dānapāla's shows the same with the Kumārajīva's version. All these expressions imply that the unconditioned

⁴³ Xuan Zang (玄奘) (tr.), **The Fifth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第五會》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0220, p. 870.

⁴⁴ Dānapāla (施護) (tr.), **Foshuo fumu chusheng sanfacang bore boluomiduo jing** 《佛說佛母出生三法藏般若波羅蜜多經》，Taishō Tripiṭaka 《大正藏》，Vol. 8, T0228, p. 590.

⁴⁵ Edward Conze, **The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary**, (San Francisco: Four Seasons Foundation, 1973), p. 82.

could have various levels according to the status of fruitions. This could even judged from the expressions about the Buddhahood where, instead of viewing it as a result, a set of different terms are used: “滅” (distinguish); “般泥洹” or “般涅槃” (parinirvāṇa). These terms indicate the perfection of the Buddha.

But in between, once again, the Xuan Zang’s two versions , the Fourth and Fifth Assemblages, express in the way of “是無為所顯” (are the manifestations of the Unconditioned) which is exactly the same expression in section 2.4.6. This implied with a meaning that the unconditioned is an ultimate truth which is separated from the holy fruitions. Sages needed to correlated to such an ultimate truth so as to manifest their status. Even the status of the Buddha is also a manifestation of such truth. This idea belongs to the doctrinal thought of the Yogācārian which has been thoroughly discussed in section 2.4.6 and therefore would not be repeated again here.

One final point of this sub-section is about the translation of Conze. His version has a similar meaning with the Xuan Zang which put the conditioned as the dependent factor of the fruitions. This is his same idea when he translated the subject sentence of section 2.4.6 where at that place, his translation is “Because an Absolute exalts the Holy Persons.” The only different is, he used the term “absolute” there but “unconditioned” here. From what sources and in what idea he himself holds so that such translations were made is hard to say. But meanwhile, the differences are shown here and leave for future studies to examine the reasons.

3.2.3 Maintenance of the Bodhisattva nature

Unlike the True-suchness which again scored the highest amount of alternations in the *Aṣṭasāhasrikāprajñāpāramitāsūtra*, the concept of the Five Kinds of Nature (五種性), Pañca gotrāṇi, has become the next doctrinal idea that affect the *Sūtra* most. Although in the Kumārajīva version, terms like “菩薩乘” (Bodhisattva vehicle) also started to appeared in the *Xiaopin bore bboluomi jing* 《小品般若波羅蜜經》, however, its appearance seems to be somewhat in a way of opposing the idea of

Bodhisattva vehicle by itself:

舍利弗即問須菩提：「汝欲令有一菩薩乘耶？」須菩提言：「如中可有三乘人不？若聲聞、辟支佛、佛乘？」「須菩提！如中無有三相差別。」⁴⁶

Meaning: Sariputra asked Subhuti: “Do you want to have a Bodhisattva vehicle?” Subhuti said: “Would there be the three vehicles in the Suchness? The Śrāvaka, the Pratyekabuddha and the Buddha vehicles?” “Subhuti! In the Suchness, there would be no differentiation on these three characteristics.”

Regarding this conclusion drawn from the dialogue between Sariputra and Subhuti, all versions come into a consistency:

Version	Texts	English Meaning
1. Lokāṣema (178-189 CE)	從本無中不可得三事。 ⁴⁷	Those three things could not be obtained from the original nothing.
2. Zhi Qian (222-253 CE)	從本無中不可得三事。 ⁴⁸	Those three things could not be obtained from the original nothing.
3. Dharmapriya and Zhufunian (382-416 CE)	不見本無中得二 ⁴⁹ 事者。 ⁵⁰	The two things could not be seen in the original nothing.

⁴⁶ Kumārajīva (鳩摩羅什) (tr.), **Xiaopin bore bboluomi jing**《小品般若波羅蜜經》, Taishō Tripiṭaka《大正藏》, Vol. 8, T0227, p. 563.

⁴⁷ Lokāṣema (支婁迦讖) (tr.), **Daoheng bore jing**《道行般若經》, Taishō Tripiṭaka《大正藏》, Vol. 8, T0224, p. 454.

⁴⁸ Zhi Qian (支謙) (tr.), **Daming du jing**《大明度經》, Taishō Tripiṭaka《大正藏》, Vol. 8, T0225, p. 494.

⁴⁹ It should be expected that this was a written mistake in the Tripiṭaka which had wrongly written “三” (three) into “二” (two).

⁵⁰ Dharmapriya and Zhufunian (曇摩婢, 竺佛念) (tr.), **Mohe bore chao jing**《摩訶般若鈔經》, Taishō Tripiṭaka《大正藏》, Vol. 8, T0226, p. 526.

4. Kumārajīva (408 CE)	如中無有三相差別。 ⁵¹	In the Suchness, there would be no differentiation on these three characteristics.
5. Xuan Zang, The Fourth Assemblage (659 CE)	真如尚無三相可得，況於其 內有別三乘！ ⁵²	The True-suchness has no three characteristics obtainable, how much less there is differentiation of the three vehicles within!
6. Xuan Zang, The Fifth Assemblage (659 CE)	不也！ ⁵³	No!
7. Dānapāla (980 CE)	不也！ ⁵⁴	No!
Conze's for reference (1960 CE)	Suchness, first of all, is not apprehended as of three kinds, how much less the being whose heart is set on enlightenment. ⁵⁵	

Figure 30: The answer regarding the three yanās

If the scriptures are referred back to, it could be seen that the only different between the last three Chinese versions, both the Fourth and the Fifth Assemblages of Xuan Zang's together with the Dānapāla's, in the question sentence, they all used the True-suchness to replaced the Suchness as it is stated in the Kumārajīva's and Conze's

⁵¹ Kumārajīva (鳩摩羅什) (tr.), **Xiaopin bore bboluomi jing**《小品般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0227, p. 563.

⁵² Xuan Zang (玄奘) (tr.), **The Fourth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第四會》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0220, p. 825.

⁵³ Xuan Zang (玄奘) (tr.), **The Fifth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第五會》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0220, p. 900.

⁵⁴ Dānapāla (施護) (tr.), **Foshuo fumu chusheng sanfacang bore boluomiduo jing** 《佛說佛母出生三法藏般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0228, p. 640.

⁵⁵ Edward Conze, **The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary**, (San Francisco: Four Seasons Foundation, 1973), p. 168.

versions. Besides this, the conclusions are the same meaning as they are shown in the above figure 29. This obviously is opposing the idea of the reality of the so-called Bodhisattva vehicle.

However, the term “菩薩乘” (Bodhisattva vehicle) has still been added a lot in these last three Chinese versions, from only three times in the Kumārajīva’s version, increased to 108 times, 37 times and 26 times in the Fourth Assemblage, the Fifth Assemblage and the Dānapāla’s version respectively. Although these are less intense than the growth of the term True-suchness, the figures are still remarkable. Within these, many of them are presented in the ways like “住菩薩乘善男子”⁵⁶ (Good man who has abode in the Bodhisattva vehicle) or “安住菩薩乘”⁵⁷ (Calmly abode in the Bodhisattva vehicle). These kinds of descriptions or presentations have been well discussed in section 2.4.1 which is the result of the Yogācārian doctrinal ideas of the Five Kinds of Nature (Pañca gotrāṇi). One of the most obvious example appears in the versions of Xuan Zang which stated:

是菩薩乘善男子等，今於我前發弘誓願。⁵⁸ (In the Fourth Assemblage)

Meaning: Such a good man who has abode in the Bodhisattva vehicle, is now making his greatest vow in front of me.

⁵⁶ For example, in **The Fourth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第四會》，pp.794-795 appeared five times. In **The Fifth Assemblage, Mahāprajñāpāramitāsūtra**《大般若波羅蜜多經·第五會》，pp. 889-891 appeared nine times.

⁵⁷ For example, in the **Foshuo fumu chusheng sanfacang bore boluomiduo jing** 《佛說佛母出生三法藏般若波羅蜜多經》，pp. 625-626 appeared six times.

⁵⁸ Xuan Zang (玄奘) (tr.), **The Fourth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第四會》，Taishō Tripitaka 《大正藏》，Vol. 8, T0220, p. 809.

是菩薩乘善男子等今於我所發弘誓願。⁵⁹ (In the Fifth Assemblage)

Meaning: Such a good man who has abode in the Bodhisattva vehicle, is now making his greatest vow in my place.

These type of records are exactly the same issue of section 2.4.1. They manifested the idea that sentient beings should first abode in the bodhisattva nature before vowing their minds towards the Anuttarā samyaksaṃbodhi. In the Kumārajīva's version, there are 86 times mentioned about such vowing. But none of them recorded with a prerequisite of abiding in the bodhisattva nature. Bear in mind that these kinds of particular descriptions only appear in the Xuan Zang's two versions but not the others. Not even in the Dānapāla's version. But they show a high appearance in the whole *Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經》. This could be assumed that the influence of the doctrine of the five kinds of natures had been highly and speedily declined hand in hand with the declination of the Yogācāra school in the mainland India, making the Dānapāla's version deleted it out of the picture.

Another term which is even more directly related to the doctrine is “種性” (Nature or Seed-nature). Again, only in the Xuan Zang's versions have this term and it usually comes together with the words “菩薩”⁶⁰ (Bodhisattva), “大乘”⁶¹ (Mahāyāna) or “一切智智”⁶² (Sarvajña) in front of it. Although this appears only five times and 3

⁵⁹ Xuan Zang (玄奘) (tr.), **The Fifth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第五會》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0220, p. 890.

⁶⁰ Examples of 菩薩種性 (Bodhisattva nature) is in **The Fourth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第四會》, p.794 which appeared two times.

⁶¹ Examples of 大乘種性 (Mahāyāna nature) is in **The Fifth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第五會》, p.822 which appeared once.

⁶² Examples of 大乘種性 (Mahāyāna nature) is in **The Fifth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第五會》, p.912 which appeared once.

times respectively in the fourth and Fifth Assemblage, it created some bigger alternations in the whole *Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經》 where the “聲聞種性” (Śrāvaka-nature) and the “獨覺種性”⁶³ (Pratyekabuddha-nature) are closely discussed with. This obviously indicated that this concept of Five (seed) nature has transformed the whole *Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經》 in a vast aspect. If products of Sanskrit texts during that period of time were found, which means products of the sixth to seventh century, doctrinal examination must first be taken before they were considered as the original.

3.2.4 The Untruth and the Perfect Real Self-nature (Pariniṣpannasvabhāva)

In the Fourth Assemblage rendered by Xuan Zang, there is a sentence highly remarkable:

有情不可見心，無自性故，不可見故，非真實故，越根境故，不可了故，非圓成故。

Meaning: For the invisible mind of the sentient beings has no self nature; is invisible; is an untruth; is beyond all senses and objects; is impossible to be differentiated; is not a perfect reality.

(Where Conze's translation for reference is “it is not really there, it cannot be perceived; that, because it has no reality, it cannot be discerned; that, because it falls short of the perfect reality, it cannot be grasped.”)

Except the *Mohe bore chao jing* 《摩訶般若鈔經》 which is lack of such

⁶³ One of the examples is in the *Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經》, p. 709 where both “聲聞種性” (Śrāvaka-nature) and the “獨覺種性” (Pratyekabuddha-nature) have been discussed with.

statement, all other versions have different lists of items used to describe the characteristics of such invisible mind. Some of them have a very long lists and therefore, the researcher is not going to list them out one by one as usual. Interest parties might go to the pages as reference in the footnote for more details.⁶⁴

But what is needed to be discussed is about the two underlined terms in the above quoted statement: “非真實” (is an untruth) and “非圓成” (is not a perfect reality). First of all, except Conze’s version, no other versions have these two items in their lists of characteristics descriptions. Not even the Fifth Assemblage which was also translated by Xuan Zang.

Untruth, “非真實”, has been discussed in section 2.4.8 when the untrue speech was talked about. It is the same here that when something is said to be an untruth, there must be some other thing which is a truth which could be used as a base of comparison. Of course, here is the True-suchness that can play such role and it is the doctrinal idea of the Yogācārian.

The perfect reality, which in Chinese is “圓成”, means the perfect real self-nature (Pariṇiṣannasvabhāva, 圓成實性). This is one of the Three Natures (Trisvabhāva) that has been discussed in section 2.3.6. No need to say, this is also the idea of the Yogācāra school.

These two ideas were inserted into the *Aṣṭasāhasrikāprajñā-pāramitāsūtra* 《小品般若波羅蜜經》 meaning such idea had affected the content of the *Sūtra* with

⁶⁴ **Daoheng bore jing** 《道行般若經》, T0224, p. 449; **Daming du jing** 《大明度經》, T0225, p. 491; **Xiaopin bore boluomi jing** 《小品般若波羅蜜經》, T0227, p. 558; **The Fifth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第五會》, T0220, p. 893; **Foshuo fumu chusheng sanfacang bore boluomiduo jing** 《佛說佛母出生三法藏般若波羅蜜多經》, T0228, p. 630.

no doubt. However, it did not result in a decisive transformation because it only affected one version. Not even the other translations, the Fifth Assemblage, which was also rendered by Xuan Zang.

This outcome also reflected that Chinese translators like Xuan Zang was so honest towards his job. Being a scholar of the Yogācāra school, he could amend both versions by his own hands whenever there was a violation against their own doctrine. But he did not do so. The differences between the two versions proved this by a lot of evidences. At the same time, they made modern Buddhist studies more easier for these versions rendered by Xuan Zang really proved his trustworthiness.

The translation of Conze is also needed to be discussed. For his translation is nearly the same as the Fourth Assemblage, which is quite different with all other versions. This means that the Sanskrit he used as a base might have been affected by the standardized version produced in the early seventh century. Especially his version included both the terms of “no reality” and “the perfect reality”. Although his version does not carry the term True-suchness within, where some other versions, for example, the Fifth Assemblage, might also maintain in several places by using the term Suchness instead of the True-suchness; from these two terms regarding the reality, his Sanskrit base text is definitely an altered product of the Yogācāra school or the schools later on.

3.2.5 Conceptualized Characteristics (相) or Perception of Signs (相想)

In section 2.4.3 and 2.4.4, these two concepts of conceptualized characteristics (相) and the perception of signs (相想) recorded in different versions of the *Diamond Sūtra* have already been discussed about. Here in the *Aṣṭasāhasrikāprajñāpāramitāsūtra* 《小品般若波羅蜜經》, the same issue appeared again.

There is a phrase recorded differently among the various versions as follow:

Version	Texts	English Meaning
1. Lokāṣema (178-189 CE)	去想 ⁶⁵	remove the perception
2. Zhi Qian (222-253 CE)	去想 ⁶⁶	remove the perception
3. Dharmapriya and Zhufunian (382-416 CE)	不識想念為念 ⁶⁷	not differentiating the perceptual idea as an idea
4. Kumārajīva (408 CE)	壞諸相 ⁶⁸	destroy all conceptualized characteristics
5. Xuan Zang, The Fourth Assemblage (659 CE)	斷取相之想 ⁶⁹	discontinueing the grasping of the perception of signs
6. Xuan Zang, The Fifth Assemblage (659 CE)	斷取相想 ⁷⁰	discontinueing the grasping of the perception of signs
7. Dānapāla	壞諸相 ⁷¹	destroy all conceptualized

⁶⁵ Lokāṣema (支婁迦讖) (tr.), **Daoheng bore jing** 《道行般若經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0224, p. 457.

⁶⁶ Zhi Qian (支謙) (tr.), **Daming du jing** 《大明度經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0225, p. 496.

⁶⁷ Dharmapriya and Zhufunian (曇摩婢, 竺佛念) (tr.), **Mohe bore chao jing** 《摩訶般若鈔經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0226, p. 530.

⁶⁸ Kumārajīva (鳩摩羅什) (tr.), **Xiaopin bore bboluomi jing** 《小品般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0227, p. 567.

⁶⁹ Xuan Zang (玄奘) (tr.), **The Fourth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第四會》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0220, p. 831.

⁷⁰ Xuan Zang (玄奘) (tr.), **The Fifth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第五會》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0220, p. 905.

⁷¹ Dānapāla (施護) (tr.), **Foshuo fumu chusheng sanfacang bore boluomiduo jing** 《佛說佛母出生三法藏般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0228, p. 646.

(980 CE)		characteristics
Conze's for reference (1960 CE)	the signhe has undone ⁷²	

Figure 31: The conceptualized characteristics and the perception of signs

In section 2.4.3, the researcher has already questioned that, if *saṃjñā* really means perception in the texts, would a boundary be set up to these things and limited the requirement of liberation within only one single aggregate of perception? Here, although the first two versions of Lokāṣema and Zhi Qian also used the term “想” (*saṃjñā* or perception), it might only because their translations were made in the early period of the translation history. Many terms were not exactly understood and interpreted close enough to its meaning at their time yet. Besides, there is a line right after the phrase “去想” in the version of Lokāṣema which says: “設想滅者，即可滅也，便得阿羅漢。”⁷³ (Meaning: assumeing the perception is extinguished, thus, the extinguishment could be attained, and the Arhatship is obtained.) From this line, it could be very easy to judge that the word “想”, *saṃjñā*, does not mean perception, as this would exactly fall into the question that has been asked by the researcher above. How can one be fully extinguished and obtaining the Arhatship by removing only the *saṃjñā*, the perception? No way it could be!

May be due to this, after a little bit of review of these two former versions, starting from the third Chinese translation done by Dharmapriya and Zhufunian, the phrase was re-rendered into “不識想念為念” (not differentiating the perceptual idea as an idea). There, the focus point is not on the perception anymore. It changed to focus on the idea and the action of differentiating. Since this idea is the object of the

⁷² Edward Conze, **The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary**, (San Francisco: Four Seasons Foundation, 1973), p. 183.

⁷³ Lokāṣema (支婁迦讖) (tr.), **Daoheng bore jing** 《道行般若經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0224, p. 457.

perception, from the Buddhist point of view, it falls on no more than two concepts: the “nimitta” or “lakṣaṇa”. These two concepts were also being discussed thoroughly in section 2.4.3 to 2.4.5 and therefore would not be discussed again here.

In the fourth version, Kumārajīva directly translated the phrase into “壞諸相” (destroy all conceptualized characteristics). This further limited the focus of the statement only on lakṣaṇa or nimitta. As that have been discussed, lakṣaṇa and nimitta actually can be treated as the same thing from the practical point of view, where both are giving a meaning of the sign or concept that appears in one’s mind, the translation of Kumārajīva not only did not misinterpret the phrase, it even solved out the query on practicing whether the perception has to be solely removed or not.

From these four earlier translations, it could be seen that the emphasis of the phrase should be on the nimitta but not perception. However, as that has been talked about, the Yogācārian cannot accept no nimitta. Therefore, from the two versions of Xuan Zang, the term was rendered exactly as what had been done in the *Diamond Sūtra*: “相想” (the perception of signs). This have been well seen in section 2.4.3 to 2.4.5.

By the time of the last version of Dānapāla, may be because the power of the Yogācāra school had been declined so much, the translation was once again went back to the form as it was rendered by Kumārajīva as “相”.

From the situation of the *Aṣṭasāhasrikāprajñāpāramitāsūtra* 《小品般若波羅蜜經》 that have been discussed above, it could be judged that the original words being used in the old Sanskrit versions mostly should be lakṣaṇa or nimitta, particularly the word nimitta. Only because the Chinese did not grasp the meaning of nimitta clearly in the very old days, they translated it into “想”. But from their meaning within their versions, it should not be wrongly understood as saṃjñā or perception which is only one of the five aggregates. From the practical viewpoint, Kumārajīva’s translation is the most correct one at his time. But due to the rising of the Yogācārian doctrinal ideas, nimitta should be used very carefully. Otherwise, explaining their own doctrine might

become difficult. For such reason, the term should have to be transformed into “相想” (the perception of signs) so that it would not be mixed up with the the meaning of “相分” (nimittabhāga, the image aspect) within their own doctrine. However, this transformation in the Sanskrit made some modern scholar who do not have enough background of Buddhist practicing experiences misunderstood the focus of the statement of such kind is on the signs or conceptualized characteristics of the object in mind instead of on the perception. For example, Hahn Yang (楊宗翰, 2017) has written:

All great-hearted Bodhisattvas should not initiate a perception of sentient beings, not even a perception of life, nor a perception of person.⁷⁴

Great-hearted Bodhisattvas should only make contributions as such, without any attachment to the perception of objects.⁷⁵

These ways of translations, seemed matching with the Sanskrit version, but were focused on the term perception which is actually quite misleading, especially the first statement which said a Bodhisattva should not initiate a perception of any kind. This is only based on the transformed wordings of the Yogācārian altered Sanskrit texts. Not to mention that this is only something likes a piece of rock which has no perception at all, but someone like this would never be crowned as a sage in terms of Buddhism.

3.2.6 Mind-Stream in the Aṣṭasāhasrikāprajñāpāramitāsūtra

In section 2.4.13, it has been explained that due to the existence of the doctrine of Ālayavijñāna, which related to the continuous flow of mind, the Yogācāra might have

⁷⁴ Hahn Yang (楊宗翰) , **The Teaching of Perfection of Wisdom That Cab Cut Diamond The Diamond Sutra, New Translation Annotation & Comparison in Sanskrit, English, & Chinese** 《金剛經·詮解篇 十譯比較及新譯註 圓滿成就智慧能斷金剛法門》, (台北: 原泉出版社, 2017), p. 73.

⁷⁵ Ibid., p. 78.

been forced to alter the preaching about the Mind into Mind-stream. Here in the *Aṣṭasāhasrikāprajñāpāramitāsūtra* 《小品般若波羅蜜經》, the situation happened again in a different way.

The following table listed the differences in various versions that would show the situation:

Version	Texts	English Meaning
Lokaṣema (178-189 CE)	是人寧有意念之不耶？ ⁷⁶	What would this man be thinking about?
Zhi Qian (222-253 CE)	妖夫寧有盛想不？ ⁷⁷	What would the debauched man be strongly thinging about?
Dharmapriya and Zhufunian (382-416 CE)	其男子寧念不？ ⁷⁸	What would this man be thinking about?
Kumārajīva (408 CE)	是多欲人，欲覺，為與何法相應？ ⁷⁹	Such a man with great lust, with the awareness of lust, in what dharma this is correlating to?
Xuan Zang, The Fourth Assemblage (659 CE)	此人欲心熾盛流注……其人欲心於何處轉？ ⁸⁰	This man with a <u>mind-stream full of burning lust</u> ……where his mind of lust would turn to?
Xuan Zang, The Fifth	此人欲心熾盛流注……其人	This man with a <u>mind-stream full of burning lust</u> ……where

⁷⁶ Lokaṣema (支婁迦讖) (tr.), **Daoheng bore jing** 《道行般若經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0224, p. 456.

⁷⁷ Zhi Qian (支謙) (tr.), **Daming du jing** 《大明度經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0225, p. 496.

⁷⁸ Dharmapriya and Zhufunian (曇摩婢, 竺佛念) (tr.), **Mohe bore chao jing** 《摩訶般若鈔經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0226, p. 529.

⁷⁹ Kumārajīva (鳩摩羅什) (tr.), **Xiaopin bore bboluomi jing** 《小品般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0227, p. 566.

⁸⁰ Xuan Zang (玄奘) (tr.), **The Fourth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第四會》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0220, p. 829.

Assemblage (659 CE)	欲心於何處轉？ ⁸¹	his mind of lust would turn to?
Dānapāla (980 CE)	彼多欲人當於是時為與何法 相應？ ⁸²	At that moment, what dharma such a highly lustful man is correlating to?
Conze's for reference (1960 CE)	If a man, moved by considerations of greed..... with what would that man's preoccupations be connected? ⁸³	

Figure 32: The mind stream in the Aṣṭasāhasrikāprajñāpāramitāsūtra

Within the seven Chinese versions, only the two Xuan Zang's translated versions have the term “心流注” (Mind-stream) being used. And these two versions also used the term “轉” (turn) to represent the unique Yogācārian doctrinal concept which means the mind, consciousness or seeds were being turned, affected or perfumed by the action of clinging on the sign or object arisen in the mind due to ignorance. This has been fully discussed in section 2.4.3. In addition, since the questions in their statements asked by “where”, the destination of such turning is expected to be a defiling place or time location instead of a person or things. Since the terms mind-stream and turning would not be possible to be existed in the time of the Mādhyamika school, these two versions rendered by Xuan Zang must be the product of the Yogācāra school with no doubt.

In all other versions, only a man full of lust, that is, a lustful mind, is talked about. No mention of the mind-stream. No stream means no turning from present here

⁸¹ Xuan Zang (玄奘) (tr.), **The Fifth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第五會》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0220, p. 903.

⁸² Dānapāla (施護) (tr.), **Foshuo fumu chusheng sanfacang bore boluomiduo jing** 《佛說佛母出生三法藏般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0228, p. 644.

⁸³ Edward Conze, **The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary**, (San Francisco: Four Seasons Foundation, 1973), p. 178.

to future there as the three periods are all empty. Therefore, the term “turn” is excluded. Lastly, since no turning, the object of the mind should then be something or some person which is empty but ignorantly being treated as real. In this why, only the existence or non-existence of such object in a mind is talked about, but not here and there, this time and that time. For this reason, what the man is thinking about; or what dharma the man is corresponding to has become the question being asked about; showing the object is actually just a conditioned dharma.

Conze’s version does not have the Yogācārian doctrinal identity with the Xuan Zang’s translations. However, from the existence of the version of Dānapāla, it could be seen that Xuan Zang’s versions did not lasted long. Some versions were kept in their older form in this position and maintained with the wordings similar to the first four Chinese translations. Conze should be one of this kind.

3.2.7 Wholesome Dharmas and Prajñā

It has been discussed in section 2.4.14 that, according to the Mādhyamikan idea, by the combination of no-self and practicing wholesome dharmas, bodhisattvas could attain the bodhi. However, such process is different in the Yogācārian idea which is based on their unique doctrine of “the Four Wisdoms” (四智, Sanskrit: catvāri jñānāni), bodhisattvas should first attained the Mirror Wisdom which comes from the turning of the Ālayavijñāna. And then step by step apply the wisdom (or knowledge) into their actions or dharmas and make them become wholesome. In such sense, all wholesome actions or dharmas are the sub-products or accessories of the wisdom.

This idea also affected the *Aṣṭasāhasrikāprajñāpāramitāsūtra* 《小品般若波羅蜜經》 which could be seen in the following table:

Version	Texts	English Meaning
1. Lokāṣema (178-189 CE)	菩薩學般若波羅蜜，為學諸	Bodhisattvas learnt the prajñāpāramitā, all other kinds of pāramitā are also learnt and included.

	波羅蜜皆悉屬。 ⁸⁴	
2. Zhi Qian (222-253 CE)	學明度，為照明諸度，悉入其門。 ⁸⁵	Learnt the prajñāpāramitā is for the lighting up of the other kinds of pāramitā and bringing them into the door.
3. Dharmapriya and Zhufunian (382-416 CE)	No record in the text	
4. Kumārajīva (408 CE)	菩薩學般若波羅蜜，皆攝諸波羅蜜。 ⁸⁶	Bodhisattvas learnt the prajñāpāramitā, all other kinds of pāramitā are included.
5. Xuan Zang, The Fourth Assemblage (659 CE)	甚深般若波羅蜜多亦復如是，含容一切波羅蜜多……若菩薩摩訶薩能正修學甚深般若波羅蜜多，普能攝持一切善法。 ⁸⁷	The deep prajñāpāramitā is also like that, absorbs all kinds of pāramitā……If bodhisattvas can learn the deep prajñāpāramitā, all wholesome dharmas could be absorbed.
6. Xuan Zang, The Fifth Assemblage (659 CE)	如是般若波羅蜜多攝受一切波羅蜜多……甚深般若波羅蜜多能持一切殊勝善法，能滅一切惡不善法。 ⁸⁸	Such the prajñāpāramitā absorbs all kinds of pāramitā……The deep prajñāpāramitā can absorb all wholesome dharmas and eliminate all unwholesome dharmas.
7. Dānapāla (980 CE)	諸波羅蜜多於般若波羅蜜多中攝……一切善法皆於般若	All kinds of pāramitā are absorbed in the prajñāpāramitā……all

⁸⁴ Lokaṣema (支婁迦讖) (tr.), **Daoheng bore jing** 《道行般若經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0224, p. 465.

⁸⁵ Zhi Qian (支謙) (tr.), **Daming du jing** 《大明度經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0225, p. 501.

⁸⁶ Kumārajīva (鳩摩羅什) (tr.), **Xiaopin bore bboluomi jing** 《小品般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0227, p. 574.

⁸⁷ Xuan Zang (玄奘) (tr.), **The Fourth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第四會》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0220, p. 847.

⁸⁸ Xuan Zang (玄奘) (tr.), **The Fifth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第五會》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0220, p. 913.

	波羅蜜多中攝。 ⁸⁹	wholesome dharmas are also absorbed in the prajñāpāramitā.
Conze's for reference (1960 CE)	A Bodhisattva who trains in the perfection of wisdom, all the perfections are included in that..... a Bodhisattva who trains in perfect wisdom all the other wholesome dharmas are included in that. ⁹⁰	

Figure 33: The wholesome Dharmas and Prajñā

As that could be seen from the above table, besides the version of Dharmapriya and Zhufunian which has no record of the statement, all others versions have the same record about the relationship between the prajñāpāramitā and the rest of the other kinds of pāramitā. No matter how the presentations recorded differently among the versions, the basic meaning would be: the prajñāpāramitā is the prerequisite of the other kinds of pāramitā. It leads them and make them become completed (pāramitā).

However, in the last three Chinese versions and the Conze's version, another sentence is added which talked about the wholesome dharmas. In the *Fourth Assemblage* rendered by Xuan Zang, it stated:

若菩薩摩訶薩能正修學甚深般若波羅蜜多，普能攝持一切善法。

Meaning: If bodhisattvas can learn the deep prajñāpāramitā, all wholesome dharmas could be absorbed.

This actually has given the same meaning of the application of the wisdom into the dharmas and make them become wholesome. In the Buddhist theories, it could

⁸⁹ Dānapāla (施護) (tr.), **Foshuo fumu chusheng sanfacang bore boluomiduo jing** 《佛說佛母出生三法藏般若波羅蜜多經》, Taishō Tripitaka 《大正藏》, Vol. 8, T0228, p. 659.

⁹⁰ Edward Conze, **The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary**, (San Francisco: Four Seasons Foundation, 1973), p. 215.

not say that this is a wrong statement. However, this would not and had not been recorded in the earlier versions which mostly belong to the Mādhyamikan idea. In such sense of comparison, versions especially added such sentence seem to be closer to the idea of the Yogācārian as that has been explained in section 2.4.14 regarding the four kinds of wisdom.

3.2.8 Summary

It could be seen that the situation about the textual and doctrinal comparison among different versions of the *Aṣṭasāhasrikāprajñāpāramitāsūtra* 《小品般若波羅蜜經》 gave a more or less the same changing pattern as what the *Diamond Sūtra* has shown in Chapter II. All the alternations of meanings mainly concentrated in the two translations of Xuan Zang. The main ideas being transformed are nearly the same too. The True-suchness appeared to be contributing the greatest amount of alternations. Just as what have been said in section 3.2.1, the Fourth Assemblage already carried more than two hundred places where the True-suchness is inserted into the *Sūtra*.

Moreover, doctrinal ideas of the Ālayavijñāna and the unconditioned, the five kinds of nature (Pañca-Gotrāṇi), the three self-natures (Tri-Svabhāva), the image aspect (相分) and the perception of signs (相想), the mind-stream and the concept of turning (轉), together with the application of the four wisdom on the wholesome dharmas; all these unique ideas of the Yogācārian took parts in the transformation of the whole *Sūtra*.

No matter the alternations themselves, the time they were made and the contents they involved, all carry a high similarity with what has been found in the *Diamond Sūtra*. Therefore, it has the reason to believe that this kind of alternations were not an individual issue, but a general one which had covered most of the important scriptures during that period of time. Unfortunately, the changes in between Kumārajīva and Xuan Zang was unknown for about 250 years, otherwise, more information could be supported to varify the trend of doctrinal transformations as what could be done in the *Diamond Sūtra*. But from the versions translated before Kumārajīva, it could also

be seen that these early versions really do not carry the ideas that the later versions carried. By such evidence, it can be proved that alternations had definitely been made in these later versions as well as the extant Sanskrit texts which are close to such contents.

3.3 Prajñāpāramitāhṛdaya 《心經》, the Heart Sūtra

The historical situation of the *Heart Sūtra* is quite similar to the *Aṣṭasāhasrikāprajñāpāramitāsūtra* 《小品般若波羅蜜經》. In record, there were at least eleven Chinese translated versions in ancient China. Eight of them were the works being done during the Tang Dynasty (唐朝, 618 to 907 CE). Other three, one is known only by its title of *Mo he bore boluomi zhou jing* 《摩訶般若波羅蜜咒經》, which was supposed to be the work of Zhi Qian (支謙) during the time of 222 to 253 CE (吳, Wu Kingdom). The next one was rendered by Kumārajīva (鳩摩羅什) during the time of 408 CE (後秦, Hou Qin). The third one was the work of Dānapāla (施護) which was translated after 980 CE (宋朝, Song Dynasty). Within these eleven versions, three had already lost; one was not recorded in the Taishō Tripiṭaka 《大正藏》. For convenience, this section will only analyse those seven versions inside the Taishō Tripiṭaka 《大正藏》 as the scope of study. They are the translated versions of:

(i) Kumārajīva (鳩摩羅什), *Mo he bore boluomi daming zhou jing* 《摩訶般若波羅蜜大明咒經》, T0250. It was supposed to be rendered at the time of 408 CE (後秦, Hou Qin). Some scholars, like Kazuaki Tanahashi (棚橋一晃)⁹¹, believed that

⁹¹ Kazuaki Tanahashi (棚橋一晃), **The Heart Sutra: A Comprehensive Guide to the Classic of Mahayana Buddhism**, (Boston: Shambhala Publications, 2014), p. 103: “The earliest extant version of the Heart Sutra attributed to Kumarajiva is not found in the earliest catalogs of his work. Indeed, the first attribution to Kumarajiva is in the *Kaiyuan Era Catalog of Shakyamuni’s Teachings* (Kaiyuan Shijiao Lu) completed in 730.”

this version was not the work of Kumārajīva. Their argument was mainly due to it was not seen in the catalogs until the Tang Dynasty at 730 CE where the 《開元釋教錄》 (Kaiyuan shijiao lu) has it first on the list. However, this is a very weak argument. For the whole content of the extant Kumārajīva's version, especially the most important specific sentences that other versions do not have, that is, the lines “色空故無惱壞相，受空故無受相，想空故無知相，行空故無作相，識空故無覺相” and “是空法，非過去、非未來、非現在” (references and meanings will be discussed later) are both presented exactly the same inside the *Pañcaviṃśatisāhasrikāprajñāpāramitāsūtra* 《摩訶般若波羅蜜經》⁹² as well as its commentary *Mahāprajñāpāramitāsāstra* 《大智度論》⁹³. These two works were the translations of Kumārajīva without doubt. Therefore, since the whole content were there already confirmed as the translations of Kumārajīva, why not is the *Mo he bore boluomi daming zhou jing* 《摩訶般若波羅蜜大明咒經》? 智昇 (Zhi Sheng), the editor of 《開元釋教錄》 (Kaiyuan Shijiao Lu), and his colleagues should also have carefully examined this most important point and attributed this version to Kumārajīva. As in the record of Kaiyuan shijiao lu, it stated clearly: “經題第一譯，拾遺編入。” (meaning: This is the first translation of this title which is picked up from what has been lost and re-edited into the tripitaka).⁹⁴

Some arguments, like Nattier (1992)⁹⁵ has mentioned, directed to the word

⁹² Kumārajīva (tr.), *Pañcaviṃśatisāhasrikāprajñāpāramitāsūtra* 《摩訶般若波羅蜜經》, Taishō Tripitaka 《大正藏》, Vol. 8, T0223, p. 223.

⁹³ Nāgārjuna (龍樹), Kumārajīva (tr.), *Mahāprajñāpāramitāsāstra* 《大智度論》, Taishō Tripitaka 《大正藏》, Vol. 25, T1509, p. 327.

⁹⁴ 智昇 (Zhi Sheng)(ed.), *Kaiyuan shijiao lu* 《開元釋教錄》, Taishō Tripitaka 《大正藏》, Vol. 55, T2154, p. 584.

⁹⁵ Jan Nattier, “The Heart Sūtra : a Chinese apocryphal text?” *Journal of the International Association of Buddhist Studies*, Vol. 15 (2), (1992): 153-223.

“咒” (zhou), mantra, in the extant Sanskrit text, which means magic or spell. Since most of the scriptures recorded the Buddha’s opposition against the usage of spells, these arguments queried that mantras should not be somethings that would exist in the early Buddhism, even the Mahāyāna, but mostly in the later tantric sūtras. However, this is also a very weak argument either.

First of all, the title of this Kumārajīva’s version carries the words “大明咒” (daming zhou) which is completely different from the later versions of using the word “心” instead. 大明咒 itself has three meanings: 大 means great; 明 means brightness which indicates no ignorance; 咒 means spell. Although the original base Sanskrit text that had been used by Kumārajīva could never be found, from the meaning of this title, one generally used Sanskrit word could actually include all these meanings: “dhāraṇī”. According to Hidas (2015):

Dhāraṇī is an exclusively Buddhist term, the primary literary meaning of which is not completely clear. In the extended sense, dhāraṇī has most often been interpreted as “spell.” However, its semantic range is wider than the sphere of incantations, with a further principal interpretation as “memory” or “mnemonic device.” Especially in earlier sources, dhāraṇī was a mnemonics-related term in most cases, a use that appears to have faded away with the course of time. At least synchronically speaking, dhāraṇī is decidedly polysemic and context sensitive. In the present literary context, the “spell” interpretation of dhāraṇī as used here describes a reasonably distinct scriptural body. However, dhāraṇī is often appositional or interchangeable with two other closely related words – mantra and vidyā, which also refer to a spell.⁹⁶

⁹⁶ Gergely Hidas, “Dhāraṇī Sūtras”, **Brill’s Encyclopedia of Buddhism, Vol. I Literature and Languages**, J. Silk, O. von Hinüber, V. Eltschinger (eds.), (Leiden, Leiden University, 2015): 129.

In such sense, dhāraṇī is a word with a wider coverage. Both mantra (咒, spell) and vidyā (明, brightness) are included within. In Chinese, the Sanskrit word dhāraṇī is translated as “陀羅尼” with the meaning of “總攝憶持”. It gives a rough meaning of gathering all the teachings of the Buddha; memorizing and grasping them altogether as one. This is the same meaning with the explanation of Hidas. Here, the object that serves this function for memorizing and grasping is the Prajñāpāramitā, the great wisdom. Therefore, Prajñāpāramitā carries the meaning of great; vidyā carries the meaning of brightness; mantra means spell. All the components needed as a dhāraṇī are satisfied. It is very obvious that 大明咒 is a translation from the Sanskrit word dhāraṇī. Similar supportive argument actually has been examined carefully about thirty years before by Japanese scholar Fukui Fumimasa (福井文雅, 1987)⁹⁷.

Also do not be mistaken by some superficial beliefs, dhāraṇī is not a rare word at all in the time of the early Mahāyāna Buddhism. In the *Mahāprajñāpāramitāśāstra* 《大智度論》, Nāgārjuna has explained very thoroughly about many kinds of dhāraṇī.⁹⁸ In addition, in the record of 《出三藏記集》 (Collection of records concerning the Chinese Buddhist Canon) which was edited by 僧祐 (Seng You, 445 to 518 CE), at least nine pieces of scriptures with the name of dhāraṇī, 陀羅尼, had been translated into Chinese.⁹⁹ Therefore, the term should have itself a very long history. Besides, the

⁹⁷ Fukui Fumimasa (福井文雅), 般若心經の歴史的研究 (*Hannya shingyō no rekishiteki kenkyū*), (Tokyo: 春秋社 [Shunjūsha], 1987).

⁹⁸ Nāgārjuna (龍樹), Kumārajīva (tr.), *Mahāprajñāpāramitāśāstra* 《大智度論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, pp. 95-101; pp. 268-269.

⁹⁹ 僧祐 (Seng You) (ed.), 《出三藏記集》 (Collection of records concerning the Chinese Buddhist Canon), Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, recorded with titles of: 《方等檀特陀羅尼經》 (p. 12); 《破魔陀羅尼經》 (p. 13); 《佛說陀羅尼法門六種動經》 (p. 22); 《請觀世音菩薩消伏毒害陀羅尼呪經》 (p. 22); 《陀羅尼偈》 (p. 31); 《陀羅

meaning of spells that it carries might have an even longer history of the approval or acceptance personally by the Buddha himself, even though as what Nattier has argued, mostly the Buddha tended to oppose its usage. In the Theravada, the Buddha himself had taught about the usage of self-guiding spell which has the usage to avoid being hurt by snake:

Anujānāmi, bhikkhave, imāni cattāri ahirājakulāni mettena cittaena pharituṃ, attaguttiyā attarakkhāya attaparittam kātuṃ. Evañca pana, bhikkhave, kātabbam—

‘Virūpakkhehi me mettaṃ..... (Vin.ii.110)

Translated as:

Monks, I allow you to suffuse with loving-kindness of mind these four royal snake families, (and) to make a charm for the self-protection, for self-guarding. And thus, monks, should it be made:

“Love from me for the Virūpakkhas,.....¹⁰⁰

The Pāli word used here is “paritta” which means charm, magic or spell. Attaparittam kātuṃ means the spell for self-guarding. The spell itself is not just meaningless sounds, but also could be translated into understandable languages just like the one in the above reference. Same as the mantra inside the *Heart Sūtra* which actually has its meaning of: “Gone, gone, gone to the opposite shore, gone altogether to the opposite shore, O such an awakening!” This is certainly a self-guarding or self-reminding spell for the Mahāyānists. Why? For this spell emphasizes on the helping of

尼句經》(p. 31); 《華積陀羅尼神呪》(p. 31); 《阿難陀目佉尼呵離陀羅尼》(p. 52) and 《方廣陀羅尼七眾悔法緣記第十二(出彼經)》(p. 55).

¹⁰⁰ I.B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭaka), Vol. V (Cullavagga)**, (Oxford: The Pali Text Society, 1997), p. 148.

the sentient beings to the opposite shore which has been talked about in the beginning of the text by the words “度一切苦厄”¹⁰¹! Textually in the Kumārajīva’s version, this spell is a short mantra which indicated the brightness route for Bodhisattvas. It is collected together with the verbal teaching of the Avalokiteśvara, the Bodhisattva who represents the great compassion, and combined altogether which become a dhāraṇī as a whole.

For all these reasons, this version should be attributed as the translation of Kumārajīva with no doubt.

(ii) Xuan Zang (玄奘), *Bore boluomiduo xinjing* 《般若波羅蜜多心經》, T0251. Several pieces of records similarly stated that “心經是唐朝玄奘三藏貞觀年譯。”¹⁰² (meaning: the *Heart Sūtra* was the translation of Xuan Zang Tripitaka during the era of Zhenguan in the Tang Dynasty.) Zhenguan (627 to 649 CE) was the name of the era of the Emperor Tai Zong (唐太宗). Xuan Zang came back to China four years before the death of the Emperor, therefore, it could be believed that, the Xuan Zang’ version was being translated during the time between 645 to 649 CE (唐朝, Tang Dynasty).

Recently, scholars like Nattier (1992)¹⁰³, based on the textual differences and other queries, suggested that this version was not translated from Sanskrit. But instead, it was the work of Xuan Zang who translated the Chinese version he had already have back to the Sanskrit. Her arguments consist of: there is no “thus as I heard” in the beginning, no appearance of Buddha and Subbuti, no audience reaction at the end, a

¹⁰¹ 度一切苦厄 means helping all sufferings to cross to the opposite shore.

¹⁰² 神清 (Shen Qing), 慧寶 (Hui Bao), 《北山錄》 (Bei shan lu), Taishō Tripitaka 《大正藏》, Vol. 52, T2113, p. 611.

¹⁰³ Jan Nattier, “The Heart Sūtra : a Chinese apocryphal text?”, **Journal of the International Association of Buddhist Studies**, Vol. 15 (2), (1992): 153-223.

mantra that rarely exists and the sudden entrance of Avalokiteśvara. She even claimed that Xuan Zang had done this back-translation in another Mahāyāna scripture 《大乘起信論》 (Dacheng qi xin lun), therefore, doing the same in the *Heart Sūtra* is in her opinion highly possible.

Regarding Nattier's argument, first of all, everyone knows that the *Heart Sūtra* is just a small portion drawn out from the greater *Prajñāpāramitāsūtra*. It does not carry the items that Nattier herself obstinately requires should be generally acceptable to most users of the *Heart Sūtra*, including scholars. On the other hand, if the Theravada scripture is referred to, for example, the Bhikkhuṇī Saṃyutta of the *Saṃyutta Nikāya*, it could be seen that only in the *Āḷavikāsutta* (S.I.128), the first sutta, the line "Evaṃ me sutam" could be seen. Starting from the second sutta of *Somāsutta* (S.I.129), the line "Evaṃ me sutam" has been omitted. If someone drew out only the second sutta as a booklet for Buddhist teaching or promotion and printed out many copies of it, would Nattier after received one copy of it and then said that this sutta is a back-translation from anyone? Same as regarding the people involved, *Āḷavikāsutta* involves a person called Āḷavikā but *Somāsutta* involves only Soma. Would Nattier also claim that the *Somāsutta* were the back-translation from someone because this Soma came unexpectedly into the sutta? How weak such supposition and logic this argument has!

Regarding Xuan Zang's back-translation of the *Dacheng qi xin lun* 《大乘起信論》 from Chinese to Sanskrit, yes, that was a highly trustworthy record of Dao Xuan (道宣) in his book *Xu gaoseng zhuan* 《續高僧傳》 (T2060) which states:

《起信》一論，文出馬鳴。彼土諸僧思承其本，奘乃譯唐為梵，通布五天。¹⁰⁴

¹⁰⁴ 道宣 (Dao Xuan), 《續高僧傳》 (*Xu gaoseng zhuan*), Taishō Tripiṭaka 《大正藏》, Vol. 50, T2060, p. 458.

Meaning: *Dacheng qi xin lun* was the work of Aśvaghoṣa. India monks hoped to inherit its original, therefore, Xuan Zang translated it from Chinese to Sanskrit and announced it to the five regions of India

Dao Xuan (道宣, 596-667 CE) was living in the same era of Xuan Zang. Some other records show that he had even worked together with Xuan Zang in translation.¹⁰⁵ That means they should have known to each other. Dao Xuan himself was also well known for his straight following to the precepts. Therefore, Dao Xuan's record about Xuan Zang must be precisely true.

But just because of this trueness, it must be asked on behalf of Nattier that, why Xuan Zang so honestly disclosed to Dao Xuan about his back-translation of the *Dacheng qi xin lun* 《大乘起信論》 but not in the same way telling him as per Nattier's supposition that the *Heart Sūtra* had also been back-translated? What made the difference of disclosing one but not the other? From the intention wise, Nattier's hypothesis is quite untenable.

Lastly, if Xuan Zang had already have a version in Chinese before he started heading for India, then, that should mostly be the one rendered by Kumārajīva. So, why in his translation, the two lines “色空故無惱壞相，受空故無受相，想空故無知相，行空故無作相，識空故無覺相” and “是空法，非過去、非未來、非現在” were omitted? Since they were omitted, therefore, it could be sure that this version of *Heart Sūtra* rendered by Xuan Zang is another version different from the one he saw in China. Particularly remarkable is, the similar meaning of these two lines do appear in the main

¹⁰⁵ 志磐 (Zhi Pan), 《佛祖統紀》 (Fozu tong ji): “(貞觀) 十九年正月，玄奘三藏自西天還……詔就弘福寺，同沙門道宣等翻譯。” (Meaning: In the first month of the nineteenth year of Zhenguan, Xuan Zang Tripitaka came back from India……imperial ordered him to state and translate in Hong Fu Monastery together with Dao Xuan and other sangha.” Taishō Tripiṭaka 《大正藏》, Vol. 49, T2035, p. 366.

body *Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經》¹⁰⁶, which was also the translation of Xuan Zang! So, what was the intension that Xuan Zang had to delete these two lines personally where they were both appeared in the versions of *Pañcaviṃśatisāhasrikāprajñāpāramitāsūtra* 《摩訶般若波羅蜜經》 rendered by Kumārajīva as well as *Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經》 rendered by himself? Since they were only deleted in the *Heart Sūtra* of Xuan Zang's version and thereafter, there must be some reasons originated from India but not China or Xuan Zang himself.

By all these points, the researcher would still determine that this version was the translation of Xuan Zang from the Sanskrit text he brought back from India. In fact, once the doctrinal differences were examined, more evidences might be found to support this view.

(iii) Dharmacandra (法月, 653 to 743 CE), *Pubian zhicang bore boluomiduo xinjing* 《普遍智藏般若波羅蜜多心經》, T0252. Dharmacandra was a monk from the eastern India or Magadha. He entered China in the year 732 CE (唐朝, Tang Dynasty) and started his translation work thereafter. His version is the first one that have the beginning of “As what I heard” as well as an introduction and the ending with the final application. After that, all next versions carried the same format.

(iv) Prajñā (般若, age unknown), *Bore boluomiduo xinjing* 《般若波羅蜜多心經》, T0523. Prajñā was a monk from Kopen (罽賓). He had learnt in the Nālandā. Then, he came to China at the year of 781 CE (唐朝, Tang Dynasty). Record shows that this version was translated by him with the help of Ly Yan (利言) in the year 788 CE.

¹⁰⁶ Xuan Zang (玄奘)(tr.), *Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 7, T0220, p. 14.

(v) Prajñācakra (智慧輪, age unknown), *Bore boluomiduo xinjing* 《般若波羅蜜多心經》, T0254. Chinese record only shows that Prajñācakra was a baptised ācārya (a guru or teacher of the Vajrayāna) from the western region (西域, nowadays Xinjiang, China). The exact year this version was translated is not known. There is only information that this was done in between the year 847 to 860 CE (唐朝, Tang Dynasty).

(vi) Chosgrub (法成), *Bore boluomiduo xinjing* 《般若波羅蜜多心經》, T0255. Chosgrub was a Tibetan (ancient: 吐蕃人, people of Tobo) who had long time been staying in Dunhuang (敦煌, ancient: Shazhou 沙州, in nowadays Gansu province). Most of his translation works had been finished there. He had also contributed a lot in translating many scriptures from Chinese into the Tibetan language. His active period was from the early ninth century until 856 CE when he died more or less after that. This version has no clear record of its finishing time but should be around the time before 842 to 856 CE when Chosgrub moved to Zhangye (張掖, ancient: Ganzhou 甘州, in nowadays Gansu province) and did mainly on preaching thereafter.

(vii) Dānapāla (施護), *Foshuo shengfumu bore boluomiduo jing* 《佛說聖佛母般若波羅蜜多經》, T0257. Brief information about Dānapāla could be referred back to section 3.2.

Recently, the *Heart Sūtra* has been a very hit topic within the academe. The main issue is regarding that whether it was a back-translation of Xuan Zang to Sanskrit or not. By reviewing the debate between scholars involved, no one has pay any attention to the doctrinal differences resulted to the differences between the version of Kumārajīva with the later translations, particularly the Xuan Zang's version. By the discussion within this paper until now, evidences had been showing that the doctrinal ideas differences of different schools might have always been participated critically in the variation of wordings in the scriptures. In the follow, several important variances of the *Heart Sūtra* will be examined so that a better possible picture might be revealed.

For comparison purpose, as usual, Conze's English version of the *Sūtra* will be used as a reference.

3.3.1 The Lost of Characteristics (相, Nimitta or Lakṣaṇa)

As that has been discussed in the introductory section 3.3 about the versions of *Heart Sūtra* translated by Kumārajīva and Xuan Zang, it has been mentioned that there were two lines in the Kumārajīva's version which had been omitted in all other versions. In this sub-section, the first line is going to be talked about.

This line is:

色空故無惱壞相，受空故無受相，想空故無知相，行空故無作相，識空故無覺相。¹⁰⁷

Meaning: Form is empty and therefore no conceptualized characteristic of ill will towards its destruction. Sensation is empty and therefore no conceptualized characteristic of sensation. Perception is empty and therefore no conceptualized characteristic of recognizing. Mental formations is empty and therefore no conceptualized characteristic of conducting. Consciousness is empty and therefore no conceptualized characteristic of discriminating.

As that has been explained earlier, this line appears exactly the same form in the *Pañcaviṃśatisāhasrikāprajñāpāramitāsūtra* 《摩訶般若波羅蜜經》 as well as its commentary *Mahāprajñāpāramitāśāstra* 《大智度論》, both rendered by Kumārajīva. It was also inside the *Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經》 translated by Xuan Zang but with a certain extent of textual transformation which stated:

¹⁰⁷ Kumārajīva (鳩摩羅什) (tr.), *Mo he bore boluomi daming zhou jing* 《摩訶般若波羅蜜大明咒經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0250, p. 847.

諸色空，彼非變礙相；諸受空，彼非領納相；諸想空，彼非取像相；諸行空，彼非造作相；諸識空，彼非了別相。¹⁰⁸

Meaning: The emptiness of all forms, that is not a changing and hindering characteristic. The emptiness of all kinds of sensation, that is not a receiving and accepting characteristic. The emptiness of all kinds of perception, that is not a grasping of image characteristic. The emptiness of all mental formations, that is not a creating and acting characteristic. The emptiness of all consciousnesses, that is not a differentiating characteristic.

Here, the difference of the Kumārajīva's version with the Xuan Zang's is, the former one of Kumārajīva tells the relationship between the emptiness of every aggregate with its characteristic. For example, in the sentence of "form is empty and therefore no conceptualized characteristic of ill will towards its destruction", it tells the reason of why there would be no conceptualized characteristic of ill will towards its destruction which is because of the emptiness of form. This is exactly what Nāgārjuna has explained.¹⁰⁹

But in the later interpretation of Xuan Zang, it keeps focusing on the subject: the emptiness of each aggregate, and tells that such emptiness is not its corresponding characteristic. In another words, it gave a meaning that the emptiness does not consist of any worldly characteristic, which also implied that it can have other unworldly characteristic, especially the characteristic of the True-suchness. Such characteristic has been discussed in section 2.3.1 and 3.2.1 already, which is a non-dual characteristic (無

¹⁰⁸ Xuan Zang (玄奘)(tr.), **Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 7, T0220h, p. 14.

¹⁰⁹ Nāgārjuna (龍樹), Kumārajīva (tr.), **Mahāprajñāpāramitāśāstra** 《大智度論》: "今是中說其因緣。" (Meaning: This is here to tell their relationship.) Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, p. 327.

二相), the characteristic of the True-suchness that could be obtained. From this, it could be known that the Sanskrit wordings in the *Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經》 rendered by Xuan Zang must have been altered by the Yogācārian. Why? Because the Mādhyamikan would not describe their idea like that in reverse.

Back to the *Heart Sūtra*, starting from the Xuan Zang's version, the subject statement has completely been disappeared from all the versions of the *Heart Sūtra*. This also means that all Sanskrit texts being brought to China for translation purposes had these line totally been eliminated forever. This could be shown from Conze's translation and the Sanskrit text he provided. Both of them do not contain this line. Also, all later Chinese versions do not have this line too.

Without the in-depth discussion in Chapter II about the differences in doctrinal ideas and the evidences shown in the *Diamond Sūtra*, it is hard to know why this line was being executed in the later versions. But in section 2.3.2, 2.4.3 and 2.4.4, a thorough explanation has been made regarding that the Yogācārian, due to they hold the doctrine of Ālayavijñāna, could not accept the concept of no nimitta which is one aspect of the Ālayavijñāna. These five lines contained such concept of no nimitta, therefore, they were deleted forever should be easy to be understood.

However, as that was shown in the *Diamond Sūtra*, the Yogācārian could have just changed the words nimitta into saṃjñā. Why they did not do the same in here but had to completely delete these five sentences? The reason is simple. It is because these five sentences have entirely violated their whole teaching.

Only by a simple knowledge, if the fifth aggregate, the consciousness, was not exist any more, how could the Yogācārian hold and explain the eighth consciousness, the Ālayavijñāna? Such big issue could have already made them to delete the fifth sentence “識空故無覺相” (consciousness is empty and therefore no conceptualized characteristic of discriminating) at all cost. If one of the five aggregates was deleted from the statement, how could not the other four? This is the core reason of deleting the

whole line.

Specifically speaking, the Yogācārian practicing methods also requires the characteristics of different aspects of the five aggregates which means they could not be absent. For example, the school emphasizes:

於受正見，應當了知……諸有所受皆苦道理，應當了知……於受觀察一切受相，應當了知……如是於受所生正見，能隨悟入諸有所受皆悉是苦。

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Meaning: It should be clear about the right view towards the sensation……It should be clear about the meaning of all sensations are sufferings……It should be clear about the observation towards all characteristics of the sensation……such right view produced from the sensation can lead one from realizing that all sensations are sufferings.

From this statement, it is very clear that the Yogācārian highly requires the sensation and the characteristics it produced as the means to realizing the truth of suffering. Especially the term “觀察” (observation), this has the same meaning that when practicing insight meditation, the vipassanā (Pāli) or vipaśyanā (Sanskrit), observing the characteristics of the sensation is a must.

In another scripture of the school, Asaṅga has elaborated the idea:

依三受相差別故建立三苦相，謂苦苦相、壞苦相、行苦相……於不苦不樂受及順此受處法，當知建立第三苦相。由不了知此第三相能為常等顛倒生因；若能了知，為無常等無倒生因，及能發起涅槃樂欲。¹¹¹

¹¹⁰ Maitreya (彌勒), Xuan Zang (tr.), **Yogācārabhūmiśāstra** 《瑜伽師地論》, Taishō Tripiṭaka 《大正藏》, Vol. 30, T1579, p. 851.

¹¹¹ Asaṅga, Xuan Zang (tr.), **Prakaraṇāryavācāśāstra** 《顯揚聖教論》, Taishō

Meaning: Bases on the three characteristics of sensation, the three characteristics of suffering is established. They are the *duḥkha duḥkhatā* (the suffering of being suffered), *vipariṇāma duḥkhatā* (the suffering of decay) and *saṃskāra duḥkhatā* (the suffering inevitably consequent on karma).....From the *upekṣā vedanā* (sensations free from pain and pleasure) and the dharmas following this sensation aspect, it should be known that the third characteristic of suffering (the *saṃskāra duḥkhatā*) is established. And due to one was not clear about this third characteristic, it would become the reason of producing (the ideas of) permanence and other kinds of inversions. If one could be clear about this, it would then be the reason of producing (the ideas of) impermanence and other kinds of non-inversions, and would initiate the desire and happiness towards the *nirvāṇa*.

It could be seen that, according to such a practical idea of the Yogācārian, *upekṣā vedanā* (sensations free from pain and pleasure) is the sensation being used to discover the third characteristic of suffering, the *saṃskāra duḥkhatā*. Common beings do not clear about this and therefore, all kinds of wrong views (inversions) come up to their mind and force them to stay within the reincarnation. If sentient beings could be clear about this third characteristic of suffering, then, the right views could be built up in their mind and they will eager to attain the *nirvāṇa*.

After this, Sthiramati (安慧) further told the key:

由淨、不淨業感得異熟阿賴耶識，恒與捨受相應。唯此捨受是實異熟體。

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Meaning: The *Ālayavijñāna*, the *vipāka* (fruition) of the pure and impure

Tripitaka 《大正藏》, Vol. 31, T1602, p. 551.

¹¹² Sthiramati (安慧), Xuan Zang (tr.), *Abhidharmasamuccayavyākhyā* 《大乘阿毘達磨雜集論》, Taishō Tripitaka 《大正藏》, Vol. 31, T1606, p. 695.

karma, always correlates to the upekṣā vedanā. Only this upekṣā vedanā is the real substance of the vipāka.

From here, it could be seen very clearly that the Ālayavijñāna is also highly related to the third characteristic of suffering, the upekṣā vedanā, which is also one of the three characteristics of sensation. In another way round, if the characteristic of this upekṣā vedanā could not be observed and cleared about, the vipāka (fruition), the Ālayavijñāna, could not be even known.

Obviously, this doctrine further limited the Yogācārian from accepting the content regarding “受空故無受相” (Sensation is empty and therefore no conceptualized characteristic of sensation). From this, it could be imagine that all other four aggregates should have the similar limitation as the sensation. Besides, as the pure and impure karma is mentioned about in the statement of Sthiramati, it could also be known that the aggregate of mental formation is referred to. For this reason, the sentence of “行空故無作相” (Mental formations is empty and therefore no conceptualized characteristic of conducting) is also definitely cannot be accepted by the Yogācāra school.

Another example is regarding the aggregate of perception and the characteristic of recognizing. Their scripture says:

謂阿賴耶識，說名所知依體。三種自性：一、依他起自性，二、遍計所執自性，三、圓成實自性，說名所知相體。¹¹³

Meaning: The Ālayavijñāna is said to be the substance that the recognizing depends on. The three natures (Tri-Svabhāva): Parikalpitasvabhāva, Paratantrasvabhāva and Pariniṣpannasvabhāva, are said to be the substance of

¹¹³ Asaṅga, Xuan Zang (tr.), **Mahāyānasamgrahaśāstra** 《攝大乘論本》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1594, p. 133.

the (conceptualized) characteristics of recognizing.

This statement indicated that the Ālayavijñāna determines how the recognizing recognizes things. From the above statement, the characteristics of recognizing include the three natures (Tri-Svabhāva). In such sense, how could the Yogācārian accept the sentences of “想空故無知相” and “識空故無覺相” (“Perception is empty and therefore no conceptualized characteristic of recognizing” and “consciousness is empty and therefore no conceptualized characteristic of discriminating”)? Surely they could not, since they have to hold these two doctrines of Ālayavijñāna and Tri-Svabhāva firmly.

The third example that could be come across is regarding the explanation by Asaṅga on the aggregate of form:

法與法空俱無二種戲論，故名無分別。云何為二？謂有及無。何以故？色非是有，遍計所執相無故；亦非是無，彼假所依事有故。色空亦非有，遍計所執相無所顯故；亦非是無，諸法無我有所顯故。¹¹⁴

Meaning: Both the dharma and the emptiness of dharma do not have two kinds of meaningless argument (prapañca), therefore, it is said to be no discrimination. What are these two? They are the so-called existence and non-existence. Why? Form is not an existence, because it is the characteristic of the universally discriminated and attached self-nature (Parikalpitasvabhāva). But it is not a non-existence either, because the thing that a temporary phenomenon relies on is an existence. The emptiness of dharma also is not an existence, because the universally discriminated and attached self-nature (Parikalpitasvabhāva) manifested nothing. But it is not a non-existence either,

¹¹⁴ Asaṅga, Xuan Zang (tr.), **Prakaraṇāryavācāśāstra** 《顯揚聖教論》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1602, p. 563.

because all dharmas have no self would be manifested.

It must be mentioned beforehand that this teaching seems to be highly related to the teaching in the *Kaccānagottasutta* (S.II.16) which states:

This world, Kaccana, for the most part depends upon a duality—upon the notion of existence and the notion of nonexistence. But for one who sees the origin of the world as it really is with correct wisdom, there is no notion of nonexistence in regard to the world. And for one who sees the cessation of the world as it really is with correct wisdom, there is no notion of existence in regard to the world.¹¹⁵

This means that such teaching has its proven fundamental origin which can be traced back to the teaching of the Buddha himself. This is also a kind of explanation about the middle path in the core of the Buddha's teaching.

Regarding the statement of Asaṅga, “the thing” that a temporary phenomenon relies on refers to the self-verifying aspect (Samvittibhāga, 自證分). This has been discussed in section 2.4.4 already. It is not a non-existence because it is an aspect of the Ālayavijñāna and is therefore manifested through the dependent self-nature (Paratantrasvabhāva) which is the worldly truth. Only the temporary phenomenon is not an existence, for it is completely a result from the universally discriminated and attached self-nature (Parikalpitasvabhāva). On the other hand, the emptiness of form is viewed in the same way as stated in the statement. The basic idea here is the non-duality of worldly and unworldly dharmas.

Such thing, the self-verifying aspect (Samvittibhāga, 自證分), needs both the image aspect (Nimittabhāga, 相分) and the perspective aspect (Dṛṣṭi or Darśanabhāga,

¹¹⁵ Bhikkhu Bodhi (tr.), *The Connected Discourses of the Buddha (Saṃyutta Nikāya)*, Vol. 1, (London: The Pali Text Society, 2000), p. 544.

見分) so as to manifest itself. In such a way, how could the Yogācārian accept the sentence “色空故無惱壞相” (Form is empty and therefore no conceptualized characteristic of ill will towards its destruction) as stated in the subject line? Especially the nimitta is the vital factor in the whole equation? Of course, they could not.

From all of the above discussion, it could be sure that the subject statement about the five aggregates and their related (conceptualized) characteristics, which only appears in the Kumārajīva's version of the *Heart Sūtra*, is totally unacceptable according to the doctrinal ideas of the Yogācāra school. Just converting the word nimitta or lakṣaṇa that was probably used in the base text of the Kumārajīva's version was not good enough. The whole line must have to be completely deleted. Otherwise, it would create difficulties when the Yogācārian has to explain their own doctrines of Ālayavijñāna, image and other aspects, the three natures as well as their whole set of practicing methods.

The situation of the Mādhyamikan is totally a different story. They can accept this line perfectly. It is because the school explained their idea about the characteristics very firmly:

「自相空」者，一切法有二種相：總相，別相。是二相空，故名為相空。

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Meaning: Individual characteristic is empty means, for all dharmas have two characteristics: the universal characteristics and the specific characteristics; where these two characteristics are empty, that is the so-called individual characteristic is empty.

Besides the emptiness of nature (性空), the Mādhyamikan also holds the need

¹¹⁶ Nāgārjuna (龍樹), Kumārajīva (tr.), **Mahāprajñāpāramitāśāstra** 《大智度論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, p. 293.

of the emptiness of characteristics (相空). In such a doctrinal idea, clearly that emptiness of an individual dharma is applied to both the universal characteristic, for example the characteristic of form itself, as well as to the specific characteristic, for example the characteristic of ill will towards the destruction of form. But in the Yogācārian doctrinal idea, which nature of the three self-natures being involved in these characteristics should first be determined. Those relatively real should not be treated as empty from such a point of view. This is the main difference that resulted into the deletion of the subject statement from the versions after Kumārajīva.

Such differences could further be proven by the versions translated after Xuan Zang. Starting from the third Chinese translation, the Dharmacandra's version, which was rendered in the early to the middle of the eighth century, a statement was further altered. For convenience, the different form of this statement in different versions are shown in the following table:

Version	Texts	English Meaning
1. Kumārajīva (408 CE)	照見五陰空 ¹¹⁷	Brightened up and saw the five aggregates as empty.
2. Xuan Zang (645-649 CE)	照見五蘊皆空。 ¹¹⁸	Brightened up and saw all the five aggregates as empty.
3. Dharmacandra (732 CE or later)	照見五蘊自性皆空。 ¹¹⁹	Brightened up and saw <u>the self-nature</u> of the five aggregates as empty.
4. Prajñā	應觀五蘊性空。 ¹²⁰	Should observe <u>the nature</u> of

¹¹⁷ Kumārajīva (鳩摩羅什) (tr.), **Mo he bore boluomi daming zhou jing** 《摩訶般若波羅蜜大明咒經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0250, p. 847.

¹¹⁸ Xuan Zang (玄奘) (tr.), **Bore boluomiduo xinjing** 《般若波羅蜜多心經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0251, p. 848.

¹¹⁹ Dharmacandra (法月) (tr.), **Pubian zhicang bore boluomiduo xinjing** 《普遍智藏般若波羅蜜多心經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0252, p. 849.

¹²⁰ Prajñā (般若) (tr.), **Bore boluomiduo xinjing** 《般若波羅蜜多心經》, Taishō

(788 CE)		the five aggregates as empty.
5. Prajñācakra (847-860 CE)	應照見五蘊自性皆空。 ¹²¹	Should brighten up and see <u>the self-nature</u> of all the five aggregates as empty.
6. Chosgrub (842-856 CE)	彼應如是觀察，五蘊體性皆空。 ¹²²	They should thus observe that <u>the substantial nature</u> of all the five aggregates as empty.
7. Dānapāla (980 CE)	當觀五蘊自性皆空。 ¹²³	Should observe <u>the self-nature</u> of the five aggregates as empty.
Conze (1960 CE)	He beheld but five heaps, and he saw that in <u>their own-being</u> they were empty.	
Sanskrit for reference	Panca-skandhās tāmś ca <u>svābhava</u> śūnyān paśyati sma.	

Figure 34: Self-nature of the five aggregates

Here, which could be seen that starting from the version of Dharmacandra, the term “self-nature” (自性) or “nature” (性) has been added to the *Heart Sūtra*. This obviously is a special additional remark to remind the readers that only the self-nature of the five aggregates should be observed as empty but NOT their characteristics. The extant Sanskrit text definitely belongs to this kind of version which means it was something produced later than the version that Xuan Zang had gotten back from India.

Modern scholars seemed do not quite understand these kinds of doctrinal differences. Actually, not to mention the additional remark about the self-nature in the later versions, simply by the existence of the five sentences regarding the characteristics of the five aggregates recorded only in the Kumārajīva’s version, it should be aware

Tripitaka 《大正藏》, Vol. 8, T0253, p. 849.

¹²¹ Prajñācakra (智慧輪) (tr.), **Bore boluomiduo xinjing** 《般若波羅蜜多心經》, Taishō Tripitaka 《大正藏》, Vol. 8, T254, p. 850.

¹²² Chosgrub (法成) (tr.), **Bore boluomiduo xinjing** 《般若波羅蜜多心經》, Taishō Tripitaka 《大正藏》, Vol. 8, T0255, p. 850.

¹²³ Dānapāla (施護) (tr.), **Foshuo shengfumu bore boluomiduo jing** 《佛說聖佛母般若波羅蜜多經》, Taishō Tripitaka 《大正藏》, Vol. 8, T0257, p. 852.

about the issue. This proved that such version definitely was not the products during the Yogācārian era, but should be much earlier that can be traced back to the idea of the Mādhyamikan. Also, just like the case in the *Diamond Sūtra*, for the benefit on mass producing, transporting and storing that the *Heart Sūtra* could offered, it must have been used as the main tool in promoting Buddhism everywhere. Therefore, as what could be seen, the Yogācāra school had put effort to transform it from just a short portion being taken out from the greater *Mahāprajñāpāramitāsūtra*, and gradually changed it into a more complete one when the Indian monk Dharmacandra (法月) first translated such version in around the early eighth century, which has a beginning and an ending stories. Even more important, the wordings within were modified so that they would not create any contradiction towards the Yogācārian own doctrinal explanation.

One last point of this sub-section is, since it could be seen that in the Kumārajīva's version, the five aggregates have their own conceptualized characteristics. Therefore, as that has been discussed in section 2.4.3, definitely the Sanskrit base text being used should not be utilizing the term “saṃjñā” when referring to these characteristics. It is because that would mix up with the third aggregate which is saṃjñā by itself! For such reason, only either the terms “nimitta” or “lakṣaṇa” could be used in the original text. But no matter which is the original word, saṃjñā should never be understood as the meaning of perception in these places of both the scriptures.

3.3.2 The Omission of the Three Periods

The second statement that was being omitted in all later versions after Kumārajīva is:

是空法，非過去、非未來、非現在。¹²⁴

¹²⁴ Kumārajīva (鳩摩羅什) (tr.), *Mo he bore boluomi daming zhou jing* 《摩訶般若波羅蜜大明咒經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0250, p. 847.

Meaning: Such emptiness of dharma, not the past, not the future, not the present.

As that has been discussed in 2.4.17, this line already has the three periods lined up in the order of the past, the future and the present, it should be suitable for the doctrinal idea of the Yogācārian. How come it was still being deleted?

The problem here is not the order of the three periods, but the emptiness which made them become “非” (Not). According to the scripture of the school:

過去、未來非常，非現如空花等，非實有故；又無作用，不可執為因緣性故。若無能持染淨種識，一切因果皆不得成。有執大乘遣相空理為究竟者，依似比量撥無此識及一切法。彼特違害前所引經，智斷、證修、染淨、因果，皆執非實，成大邪見。¹²⁵

Meaning: The past and future are not permanence. They are not the same as the present that shows like a flower in the air which is not real. They do not have function either, for they could not be grasped as a causal nature. If there was no such consciousness that can hold all seeds of impure and pure, all kinds of courses and consequences could not be possibly established. There are people who hold the idea of emptiness that dispelling all conceptualized characteristics as the perfection, and based on such seemingly inferential idea and reject the existence of such consciousness and all dharmas. They violated and damaged the prior referred scriptures, making the cutting off by the wisdom, realization through practicing, impurity and purity, courses and consequences, all of these are grasped as untrue. This resulted into a great wrong view.

¹²⁵ Dharmapāla, Xuan Zang (tr.), **Vijñāptimātratāsiddhiśāstra** 《成唯識論》，Taishō Tripiṭaka 《大正藏》，Vol. 31, T1585, p. 16.

It is very clear! The issue here is about the underlined part of the statement which is regarding the Ālayavijñāna. The Yogācārian in a certain extent can accept the emptiness of dharmas. However, they cannot accept the concept of no past and no future that might finally result in no seeds, no Ālayavijñāna and no cutting off by the wisdom, etcetera. That would be a serious problem if they accept that. Therefore, Dharmapāla criticized the “有執大乘遣相空理為究竟者” (people who hold the idea of emptiness that dispelling all conceptualized characteristics as the perfection), that is, implying a portion of the people (possibly the Prāsaṅgika, 中觀具緣派 or 中觀應成派) or even generally as a whole of the Mādhyamika school at his time, whom Dharmapāla did not exactly mentioned.

When comparing to the greater *Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經》 rendered by Xuan Zang, the three periods were recorded inside: “非過去，非未來，非現在。”¹²⁶ Since they are there, it means that only this small version of the *Heart Sūtra* was the one that had been carefully evaluated and abjusted based on the doctrinal requirements of the Yogācārian. From the evidences in the *Sūtra* itself, this alternation together with the former one of section 3.3.1 were finished before the arrival of Xuan Zang to India.

One side story over here is, the idea of “the cutting off by the wisdom” (智斷) that has been mentioned in the quoted statement. Be reminded the discussion in section 2.4.11 which is about the title of the *Diamond Sūtra*. Here, it is a concrete evidence that only the Yogācāra school accepts the idea of cutting! In reverse, the Mādhyamikan never accepts such idea. This proved that those versions of the *Diamond Sūtra* that have their titles carrying such idea of cutting were the altered versions of the Yogācāra school without doubt. This includes the extant Sanskrit texts being found. Therefore, they are

¹²⁶ Xuan Zang (玄奘) (tr.), *Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經》，Taishō Tripiṭaka 《大正藏》，Vol. 7, T0220, p. 14.

all belong to the products of the later stage of the Buddhism development.

3.3.3 Summary

Within such a short scripture, the *Heart Sūtra* has two very crucial alternations that are closely related to the doctrinal ideas of seeds, Ālayavijñāna as well as its related aspects. These ideas are the cores of the Yogācārian teachings which gave them no choice but to delete the Mādhyamikan sole acceptable sentences in the original *Sūtra*.

The extant Sanskrit text also shows that it is belong to the product of the later stage of Buddhism development. And by comparison, it should be very near to the version of Prajñācakra (智慧輪). Not only because they both have the wordings representing the idea of “self-nature”, but also from the sentences as recorded in the text:

舍利子！色空，空性是色。色不異空，空不異色。是色即空，是空即色。

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Conze translated this sentence as:

O Sariputra, form is emptiness and the very emptiness is form; emptiness does not differ from form, form does not differ from emptiness; whatever is form, that is emptiness, whatever is emptiness, that is form.

And the extant Sanskrit text is:

śāriputra: rūpaṃ śūnyatā śūnyatāiva rūpaṃ; rūpān na pṛthak śūnyatā śūnyatāyā na pṛthag rūpaṃ; yad rūpaṃ sā śūnyatā; ya śūnyatā tad rūpaṃ.

These sentences are exactly lined up in the same order and meaning. Since

¹²⁷ Prajñācakra (智慧輪) (tr.), **Bore boluomiduo xinjing** 《般若波羅蜜多心經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T254, p. 850.

this version was already a translation based on the text in the year around 847 to 860 CE (唐朝, Tang Dynasty), it was even a version which had already come across the adjustment of the Vajrayāna. In the even later stage, this particular sentence had been gone through another transformation which is shown in the latest two Chinese translated versions:

Version of Chos-grub (法成):

彼應如是觀察，五蘊體性皆空。色即是空，空即是色。色不異空，空不異色。¹²⁸

Meaning: They should thus observe that the substantial nature of all the five aggregates as empty. Form is emptiness, emptiness is form. Form is no different with emptiness, emptiness is no different with form.

Version of Dānapāla (施護):

當觀五蘊自性皆空。何名五蘊自性空耶？所謂即色是空，即空是色；色無異於空，空無異於色。¹²⁹

Meaning: Should observe the nature of the five aggregates as empty. How this is called the nature of the five aggregates as empty? That is, form is emptiness, emptiness is form. Form is no different with emptiness, emptiness is no different with form.

These two latest versions took further alternation by moving the last two lines

¹²⁸ Chosgrub (法成) (tr.), **Bore boluomiduo xinjing** 《般若波羅蜜多心經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0255, p. 850.

¹²⁹ Dānapāla (施護) (tr.), **Foshuo shengfumu bore boluomiduo jing** 《佛說聖佛母般若波羅蜜多經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0257, p. 852.

“色即是空，空即是色” (form is emptiness, emptiness is form) to the front and subtly mixed together with the first two lines, “色空，空性是色” (form is emptiness and the nature of emptiness is form) in the Prajñācakra’s version. Making the original two lines “色不異空，空不異色” (form is no different with emptiness, emptiness is no different with form) inevitably being moved to the back. Do these changes have any relationship with the doctrinal ideas of the Vajrayāna Buddhism? This is out of the scope of this study and therefore, it will be left for the future or other scholars to discover the possibility.

3.4 Vimalakīrtinirdeśasūtra 《維摩詰所說經》

Unlike the situation in the *Diamond Sūtra* and the *Heart Sūtra* where Sanskrit texts could be discovered in many different places, a complete Sanskrit manuscript of the *Vimalakīrtinirdeśasūtra* 《維摩詰所說經》 was only found in the Potala Palace, Lhasa, China, in the 2001. That copy was determined as the product of the twelfth century. From the coverage, it could be estimated that this *Sūtra* was not as popular as the other two in the ancient time. Or at least, it was not used as regular as the other two in terms of being a tool of promotion in Buddhism.

In China, there was a record of several versions translated in different eras of time. But in extant, only three versions left behind. They are:

(i) Zhi Qian (支謙), *Foshuo weimojie jing* 《佛說維摩詰經》, T0474, which was translated between 222 to 229 CE (吳, Wu Kingdom). The background of Zhi Qian could be referred back to section 3.2. This is the shortest version among the three which has only two juans.

(ii) Kumārajīva (鳩摩羅什), *Weimojie suoshuo jing* 《維摩詰所說經》, T0475, which was translated in the year 406 CE (後秦, Hou Qin). This version has a longer length which has three juans in total.

(iii) Xuan Zang (玄奘), *Shuo wugoucheng jing* 《說無垢稱經》, T0476 between 645 to 650 CE. This version is the longest among the three which has six juans in total, double the length of the Kumārajīva's version.

Comparing to the other discussed scriptures, the background of the *Vimalakīrtinirdeśasūtra* 《維摩詰所說經》 is quite similar to the *Aṣṭasāhasrikāprajñāpāramitāsūtra* 《小品般若波羅蜜經》. It has a version representing the age of pre-Kumārajīva translation. At the same time, it also has a version from Xuan Zang which would indicate the doctrinal differences, if there are any, carried by the later Mahāyāna school.

The *Vimalakīrtinirdeśasūtra* 《維摩詰所說經》 is not one of the series of the *Prajñāpāramitāsūtra* 《般若波羅蜜經》. Neither there is any English translated versions which were based on the extant Sanskrit texts yet. It only has the Sanskrit texts that had been found in the Potala Palace. Although some parts of it has been being translated by the organization of *A Database of Chinese Buddhist translation and their Sanskrit parallels for the Buddhist Chinese Studies*¹³⁰, a completed one is still not available at the time of the writing of this paper. For such reason, the following comparison will mainly based on the Chinese translated versions in order to show the possible doctrinal differences.

3.4.1 The True-suchness in *Vimalakīrtinirdeśasūtra*

The application of the term True-suchness within the version of Xuan Zang has reached sixteen times. As that has been the same in the other discussed scriptures, non of the earlier versions carried such terms. Only the Suchness was there. Within

¹³⁰ Zhu Qingzhi(朱慶之), “A Database of Chinese Buddhist translation and their Sanskrit parallels for the Buddhist Chinese Studies”, <<http://ckc.edu.hk:8080/vimala/home>> [22 December 2018].

these, several of them are worth for discussion.

(i) True-suchness as a principle

In the early scriptures of the Mahāyāna Buddhism rendered in China, no matter they were translated by Kumārajīva or not, the idea of the Suchness had never been interpreted as a law or principle. Neither it was recorded in any of the above discussed scripture that it had carried such characteristic. But in the *Vimalakīrtinirdeśasūtra*, there is a statement in the Xuan Zang's version seems to be showing such a meaning:

Version	Texts	English Meaning
1. Zhi Qian (222-229 CE)	決從如起耶？從如滅耶？夫如者，不起不滅。 ¹³¹	Does a prediction (vyākaraṇa ¹³²) come from the arisen of the Suchness? Or it come from the death of the Suchness? Well, the Suchness has neither arisen nor death.
2. Kumārajīva (406 CE)	若以如生得受記者，如無有生；若以如滅得受記者，如無有滅。 ¹³³	If the prediction was come from the birth of the Suchness, the Suchness has no birth. If the prediction was come from the death of the Suchness, the Suchness had no death.
3. Xuan Zang (645-650 CE)	若依如生得授記者，如無有生；若依如滅得授記者，如無有滅。 <u>無生、無滅真如理中無有授記</u> 。 ¹³⁴	If the prediction was relied on the birth of the Suchness, the Suchness has no birth. If the prediction was relied on the

¹³¹ Zhi Qian (支謙) (tr.), **Foshuo weimojie jing** 《佛說維摩詰經》, Taishō Tripiṭaka 《大正藏》, Vol. 14, T0474, p. 523.

¹³² Vyākaraṇa, veyyākaraṇa in Pāli, is a prediction about a certain one future destination. This term was translated in Chinese as 受別, 記莵, 受記 or 授記.

¹³³ Kumārajīva (鳩摩羅什) (tr.), **Weimojie suoshuo jing** 《維摩詰所說經》, Taishō Tripiṭaka 《大正藏》, Vol. 14, T0475, p. 542.

¹³⁴ Xuan Zang (玄奘) (tr.), **Shuo wugoucheng jing** 《說無垢稱經》, Taishō Tripiṭaka

		death of the Suchness, the Suchness had no death. <u>In the principle of non-birth and non-death of the True-suchness, there is no prediction.</u>
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Figure 35: True-suchness as a principle

The underlined sentence of “無生、無滅真如理中無有授記” (In the principle of non-birth and non-death of the True-suchness, there is no prediction) was obviously an addition to the former two versions, giving the True-suchness directly with a meaning of a principle or law. Providing the Suchness with the same character had never been the idea of the Mādhyamikan. Since the school holds the Suchness as empty which has been explained in section 2.3.1, therefore, emptiness is its nature. Only in the scriptures of the Yogācārian, the term “真如理” (the principle of the True-suchness) was first started to be utilized. For example, in the *Yogācārabhūmiśāstra* 《瑜伽師地論》, such statement was recorded:

但於其義緣真如理離相而轉。¹³⁵

Meaning: But have to turn its meaning away from conceptualized characteristics correlating to the principle of the True-suchness.

“Turning” is a term that has been discussed when the *Diamond Sūtra* was examined in this study. It is a doctrinal idea of the Yogācāra school which involves with the concept of the three self-natures (Tri-Svabhāva), Ālayavijñāna, seeds and the correlation with the True-suchness. Here, it could be seen that the True-suchness has been described as a principle which is used to support the turning.

《大正藏》, Vol. 14, T0476, p. 564.

¹³⁵ Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmiśāstra* 《瑜伽師地論》, Taishō Tripiṭaka 《大正藏》, Vol. 30, T1579, p. 625.

Another example is from the *Vijñāptimātratāsiddhiśāstra* 《成唯識論》 which has been mentioned before:

本來自性清淨涅槃，謂一切法相真如理。¹³⁶

Meaning: The nirvāṇa that is originally pure. That is the law of the True-suchness behind all phenomena of dharmas.

This idea representing one of the four kinds of nirvāṇa which is also a sole idea of the Yogācāra school. This has been discussed thoroughly in section 2.4.12 and therefore would not be repeated again here. But the point is, this “本來自性清淨涅槃” (the nirvāṇa that is originally pure) could be treated as the most fundamental among the four. It is described as the law of the True-suchness. If in the Mādhyamika school, the Suchness would only be a term used to describe about the relationship between the conditioned and the unconditioned to show that they have no difference. All these have been talked about in the prior discussions.

The third example the researcher would like to give a remark is from the *Fo xing lun* 《佛性論》:

法身者，即真如理。¹³⁷

Meaning: the dharma-body, thus is the law of the True-suchness.

The title of *Fo xing lun* 《佛性論》，the book that records this statement, could be translated as *A Theoretical Idea about the Nature of the Buddha*. This book

¹³⁶ Dharmapāla, Xuan Zang (tr.), *Vijñāptimātratāsiddhiśāstra* 《成唯識論》，Taishō Tripiṭaka 《大正藏》，Vol. 31, T1585, p. 55.

¹³⁷ Vasubandhu (世親), Paramārtha (tr.), *Fo xing lun* 《佛性論》，Taishō Tripiṭaka 《大正藏》，Vol. 31, T1610, p. 800.

was recorded as the work of Vasubandhu and was rendered by Paramārtha (真諦) in the mid sixth century. Be reminded that Paramārtha was belong to the sub-sect in the Yogācāra school which particularly upholds the reality and trueness of the True-suchness. From the discussions in this study, it could be seen that this sub-sect holds the idea that the True-suchness is the Tathāgata and is the dharma-body.

So, what is the characteristic of this principle of the True-suchness? The statement of the Xuan Zang's version of the *Vimalakīrtinirdeśasūtra* said that it is the non-birth and non-death. Of course, this non-birth and non-death is an universal accepted idea among all Mahāyāna schools regarding the nature of all dharmas which is empty. But, upholding and treating it as a principle or law of the True-suchness would only be the doctrinal idea of the Yogācārian.

In the subject statement of discussion here, such principle of the True-suchness and its characteristic of non-birth and non-death, served as the reason of the invalidity of the object phenomenon (which is no prediction, Vyākaraṇa, 受記 or 授記, in this case). Making it simple, that is, non-birth and non-death is the principle of the non-existence of a certain phenomenon. But in the primitive Mahāyāna scriptures, this sequence was usually recorded in another sequence:

一切法自性空，自性空是非法。若非法即是般若波羅蜜。般若波羅蜜中無有法可入可出、可生可滅。¹³⁸

Meaning: Self-natures of all dharmas are empty. The empty self-nature is no dharma. As no dharma thus is the Prajñāpāramitā. In the Prajñāpāramitā, there is no dharma that can be entered or gotten away of, nor with birth and death.

Such sequence starts from the emptiness of self-nature. Then, the invalidity

¹³⁸ Kumārajīva (鳩摩羅什) (tr.), *Pañcaviṃśatisāhasrikāprajñāpāramitāsūtra* 《摩訶般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0223, p. 296.

of the object phenomenon (no dharma in this case). And then finally comes to an inference of non-duality. In another words, no self-nature and emptiness are the reasons of non-existence of a certain phenomenon; and because the phenomenon does not exist, there is no birth nor death of it. The Mādhyamikan uses more or less the same logical sequence to explain their idea:

一切諸法因緣生故，無有自性，是為實空，實空故無有相，無有相故無作，無作故不見法若生若滅。¹³⁹

Meaning: All dharmas were born from causal factors and have no self-nature. This is really empty. For the real emptiness has no characterisitic. No characterisitic, therefore, has no action. No action, therefore, no birth nor death could be seen.

From here, it could be noticed that the whole idea starts from the concept of causal origination and the associated concept of no self-nature.

The concept of causal origination is a consensus among all Buddhist schools with no argument. But the concept of no self-nature might need further differentiation. In the doctrinal idea of the Yogācārian, because of their doctrine of the three self-natures, there might be some variations. In their scriptures, it was said:

自性不可得者，謂諸愚夫遍計所執自性。¹⁴⁰

Meaning: The unobtainable of the self-nature means the universally discriminated and attached self-nature (Parikalpitasvabhāva) grasped by the

¹³⁹ Nāgārjuna (龍樹), Kumārajīva (tr.), **Mahāprajñāpāramitāśāstra** 《大智度論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, p. 204.

¹⁴⁰ Maitreya (彌勒), Xuan Zang (tr.), **Yogācārabhūmiśāstra** 《瑜伽師地論》, Taishō Tripiṭaka 《大正藏》, Vol. 30, T1579, p. 743.

common unwise beings.

In first hand, this limited the meaning of no self-nature which covers only the universally discriminated and attached self-nature (Parikalpitasvabhāva). Secondly, this is further elaborated:

若依他起及圓成實自性無有，應成無有染、淨過失。既現可得雜染、清淨，是故不應一切皆無。此中有頌：若無依他起，圓成實亦無，一切種若無，恒時無染淨。¹⁴¹

Meaning: If there is no dependent (Paratantrasvabhāva) nor the perfect real self-nature (Pariniṣpannasvabhāva), this would end up to the fault that there is no impurity and purity. Since there is a manifestation of obtainable impurity and purity, therefore, it should not be nothing for everything. Here is the verse: If there is no dependent nature, then, the perfect real nature should be none also. If seeds do not exist, there would be no impurity and purity ever.

Under the doctrine of the three self-natures, only the first one: the universally discriminated and attached self-nature (Parikalpitasvabhāva) is absolutely unreal and unobtainable. The other two natures are in various extents, real and obtainable. If any scripture was not explained like this, but saying there is completely no self-nature at all, the whole chain of doctrinal ideas of the Yogācārian, including the idea of impurity and purity of seeds as well as the doctrine of Ālayavijñāna would totally become invalid. For such reasons, using the end result of the whole sequence, which is the non-duality of non-birth and non-death, instead of the starting of the logical sequence, which is the emptiness of self-nature, would be much easier for the Yogācāra school to explain

¹⁴¹ Asaṅga, Xuan Zang (tr.), *Mahāyānasamgrahaśāstra* 《攝大乘論本》, Taishō Tripitaka 《大正藏》, Vol. 31, T1594, p. 140.

their own doctrinal ideas. Xuan Zang's version which was based on the Sanskrit text he brought back from India, obviously reflected such need of the school by adding the line “無生、無滅真如理中無有授記” (In the principle of non-birth and non-death of the True-suchness, there is no prediction). This is used to tell people that non-birth and non-death are already the principle behind the non-existence of any phenomenon. In this way, the issue of no self-nature would be downplayed.

(ii) Observation of the True-suchness

There is a statement in the *Vimalakīrtinirdeśasūtra* 《維摩詰所說經》 which is extremely hard to understand its meaning:

Version	Texts	English Meaning
1. Zhi Qian (222-229 CE)	(Statement omitted)	
2. Kumārajīva (406 CE)	我觀如來……不觀色，不觀色如，不觀色性。不觀受、想、行、識，不觀識如，不觀識性。 ¹⁴²	I observe the Tathāgata Not observe the form; not observe the suchness of form; not observe the nature of form. Not observe the sensation, the perception, the mental formation, the consciousness; not observe the suchness of consciousness, not observe the nature of consciousness.
3. Xuan Zang (645-650 CE)	我觀如來色真如性，其性非色；受真如性，其性非受；想真如性，其性非想；行真如性，其性非行；識真如性，其性非識。 ¹⁴³	I observe the Tathāgata's nature of the True-suchness of form, such nature is no form; his nature of the True-suchness of sensation, such nature is no sensation; his nature of the True-suchness of perception, such nature is no perception;

¹⁴² Kumārajīva (鳩摩羅什) (tr.), *Weimojie suoshuo jing* 《維摩詰所說經》, Taishō Tripiṭaka 《大正藏》, Vol. 14, T0475, p. 554.

¹⁴³ Xuan Zang (玄奘) (tr.), *Shuo wugoucheng jing* 《說無垢稱經》, Taishō Tripiṭaka 《大正藏》, Vol. 14, T0476, p. 584.

		his nature of the True-suchness of mental formation, such nature is no mental formation; his nature of the True-suchness of consciousness, such nature is no consciousness.
Tibetan for reference	Gzugs kyi de bzhin nyid kyi rang bzhin te / gzugs ma mchis pa'o / tshor ba'I de bzhin nyid kyi rang bzhin te / tshor ba ma mchis pa'o / 'du shes kyi de bzhin nyid kyi rang bzhin te / 'du shes ma mchis pa'o / 'du byed kyi de bzhin nyid kyi rang bzhin te / 'du byed ma mchis pa'o / rnam par shes pa'I de bzhin nyid kyi rang bzhin te / rnam par shes pa ma mchis pa'o ¹⁴⁴	The nature of the True-suchness of form, thus is no form; The nature of the True-suchness of sensation, thus is no sensation; The nature of the True-suchness of perception, thus is no perception; The nature of the True-suchness of mental formation, thus is no mental formation; The nature of the True-suchness of consciousness, thus is no consciousness. ¹⁴⁵
English translation by Thurman for reference	He is the essence which is the reality ¹⁴⁶ of matter, but he is not matter. He is the essence which is the reality of sensation, but he is not sensation. He is the essence which is the reality of intellect, but he is not intellect. He is the essence which is the reality of motivation, but he is not motivation. He is the essence which is	

¹⁴⁴ Requoted by: Lin Shen Yu (林純瑜), 龍藏・維摩詰所說經考, (台北: 法鼓文化出版社 [Dharma Drum Culture], 2001), p. 175.

¹⁴⁵ Translated by Ven. Bhikṣuṇī Jiang Jung (講鐘法師) from Tibetan into Chinese as: 色的真如自性即色不存在。受的真如自性即受不存在。想的真如自性即想不存在。行的真如自性即行不存在。識的真如自性即識不存在。Ven. Bhikṣuṇī Jiang Zhong is a Bhikṣuṇī of the Tibetan Buddhism tradition. She is also the associate translator of Tibetan and Chinese of the Language and Translation Center, Dharma Drum Institute of Liberal Arts, New 台北 City, Taiwan.

¹⁴⁶ Lin Shen Yu (林純瑜), 龍藏・維摩詰所說經考, (台北: 法鼓文化出版社 [Dharma Drum Culture], 2001), p. 175, where Lin requoted the footnote of Robert Thurman as: “Skt. Rūpatathatāsvabhāva, i.e., voidness, as ‘essence which is reality’ is a euphemism for ‘essencelessness’ (niḥsvabhāvatā). Thus the Tathāgata is the voidness of matter, ...”

	the reality of consciousness, but he is not consciousness. ¹⁴⁷	
English translation by Boin based on the Italian translation of Lamotte for reference	The Tathāgata is the self-nature of the suchness of form, but he is not form. The Tathāgata is the self-nature of the suchness of sensation, but he is not sensation. The Tathāgata is the self-nature of the suchness of perception, but he is not perception. The Tathāgata is the self-nature of the suchness of volition, but he is not volition. The Tathāgata is the self-nature of the suchness of consciousness, but he is not consciousness. ¹⁴⁸	
Japanese translated by Gajin Nagao (長尾雅人) for reference	(如来の)本性は物のあるがままの姿ではあるが、物なのではありません。感受の真如ではあるが、感受ではありません。觀念の、意志形成力の、識知の真如ではあるが、觀念、意志形成力、識知なのではありません。 ¹⁴⁹	Although the nature (of the Tathāgata) is the suchness of form, but that is not form. The True-suchness of sensation is the same, it is not sensation. The True-suchness of perception, mental formation and consciousness, all are not the things themselves. ¹⁵⁰

Figure 36: Observation of the True-suchness

This part is a highly interesting section where all the versions explained the statement differently.

First of all, from the three Chinese versions, it could be seen that the base Sanskrit text originated from India should have been altered at least two times. Why? Because the first version of Zhi Qian does not have anything regarding the discussion

¹⁴⁷ Ibid., p. 175.

¹⁴⁸ Ibid., pp. 175-176.

¹⁴⁹ Ibid., p. 176.

¹⁵⁰ Translated by Ven. Yan Chan (演禪法師) from Japanese into Chinese as: 雖然(如來的)本性為物原本的模樣，但卻不是物那樣的東西。真如的感受也是，但也不是感受這件事。觀念上的，形成意志的能力，識知的真如等，都不只有是事物的模樣。Ven. Yan Chan is a monk of the Dharma Drum Mountain, New 台北 City, Taiwan. He is also the secretary of the current abbot, the most Ven. Guo Huei (果暉法師). He is specialized in the two-way translation between Chinese and Japanese for the abbot.

of the five aggregates of the Tathāgata in any place nearby the same position of the text. Then, the version of Kumārajīva shows that there were such discussion which means there was an addition to the text discussing the five aggregates. After that, Xuan Zang's version adjusted such discussion into another form which should be more or less the same as the Tibetan version. This means such form has been maintained as it was thereafter until it was discovered by the modern scholars.

Some people might query that, it was Kumārajīva who added this discussion of the five aggregates into the text. It is not possible! Because the extant Sanskrit text and Tibetan versions both have this discussion about the five aggregates exist in their text. This means that such discussion was originated from India but not China. Kumārajīva was never be so strong that he could in reverse influence the records of scriptures in the mainland India. Some other people might argue that the added form was originally recorded in the form of the Xuan Zang's version. It was Kumārajīva who altered and translated it according to his own preference. This is also impossible! For the doctrinal ideas differences hidden within this statement have already shown, it was impossible for Kumārajīva to have the version that Xuan Zang had used as the base Sanskrit text during his time. This is the point that all modern scholars omitted! At least, the researcher did not see anyone have touched about this point.

What are these hidden differences of doctrinal ideas? Let's concentrate on the versions of Kumārajīva and Xuan Zang which both have the discussion about the five aggregates and the answer will be shown.

From the versions, it is easy to be seen that there are three items being discussed in the Kumārajīva's version: (1) the five aggregates (色 to 識) of the Tathāgata; (2) the Suchness of the five aggregates (色如 to 識如) of the Tathāgata; and, (3) the nature of the five aggregates (色性 to 識性) of the Tathāgata. It should be highlighted that all these are talked about with a correlation to the Tathāgata but not ordinary beings. But still, they are talking about the just the five aggregates, their Suchness and their nature.

By the doctrinal idea of the Mādhyamikan that have been discussed in this paper, it should be known that the five aggregates stand for the physical and mental phenomena of the Tathāgata. The Suchness of the aggregates stand for the relationship of these phenomena with the unconditioned, showing they have no difference, they are equal. The nature of the aggregates is then, according to the idea of the Mādhyamikan, the emptiness, because all phenomena actually has no nature and therefore is empty. Due to this emptiness, all three items are empty for none of them actually have a nature in itself. This explanation is supported by the commentary of Seng Zhao (僧肇), the disciple of Kumārajīva, who has explained:

色者，色之事也；如者，色不異也；性者，無本為色也。……無所見乃為見實也。以實見為佛，見實所以見佛也。¹⁵¹

Meaning: Form, this means the thing of form. Suchness, this means there is no differentiation of form. Nature, this means the original of form is void.……Nothing being seen is seeing the reality. By seeing the reality is the Buddha, therefore, seeing the reality would see the Buddha.

This is the same way of how Kumārajīva's version talked about the observation of the three items: by observing the aggregates, the Suchness of the aggregates or the nature of the aggregates are not the valid ways to observe the Tathāgata. This means that, whenever either of them were attached to and treated as real, then, the Tathāgata could not be observed. Why? Because "Nothing being seen is seeing the reality." This is obviously the doctrinal idea of the Mādhyamikan with no doubt at all.

But coming to the version of Xuan Zang, the story is different. According to

¹⁵¹ Seng Zhao (僧肇), *A Commentary on the Weimojie Jing* 《注維摩詰經》, Shinsan Zokuzōkyō (卍續藏), Vol. 38, 卍 no. 1775, p. 410.

his version, the term “真如性” (the nature of the True-suchness) shows that the nature is now referred to the nature of the True-suchness and acted as the property of it. It was originally the property of the five aggregates in the version of Kumārajīva which stated the terms as “色性……受、想、行、識性” (the nature of form, the nature of sensation, perception, mental formation and consciousness) but not the Suchness! This is the biggest alternation in this statement. By doing so, the discussion turned to only two items: (1) the nature of the True-suchness of the aggregates and (2) the five aggregates themselves. These two are still correlated to the Tathāgata which should be reminded.

From the text of the Xuan Zang’s version, the way of observation has also been changed. Originally observing all the three items (aggregates, Suchness and nature) in the Kumārajīva’s version, which is originally an invalid observation, has been changed to observing the nature of the True-suchness of the aggregates (觀如來色真如性, same to 受、想、行、識). This definitely is a total reverse to the “不觀” (not observing) requirement stated in the Kumārajīva’s version! Also, the result of the observation should have to be “no aggregate” (其性非色, same to 受、想、行、識). So, “no aggregate” is only equivalent to the first item in the Kumārajīva’s version which is “not observe the five aggregates”. But the other two, the True-suchness and nature are now required to be observed in the version of Xuan Zang.

By no deeper investigation, just from how the Xuan Zang’s version upholds the concept of True-suchness, it should be noticed that it is not the doctrinal idea of the Mādhyamikan but the Yogācārian. Moreover, in the scriptures of the Yogācārian, there is a record like this:

諸相者，謂色、受等乃至菩提，諸所戲論，真如性中彼相寂滅。¹⁵²

¹⁵² Sthiramati (安慧), Xuan Zang (tr.), *Abhidharmasamuccayavyākhyā* 《大乘阿毘達磨雜集論》, Taishō Tripitaka 《大正藏》, Vol. 31, T1606, p. 702.

Meaning: The conceptualized characteristics are said to be the form, sensation, etcetera, and all the way to even the Bodhi. All are meaningless arguments (prapañca). In the nature of the True-suchness, all these conceptualized characteristics will become calmness and extinction.

From this, it could be seen that how the Yogācārian talks about the reason of no aggregate (calm and extinct). It actually comes from the result of the nature of the True-suchness. If one does not observe and correlated with the True-suchness, how could he or she reach such stage of all conceptualized characteristics became calmness and extinction? This is certainly the same idea of what could be found in the interpretation of the Xuan Zang's version!

Besides, there is another record like this:

真如性常無變，顯成佛果說為法身性，若變易即非真如。¹⁵³

Meaning: The nature of the True-suchness is always without change. When it is shown as the fruition of the Buddha, then it is said to be the nature of the dharma-body. If it would change, then, it is not the True-suchness.

Here, the True-suchness is the base of the fruition of the Buddha as well as the dharma-body. It is the nature of them and is something without change. Together with the obtainable non-dual characteristic the True-suchness carries that have always been talked about in this paper, it could be said that not observing the True-suchness would be something really weird in the doctrinal idea of the Yogācārian. As a matter of fact, this practicing method of observing the nature of the True-suchness has its origin from their most earliest scripture of the school, the *Samdhinirmocanasūtra* 《解深密經》：

¹⁵³ Asvabhāva (無性), Xuan Zang (tr.), *Mahāyānasamgrahabhāṣya* 《攝大乘論釋》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1598, p. 437.

依七真如，於如所聞所思法中，由勝定心，於善審定、於善思量、於善安立，真如性中，內正思惟。彼於真如正思惟故，心於一切細相現行尚能棄捨，何況麤相？善男子！言細相者，謂心所執受相，或領納相，或了別相，或雜染清淨相，或內相，或外相，或內外相...(種種相)...或補特伽羅無我相，或法無我相。¹⁵⁴

Meaning: (One should) correlate with the seven kinds of True-suchness, and based on the dharmas that have been heard and thought about; from a mind with surpassing concentration, based on good judgement, good thinking, and good establishment, in the nature of the True-suchness, deliberate rightly within. Because one could deliberate rightly on the True-suchness, all subtle conceptualized characteristics and manifested actions could be abandoned. How much less for the rough one? Good-man! The so-called subtle conceptualized characteristics are those grasped by a mind: the characteristics of sensation, or the characteristics of receiving, or the characteristics of differentiating, or the characteristics of impureness and pureness, or the characteristics from inside, or the characteristics from outside, or the characteristics from both inside and outside...(many other kinds of characteristics)...or the characteristics of non-self of pudgala, or the characteristics of non-self of all things.

For such reasons, it could be judged that the Xuan Zang's version is absolutely a transformed version of the Yogācāra school. Since these ideas would never be the thoughts of the early Mādhyamikan, it would not appear in the age of Kumārajīva. Therefore, the Xuan Zang's version must be a second time alternation since the version of Zhi Qian. It was based on the Kumārajīva used base version which had already

¹⁵⁴ Xuan Zang (玄奘) (tr.), *Samdhinirmocanasūtra* 《解深密經》, Taishō Tripiṭaka 《大正藏》, Vol. 14, T0476, p. 584.

discussed about the five aggregates but was modified so as to corresponding to the idea of the Yogācārian. All these were implemented in India because the extant Sanskrit and Tibetan versions also contain the discussion of the five aggregates. And those explanations are the same meaning with that of the Xuan Zang's version. That is not the sole discussion in the Chinese versions. This means that the extant Sanskrit and Tibetan versions are also the adjusted versions of the later stage of Buddhist history. Modern studies which missed this point should be re-evaluated.

Regarding the other translations of other languages shown as references in figure 34, it could be seen that only the Tibetan and Japanese versions utilized the nature and the True-suchness as the subjects of the statement. Other two English versions used the Tathāgata as the subject instead. This may be because the Belgian priest Lamotte imported the concept of the Catholic and incorrectly treated the subject of observation must be the Tathāgata, same as God in his religion. While Thurman, based on his knowledge in Tibetan Buddhism, incorrectly assumed the subject of meditation must be the Iṣṭa-devatā (Tibetan: Yidam, meaning: cherished divinity, 本尊), therefore, here the statement should be, in his mind, directed to the Tathāgata. To be honest, the two English versions are wrong about this statement! Especially the translation of Thurman which totally disregarded the major concept of the Yogācārian: the True-suchness. Since the observation described here should be directed to the True-suchness instead of the Tathāgata himself. This is the practicing method of the school and should not be mixed up, although the Tibetan tradition might have some methods different with this. However, practically speaking, those methods do not aimed at “no aggregates” either! Such error happened might be because these scholars do not understand deep enough the doctrinal ideas and practicing methods of the Yogācāra school, although they both have huge knowledge in the languages of Sanskrit and Tibetan.

The Tibetan copy is the best in describing the idea of the school among all these other languages. It has the same meaning and can compare with the Xuan Zang's version. This proved that Xuan Zang did not rendered wrongly. The Japanese version is very close to the Tibetan version. Literally it may be correct, but it could not send out

the message of practicing guidance as what the Tibetan and Xuan Zang's versions do, the message for the users of the book, the practitioners of Buddhism! Within all these versions, only the Tibetan version and Xuan Zang's versions can offer this benefit to the users in terms of the message is provided according to the doctrinal ideas of the Yogācārian. If the Mādhyamikan idea is needed, only the Kumārajīva's version should be considered. Otherwise, it would only result in a wrong path and method theoretically and practically. However, simply a philologist would never know and care about this. After all, this is a real Buddhist issue.

(iii) Application of the True Principle

Because of the concept of True-suchness and the related true principle, in the *Vimalakīrtinirdeśasūtra* 《維摩詰所說經》, the interpretation of various versions would show some differences. For example:

Version	Texts	English Meaning
1. Zhi Qian (222-229 CE)	多聞之心是，從受成故；不生之心是，如自然觀故。 ¹⁵⁵	A learned mind is (the bodhi-site), for the achievement comes from receiving. An unborn mind is (the bodhi-site), for it observes naturally.
2. Kumārajīva (406 CE)	多聞是道場，如聞行故；伏心是道場，正觀諸法故。 ¹⁵⁶	To be learned is the bodhi-site, as one acts according to what has been heard. Subduing the mind is the bodhi-site, as one rightly observe all dharmas.
3. Xuan Zang	多聞是妙菩提 ¹⁵⁷ ，起真實行	To be learned is the subtle

¹⁵⁵ Zhi Qian (支謙) (tr.), *Foshuo weimojie jing* 《佛說維摩詰經》, Taishō Tripiṭaka 《大正藏》, Vol. 14, T0474, p. 524.

¹⁵⁶ Kumārajīva (鳩摩羅什) (tr.), *Weimojie suoshuo jing* 《維摩詰所說經》, Taishō Tripiṭaka 《大正藏》, Vol. 14, T0475, p. 542.

¹⁵⁷ 妙菩提: the researcher translated directly from the text into “the subtle bodhi.” In

(645-650 CE)	故；調伏是妙菩提， <u>如理觀</u> 察故。 ¹⁵⁸	bodhi, it initiates the <u>true</u> <u>actions</u> . Taming is the subtle bodhi, as one observes <u>according to the principle</u> .
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Figure 37: Application of the True Principle

There are two verses listed in figure 35 above. As that could be seen, the first verse in the versions of Zhi Qian (從受成, the achievement comes from receiving) and Kumārajīva (如聞行, acts according to what has been heard) expressed a meaning of “acting according to what is learnt.” But in the version of Xuan Zang (起真實行, it initiates the true actions), it turns to become more upholding the importance of the “true actions.” In the former two versions, they do not carry the idea of true or not; but they kept their emphasis on the efficacy of “to be learned.”

The second verse are in quite the same situation. The versions of Zhi Qian (如自然觀, observes naturally) and Kumārajīva (正觀諸法, rightly observe all dharmas) give a meaning of “observing the things as they are.” There is no additional law or principle needed to be the correlated to. Here, “自然” (natural or nature) should be a term borrowed from the Lao-Zhuang Daoism (老莊哲學). In Daosim, it has been said that “道法自然” which means the law of the Dao (the path) is the nature. Of course, the definition of nature between Buddhism and Daoism should be different. But based on the sole concept of causal arising (or dependent origination), the ancient translators in China who were lack of suitable words, sometimes borrowed the term, put it as “自然觀” and used it in the Buddhist meaning. In such sense, it has the same meaning with Kumārajīva’s “正觀” with both of them meaning the same idea of causal arising.

the scripture, this actually is the shortened form of 妙菩提座 which has the same meaning of “the bodhi-site.”

¹⁵⁸ Xuan Zang (玄奘) (tr.), *Shuo wugoucheng jing* 《說無垢稱經》, Taishō Tripiṭaka 《大正藏》, Vol. 14, T0476, p. 565.

But in the version of Xuan Zang (如理觀察, observes according to the principle), it makes the observation has to be followed on a certain kind of teaching or doctrine. In such sense, this should be referred to all the teachings or doctrinal ideas of the Yogācāra school.

This is easy to be understood. As the early Mahāyāna Buddhism and Mādhyamikan concentrated directly on the nature of all dharmas as empty. Observing such emptiness is said to be observing rightly. And in the emptiness, all the things have no differences. As this was said:

我今未能得諸法清淨實智慧故，有所分別，是虛、是實；以清淨智慧知之，則皆作第一義諦；入第一義諦中，皆為清淨，無有別異。¹⁵⁹

Meaning: Since I have not obtained the real wisdom of all dharmas being purified, there are still differentiation, there are difference in unreality and reality. Once it is known by the pure wisdom, all will be the absolute truth. Once entered into the absolute truth, all is pure and have no difference.

This is what the Mādhyamikan calls the “real wisdom” (實智慧). By this wisdom, all things will enter into the absolute truth which has no differentiation. Observing things like this is called “rightly observing” (正觀). From this, practitioners would gain the “real characteristic of all dharmas” (諸法實相) which is emptiness. As these were said:

菩薩用實智慧，觀是煩惱即是實相。¹⁶⁰

Meaning: A Bodhisattva uses the real wisdom to observe all afflictions as the

¹⁵⁹ Nāgārjuna (龍樹), Kumārajīva (tr.), **Mahāprajñāpāramitāśāstra** 《大智度論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, p. 718.

¹⁶⁰ Ibid., p. 417.

real characteristic.

諸法實相名「性空」。¹⁶¹

The real characteristic of all dharmas is named the emptiness of nature.

Since emptiness is directly correlated to the causal origination (緣起), therefore, the so-called rightly observing is just an observation directly to the natural nature of all dharmas. There is no need for any additional principle as a bridge or interface to support such observation.

However, with the setting up of the concept of True-suchness, the Yogācārian cannot explain in that way. According to their scripture, their process works like this:

(根本) 無分別智證真如已，後得智中方能了達依他起性如幻事等。¹⁶²

Meaning: After the indifferentiated wisdom (nirvikalpajñāna, or even specifically, the fundamental wisdom, Sanskrit: mūlajñāna, 根本無分別智) realized the True-suchness, the succeeding wisdom (prṣṭhalabdhajñāna) would then clearly understood that all the things are just like illusions arisen from the dependent self-nature.

(根本)無分別智不能宣說諸因果法，無分別故。由是因緣須後得智，宣說所有諸因果法，常無顛倒……於一切阿賴耶識所生者，謂阿賴耶識為因；一切了別相中者，謂識為因。見、相分中，由後得智見如幻等，及宣說時，皆無顛倒。¹⁶³

¹⁶¹ Ibid., p. 698.

¹⁶² Dharmapāla, Xuan Zang (tr.), **Vijñāptimātratāsiddhiśāstra** 《成唯識論》，Taishō Tripiṭaka 《大正藏》，Vol. 31, T1585, p. 46.

¹⁶³ Vasubandhu (世親), Xuan Zang (tr.), **Mahāyānasamgrahabhāṣya** 《攝大乘論

Meaning: In the indifferentiated wisdom (fundamental wisdom), one cannot expound the cause and consequence because there is no differentiation. For such reason, the succeeding wisdom is needed so that one can expound the cause and consequence without inversion.....for those which were born by the Ālayavijñāna, the Ālayavijñāna is their cause. For all characteristics being discriminated, different consciousnesses are their causes. By the succeeding wisdom which sees the perspective and image aspects as illusions, therefore, when expounding these, there will be no inversion.

From this, it means that by the fundamental wisdom, one could realize the True-suchness. By doing so, everything becomes equal and have no difference. But that cannot satisfy a Bodhisattva in maintaining in the world for he needs differentiation to help other beings, especially expounding the causal origination about the Ālayavijñāna, its aspects and other consciousnesses. For such reason, the succeeding wisdom is needed to support that requirement. This whole chain of concepts are a part of the so-called principle of the True-suchness. Yogācārian practitioners should act and observe according to this. Comparing to the idea of the Mādhyamikan, no way it would not be said that it is relatively less natural.

Recalling back to section 2.4.11 where the title of the *Diamond Sūtra* was discussed about. The discussion in this section would give a high inspiration towards the understanding of that part. Interested readers would be suggested to review that again by using the information and knowledge that have been discussed here. New idea might even be drawn.

3.4.2 Conceptualized Characteristics (相) or Perception (想), Sense-for-sense or Literal Translation Method

There is a statement among the versions which shows the choice between the

釋》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1597, p. 352.

sense-for-sense translation method or the literal translation method.

Version	Texts	English Meaning
1. Zhi Qian (222-229 CE)	一切無法行，離法之想。 ¹⁶⁴	Act with everything without a dharma, because he is away from all perceptions of dharmas.
2. Kumārajīva (406 CE)	雖成就一切法，而離諸法相。 ¹⁶⁵	Although achieved all dharmas, all conceptualized characteristics of dharmas have been gotten away of.
3. Xuan Zang (645-650 CE)	雖成就一切法，而離諸法想。 ¹⁶⁶	Although achieved all dharmas, all perceptions of dharmas have been gotten away of.

Figure 38: Sense-for-sense or Literal Translation Method

Here, only the Kumārajīva's version translated the second part of the statement into “法相” (conceptualized characteristics). Other two versions translated here into “法之想” or “法想” (perceptions of dharmas).

In section 2.4.3, when the third group of the translated versions was talked about, it has been explained that there is a possibility that when a noun is put in front of the Sanskrit word “saṃjñā” (想), or the equivalent Pāli word “saññā”, the meaning of the whole compound word would be referred to a specific ideas or objects. An example was given there which is the word “aniccasaññā”, which means the idea of impermanence instead of the perception of impermanence. In this section, a real example could be seen.

¹⁶⁴ Zhi Qian (支謙) (tr.), *Foshuo weimojie jing* 《佛說維摩詰經》, Taishō Tripiṭaka 《大正藏》, Vol. 14, T0474, p. 522.

¹⁶⁵ Kumārajīva (鳩摩羅什) (tr.), *Weimojie suoshuo jing* 《維摩詰所說經》, Taishō Tripiṭaka 《大正藏》, Vol. 14, T0475, p. 540.

¹⁶⁶ Xuan Zang (玄奘) (tr.), *Shuo wugoucheng jing* 《說無垢稱經》, Taishō Tripiṭaka 《大正藏》, Vol. 14, T0476, p. 562.

In the versions of Zhi Qian and Xuan Zang, both have interpreted the meaning into “想” which implied that the Sanskrit text has always been written in “saṃjñā” with no doubt. But in between these two versions, Kumārajīva has translated the same word into “相”. Rendering in this way would definitely be the reason that Kumārajīva has treated the words “dharma+saṃjñā” as “the idea of dharma” instead of “the perception of dharma”. If this was the case, the questions here would then be, why and how he had determined that this had to be translated in his way?

Many scholars have challenged against the way Kumārajīva had translated similar words into the Chinese word “相” instead of “想”. For example, Stefano Zacchetti (2013)¹⁶⁷ questioned about how Kumārajīva translated saṃjñā into “相” in the *Diamond Sūtra*. One of his queries was regarding this:

Sanskrit shows: bodhisatvānāṃ dharmasaṃjñā pravarteta

Kumārajīva translated as: 是諸眾生若心取相¹⁶⁸ (Meaning: If these sentient beings clung on the conceptualized characteristics of [dharma].)

Xuan Zang Translated as: 若菩薩摩訶薩有法想轉¹⁶⁹ (Meaning: If the great Bodhisattvas were turned by the perception of the dharmas.)

¹⁶⁷ Stefano Zacchetti, “Mind The Hermeneutical Gap: A Terminological Issue in Kumārajīva’s Version of The Diamond Sutra”, 《漢傳佛教研究的過去現在未來》會議論文集 (ISBN: 978-957-9583-88-6), (Yilan: Center For Buddhist Studies, Fo Guang University, 2015): 170.

¹⁶⁸ Kumārajīva (鳩摩羅什)(tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 749.

¹⁶⁹ Xuan Zang (玄奘)(tr.), **Neng duan jingang, the Ninth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第九能斷金剛分》, Taishō Tripiṭaka 《大正藏》, Vol. 7, T0220h, p. 980.

The focus of the query here is on the word “dharmasaṃjñā” which Kumārajīva translated into “(法)相”, meaning the conceptualized characteristics or idea of the dharmas. But Xuan Zang followed strictly to the literal meaning of the Sanskrit and rendered into “法想”, meaning literally the perception of the dharmas.

Another example was the query come from Wan Chin Chuan (萬金川, 2009). He paid his attention on the Sanskrit word “nimitta” and compared the Chinese translations about the term “animitta” before and after the time of Kumārajīva. Obviously, he knows that this term is come from one of the Three-samādhi (三三昧), the trayaḥ-samādhayaḥ, Pāli: tayo-samādhī, as he did mentined about that in his paper. Wan questioned why most of the translations before Kumārajīva was translated the term into “無想”, but Kumārajīva had to translate the term as “無相” and in a large scale. He claimed that Kumārajīva might have used this term, which gave an “external (外在)” and “characterized (形式)” idea, was because of his own judgement towards the text.¹⁷⁰ He also concluded that Kumārajīva might not have prepared to emphasize the concentration status of no perception which should be arisen from the subject side of the practitioners.¹⁷¹

There are several points that the researcher would like to provide as a response to the above similar queries which have been spread within these fifty years or so since Nakamura (中村元, 1966)¹⁷² had commented about Kumārajīva’s way of translation.

¹⁷⁰ Chin Chuan Wan (萬金川), “梵本《維摩經》的發現與文本對勘研究的文化與思想轉向”, *JhengGuang Magazine* 《正觀雜誌》 (*Satyabhisamaya: A Buddhist Studies Quarterly*), Vol. 57 (2009): 191: “羅什大量使用「相」這個字眼來表示「外在、形式」之類的意思……極有可能是譯者對印度文本的詞義採取了不同的解讀所致。”

¹⁷¹ Ibid., “(羅什)並不準備強調觀行者的能觀面上所呈顯出的那種「無想三昧」的空靈而寂然的境界。” p. 193.

¹⁷² Hajime Nakamura (中村元), “クマールジーヴァ(羅什)の思想的特徴—維摩

First of all, as that has been mentioned and explained, if a noun is put in front of the word *saṃjñā* or *saññā*, that compound word should mostly be understood as “an idea” or “a concept”. Not only the evidences that have been provided by the researcher before told this, more references could prove the fact:

The Pali Text Society’s Pali-English Dictionary:

Saññā (f.) [fr. *saṇ*+*jñā*].....4. conception, idea, notion D i.28; iii.289 (cp. Dial. iii.263: “concept rather than percept”); M iii.104; S i.107; Sn 802, 841; J i.368 (ambaphala *saññāya* in the notion or imagining of mango fruit); Vism 112 (*rūpa°* & *aṭṭhika°*). *saññaṇ* karoti to imagine, to think J ii.71; to take notice, to mind J i.117. -- 5. sign, gesture token, mark J i.287; ii.18; paṇṇa° a mark of leaves J i.153; *rajjusaññā* a rope used as a mark, a guiding rope, J i.287; *rukkha* -- *saññaṇ* pabbata -- *saññaṇ* karonto, using trees and hills as guiding marks J iv.91; *saññaṇ* dadāti to give the sign (with the whip, for the horse to start) J vi.302.¹⁷³

It is very clear! In this kind of occasion, the term *saṃjñā* or *saññā* would be meaning “conception, idea or notion”. The example given in the Pali Text Society’s dictionary is “ambaphala *saññāya*” which means “the notion or imagining of mango fruit”. It would not mean “the perception of mango fruit”. Especially the dictionary noticeably stated that it should mean “concept rather than percept”. In such case, this would be nearly the same meaning to the word “*lakṣaṇa*”.

In some other cases, it would even mean a sign or a mark. As the example is given there: “*rajjusaññā*” is “a rope used as a mark”. This is the same reason why

経漢 訳の仕方を通して” , 金倉圓照博士古稀記念—印度學佛教學論集, (Kyoto, 平樂寺書店 [Heirakuji], 1966.)

¹⁷³ **The Pali Text Society’s Pali-English Dictionary**, T.W. Rhys Davids, William Stede (eds.), (London: The Pali Text Society, 1995): 670.

Müller and Conze translated the term in section 2.4.3 into “idea” and “notion” respectively! In this case, it would be the same meaning to the word “nimitta”. Therefore, Kumārajīva translated there in “相” is definitely correct, no matter the original word is nimitta, as what the researcher suggested, or it was really in the form of saṃjñā!

As lakṣaṇa and nimitta would have the same meaning in this occasion, therefore, in combining all these points, the three words saṃjñā, lakṣaṇa and nimitta are actually referring to the same thing: an idea or concept of something in the mind. Put it in the words of the researcher would then be: the conceptualized characteristic.

But other scholars seemed do not quite understand this and obstinately claimed that Kumārajīva was wrong. Actually, this is the situation happened in figure 35 where the word “相” was used by Kumārajīva instead of “想”. Xuan Zang used the word “想” was mainly because the doctrinal limitation of the school which the text he had on hand belongs. As that has been explained, the Yogācāra school could not accept the idea of NO “相” because it would lead to the misunderstanding as no image aspect (相分), and finally result in no wisdom. Although that actually refers to “no nimitta” instead of “no saṃjñā”, in Chinese, “相” is the same word within “相分”. For such reason, Xuan Zang would have mostly been forced by this and had to use the concept of “想轉” (saṃjñā pravarteta) and replaced the word “相” by “想”. This has also been explained in section 2.4.3.

People might query that this is just the guessing of the researcher from nothing. But the following discussion might prove even more on the topic. As all can see, before Kumārajīva’s version, Zhi Qian also translated the word by “想”. But, because Kumārajīva knows a lot about Buddhism of his time, not only in theories, but also in practicing, therefore, he knew that Zhi Qian’s translation would be misleading! How that was so?

In Buddhism, there are many kinds of practicing methods. Within these vast

amount of skills and techniques, there are two methods which have their meaning look somewhat alike. One is called “animitta samādhi” (meaning: concentration on signless); another is called “asaṃjñā-samāpatti” (Pāli: asaññā samāpatti, meaning: attainment of concentration without perception). Because the content of saṃjñā is nimitta, these two methods carrying the correlated names sometimes would make people misunderstand that they are the same thing. But actually, in substance, they are totally different! Moreover, these two methods are highly related to the topic that is discussing here, especially to the question arisen from Wan Chin Chuan (萬金川, 2009) that has mentioned in the above.

First of all, the researcher has to argue, it is not the situation as per Wan described that most translators before Kumārajīva had rendered the term “animitta” into “無想”. For example, Dharmarakṣa (竺法護) had translated:

彼何謂無相三昧？住是定意時，一切三昧永不覩一切相，是謂無相三昧。

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Meaning: What is called the animitta samādhi? At the time the mind abode to this concentration, all samādhi will never see any conceptualized characteristic. This is called the animitta samādhi.

Dharmarakṣa was living in the late third century which is about a hundred year before Kumārajīva. He had already translated the animitta samādhi of the trayāḥ-samādhayaḥ (三三昧) into “無相三昧”.

Another example is from the translation of Wu Luo Cha (無羅叉):

不見其形故，亦不見三昧，亦不見三昧相，亦無所見故，便具足無相三

¹⁷⁴ Dharmarakṣa (竺法護), **Guang zan jing**《光讚經》, Taishō Tripiṭaka 《大正藏》, Vol. 08, T0222, p. 192.

昧。¹⁷⁵

Meaning: Do not see the shape, not see the samādhi, not see the characteristic of the samādhi, and see nothing. Thus is the fulfillment of the animitta samādhi.

Wu Luo Cha was also estimated to be living around the same period of Dharmarakṣa. Although his description is different from those of Dharmarakṣa, the key words of “see no characteristic” should be almost the same.

From these two examples, it could be seen that Kumārajīva only acted as the person who evaluated these former translations and picked the one, in his judgement, that could most precisely expressed the substance of the word animitta. Although some translators rendered the term into “想” (literally meaning preception), Kumārajīva picked the word “相” instead, not because of it gives an “external (外在)” and “characterized (形式)” idea, where actually, the word “相” could be used to meant the substance inside in ancient China (will be explained). Instead, he picked that word was because he knew this is the correct meaning and, very important, it would not mixed up with the other term mentioned above: the asaṃjñā-samāpatti (Pāli: asaññā samāpatti) which had always been translated into Chinese as “無想定”.

Why it is said that the word “相” could be used to meant the substance inside in ancient China? In 《詩經·大雅》(Shi Jing · The Greater odes of the Kingdom), which is one of the earliest literature in China, there is a poem written like this:

追琢其章，金玉其相。

Meaning: Engraved and chiselled are the ornaments. Of metal and of jade is

¹⁷⁵ Wu Luo Cha (無羅叉) (tr.), **Fangguang bore jing** 《放光般若經》, Taishō Tripiṭaka 《大正藏》, Vol. 08, T221, p.124.

their substance.

This is a metaphor used to describe the king who has beautiful ornaments decorated outside, and also has excellent substance inside. Therefore, here the word “相” means substance! Not something related to the external and characterized idea! Even in the very basic Buddhist teaching, there is nothing only arisen from outside. So, whenever there is an idea, notion, thinking or conceptualized characteristic arisen, it must also be related to the mind from within. And that is the word “相” standing for.

Why it is said that Kumārajīva knew this word “相” is the correct meaning? It is because whenever either saṃjñā, lakṣaṇa or nimitta appears, particularly saṃjñā, he would judge from the individual meaning whether the Chinese word “相” or “想” has to be used. The criteria of picking which word is simple. In the case where the sentence is talking about the characteristic of the animitta samādhi, especially when it is related to the trayaḥ-samādhayaḥ (三三昧), in a broader sense, when it is related to the real characteristic of all dharmas (諸法實相), emptiness, liberation, cessation or nirvāṇa, the word “相” would be used. In reverse, the word “想” would be picked. Why this is so? Because these two alike methods have significant differences from the practicing point of view. Real practitioners like Kumārajīva would definitely know them well!

In Theravada Buddhism, the description of the animitta samādhi together with the trayaḥ-samādhayaḥ is like this:

Katamo ca, bhikkhave, asaṅ-kha-ta-gāmi-maggo? Suññato samādhi, animitto samādhi, appaṇihito samādhi—ayaṃ vuccati, bhikkhave, asaṅ-kha-ta-gāmi-maggo. (S43:4)

Meaning: And what, bhikkhus, is the path leading to the unconditioned? The emptiness concentration, the signless concentration, the undirected

concentration: this is called the path leading to the unconditioned.¹⁷⁶

Here, the animitta samādhi is the path leading to the unconditioned which is the same meaning of cessation or nirvāṇa. The method is recorded with the same meaning in the Chinese Canon of fundamental scriptures:

修習無相三昧，修習多修習已，住甘露門，乃至究竟甘露涅槃。¹⁷⁷

Meaning: Practicing the concentration on the signless. For those who has practiced and practiced it would abide to the door of the deathless and even attain the supreme deathless of nirvāṇa.

But comparing to this, the asaṃjñā-samāpatti (Pāli: asaññā samāpatti, 無想定) is totally different. According to the commentaries of the Sarvāstivāda (說一切有部):

無想定云何？謂已離遍淨染，未離上染，出離想作意為先，心心所滅。

¹⁷⁸

Meaning: What is meant by the asaṃjñā-samāpatti? It is said that all general impureness and pureness have been left but not the upper impureness. Led by a thought of leaving, the mind and mind matters are stopped.

Base on this definition, Nāgārjuna had also commented on this:

問曰：外道有無想定，心、心數法都滅；都滅故，無有取相愛著智慧答！

¹⁷⁶ Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha (Saṃyutta Nikāya)**, Vol. 1, (London: The Pali Text Society, 2000), p. 1373.

¹⁷⁷ Guṇabhadra (求那跋陀羅) (tr.), **Saṃyuktāgama 《雜阿含經》**, Taishō Tripiṭaka 《大正藏》, Vol. 2, T099, p. 72.

¹⁷⁸ Vasumitra (世友), Xuan Zang (tr.), **Abhidharmaprakaraṇapāda 《阿毘達磨品類足論》**, Taishō Tripiṭaka 《大正藏》, Vol. 26, T1542, p. 694.

答曰：無想定力，強令心滅，非實智慧力。又於此中生涅槃想，不知是和合法，以是故墮顛倒中！是中心雖暫滅，得因緣還生。¹⁷⁹

Meaning: It was asked: “The heretics has the asaṃjñā-samāpatti where the mind and mind matters are stopped. For they have stopped, it would not like general wisdom where there might still have the problem of attaching to characteristics and craving to them.” It is answered: “That is the power of the asaṃjñā-samāpatti which forced the mind stopped. It is not from the real wisdom. Also, because this created a thought of nirvāṇa but not knowing that is only a blend of creation, therefore, it falls on the inversion. Although the mind is temporary stopped, it will be born again once causal factors are available.”

Through these explanation, it is clear that the main difference between the animitta samādhi and asaṃjñā-samāpatti is, the animitta samādhi could lead to the real nirvāṇa, but asaṃjñā-samāpatti would not! If they were mixed up, it would become a huge problem to the Buddhist practitioners!

Literally, as what Wan had explained, both the words of animitta and asaṃjñā could be translated into “想” in Chinese, however, if they were both translated into “無想三昧” (literal meaning would be a samādhi without perception) or “無想定” (literal meaning would be a samāpatti without perception), what would then be happened? It would only be an mixing up which make practitioners do not know which is which.

Kumārajīva was so user-friendly! He picked the words according to the meaning of every statement in the scripture. Textually speaking, some examples could be seen from the *Vimalakīrtinirdeśasūtra* 《維摩詰所說經》 as the evidences.

¹⁷⁹ Nāgārjuna (龍樹), Kumārajīva (tr.), **Mahāprajñāpāramitāśāstra** 《大智度論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, pp. 95-101; p. 191.

若得諸法等，則不起漏、不漏想，不著於相，亦不住無相，是為入不二法。¹⁸⁰

Meaning: If the equality of all dharmas is obtained, there will be no thinking arisen which differentiates leaking and non-leaking. Not attaching to any conceptualized characteristic, nor attaching to no characteristic. This is the method of entering the non-duality.

The first word “想” does not have the meaning related to animitta samādhi. It could be judged that if there is a thought in the mind about either leaking and non-leaking, it would just like there is a thought of nirvāṇa but not knowing that it is only a blend of creation, therefore, he used the word “想”. But the cases of the second and third words “相”, they are related to the animitta samādhi because they are talking about the non-attachment to the duality.

Another example found in the *Diamond Sūtra* is like this:

若有想、若無想……我相、人相、眾生相、壽者相。¹⁸¹

Extant Sanskrit for reference: samjñino vā asamjñino……yasya satvasamjñā pravarteta jīvasamjñā vā pudgalasamjñā vā pravarteta.

Conze translated as: with perception, without perception……the notion of a self or of a being should take place, or the notion of a living soul or of a person.¹⁸²

¹⁸⁰ Kumārajīva (鳩摩羅什) (tr.), **Weimojie suoshuo jing** 《維摩詰所說經》, Taishō Tripiṭaka 《大正藏》, Vol. 14, T0475, p. 550.

¹⁸¹ Kumārajīva (鳩摩羅什) (tr.), **Jingang bore boluomi jing** 《金剛般若波羅蜜經》, Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 749.

¹⁸² Edward Conze, **Buddhist Wisdom: The Diamond Sutra and the Heart Sutra**,

As that can be seen, the extant Sanskrit has all the words shown by using the term “saṃjñā”. Assumed this was the case, Kumārajīva still translated the first two into “想” (perception) and the rest into “相” (conceptualized characteristic). They were so translated because the first two are regarding the two kinds of meditation methods: the saṃjñā-samāpatti (有想定) and asaṃjñā-samāpatti (無想定) which cannot lead to liberation; while the rest are regarding the key of emptiness and liberation. Conze should have studied Kumārajīva’s translation very thoroughly, therefore, by his own judgement and knowledge, he did the same: first two were translated as “perception” and the rest into “notion”.

Same as what has been shown in figure 35. “離諸法相” (all conceptualized characteristics of dharmas have been gotten away of) is related to animitta samādhi, emptiness and liberation, for all dharmas include both conditioned and unconditioned. Therefore, the word “相” was being used.

Of course, this way of translation is a kind of sense-for-sense translation. It does not precisely follow the literal meaning of the Sanskrit. Also, it requires the translators should have a certain understanding about the practical meditation methods of Buddhism which seems that modern scholars seldom have. As a matter of fact, even with the extant Sanskrit, modern scholars might also translate the same thing differently. However, what would be if a precise literal translation method was used, but at the same time, it mixed up with another term and created practicing problems to the end users of the scriptures? What benefit this could bring? Should a practitioner wrongly believed that the concentration status of no perception is good enough for him or her to attain liberation but not knowing that it was only a blend of creation? When scholars facing with such kind of issue, it should be better for their judgement be even more precise than their ability in languages.

To summarize the above, Zhi Qian's rendering, “離...想” (away from all perceptions), is literally correct. But it would mix up with the concept of asaṃjñā-samāpatti (無想定) for the meaning of the statement is actually getting away from the idea or conceptualized characteristic, which is equivalent to animitta samādhi that can lead to cessation, but not perception. Kumārajīva translated it by sense-for-sense into “離...相” (gotten away of conceptualized characteristics) which is apparently and literally wrong. However, by the meaning, it is correct. For it revealed the truth that it was the idea or conception that one should get away from in order to attain liberation. Also, this description corresponds to the animitta samādhi which is taught by the Buddha as one of the three samādhi that can attain to the unconditioned. Xuan Zang translated the term back to the same as Zhi Qian did. But his concern was not only because the Sanskrit word is saṃjñā. Even more vital to him was, he needed to avoid the possibility of misleading people in thinking of NO image aspect (相分) which has the same word of “相” in Chinese. Since the image aspect (相分) is a very crucial doctrinal idea highly related to the Ālayavijñāna in the Yogācārian teaching. Although “離相” or “無相” do not mean “無相分”; to avoid mixing up, just a tiny adjustment back to “離想” or “無想” would be saver for the Yogācārian. As a matter of fact, this is just a repeat of the same situation that has been seen in both the *Diamond Sūtra* and the *Aṣṭasāhasrikāprajñāpāramitāsūtra*.

3.4.3 The Five Kinds of Nature (五種性), Pañca gotrāṇi in Vimalakīrtinirdeśasūtra 《維摩詰所說經》

Same as it was in the other scriptures, the doctrinal idea of the five kinds of nature (五種性), Pañca gotrāṇi, could also be found their trail in the *Vimalakīrtinirdeśasūtra* 《維摩詰所說經》. For examples are:

Version	Texts	English Meaning
1. Zhi Qian (222-229 CE)	有道意。 ¹⁸³	Those who have a positive idea towards the path.
2. Kumārajīva (406 CE)	如是入無為正位者。 ¹⁸⁴	Those who have entered the right status of the unconditioned.
3. Xuan Zang (645-650 CE)	如是，聲聞、獨覺種性、已見無為、已入正性離生位者。 ¹⁸⁵	Those with Śrāvaka and Pratyekabuddha natures, have seen the unconditioned, have entered the status of the right nature and will give birth to no afflictions.

Figure 39: The Adding of the Śrāvaka and Pratyekabuddha Natures

This is very obvious to see that the concept of “聲聞種性” (Śrāvaka-nature) and the “獨覺種性” (Pratyekabuddha-nature) have been added to the text translated by Xuan Zang. No doubt that these ideas would not be possible to be appeared in the first two versions for they are the sole doctrinal thoughts of the Yogācārian.

Another example is like this:

Version	Texts	English Meaning
1. Zhi Qian (222-229 CE)	No record of the statement	
2. Kumārajīva (406 CE)	若未發大乘意，食此飯者，至發意乃消。 ¹⁸⁶	Those who have not vow the minds towards Mahāyāna and ate this rice, they have to make the vow such mind before the

¹⁸³ Zhi Qian (支謙) (tr.), **Foshuo weimojie jing** 《佛說維摩詰經》, Taishō Tripitaka 《大正藏》, Vol. 14, T0474, p. 529.

¹⁸⁴ Kumārajīva (鳩摩羅什) (tr.), **Weimojie suoshuo jing** 《維摩詰所說經》, Taishō Tripitaka 《大正藏》, Vol. 14, T0475, p. 549.

¹⁸⁵ Xuan Zang (玄奘) (tr.), **Shuo wugoucheng jing** 《說無垢稱經》, Taishō Tripitaka 《大正藏》, Vol. 14, T0476, p. 575.

¹⁸⁶ Kumārajīva (鳩摩羅什) (tr.), **Weimojie suoshuo jing** 《維摩詰所說經》, Taishō Tripitaka 《大正藏》, Vol. 14, T0475, p. 533.

		rice could be digested.
3. Xuan Zang (645-650 CE)	諸有大乘 <u>菩薩種性</u> ，未發無 上菩提心者，若食此食，要 發無上菩提心已然後乃消。 ¹⁸⁷	Those who have the <u>Bodhisattva nature</u> of the Mahāyāna but have not vow the mind towards the supreme Bodhi and ate this rice, they have to vow the mind towards the Bodhi before the rice could be digested.

Figure 40: The Adding of the Bodhisattva Nature

This second example has more to be discussed. First, just like what have been seen in section 3.4.1 (ii) about the observation of the True-suchness, the *Sūtra* should have been altered two times. Zhi Qian's version does not have the record of this statement at all. But starting from the Kumārajīva's version, the meaning of “發大乘意” (vow the minds towards Mahāyāna), which is the similar meaning of “發阿耨多羅三藐三菩提心” (vowing the mind towards the Bodhi) that has been talked about in section 2.4.1, has been added to the scripture. After two and a half century, the version brought back by Xuan Zang added one more concept to the scripture: “菩薩種性” (the Bodhisattva nature). Very interesting is, this concept was located just before “發無上菩提心” (vow the mind towards the supreme Bodhi) which is highly coincident to what has happened in the *Diamond Sūtra* when that was discussed in section 2.4.1! This shows that it is not just an coincidence, but is the doctrinal idea of the Yogācārian which always put the five kinds of nature (五種性, Pañca gotrāṇi) in the primary place ahead of the vowing of mind towards the Bodhi.

Vowing the mind towards the Anuttarā samyaksambodhi was originally the most important difference between Mahāyāna scriptures and the normal Canon of the Śrāvakayāna and Pratyekabuddhayāna. In the version of Zhi Qian, it is usually

¹⁸⁷ Xuan Zang (玄奘) (tr.), *Shuo wugoucheng jing* 《說無垢稱經》, Taishō Tripiṭaka 《大正藏》, Vol. 14, T0476, p. 581.

represented by the wordings of “發無上正真道意”¹⁸⁸ which has the same meaning of that. Although the version of Zhi Qian talked about that, it was still in a limited extent. It might be because it was spread at the same time together with the scriptures of the other two vehicles, it therefore should also be the most earliest form among all versions of the *Sūtra*.

Until the time when Mahāyāna really came to arise, the vowing of mind towards the Bodhi had become more and more important. Such wordings were added to the old texts in a vast amount. Just like what is shown in the version of Kumārajīva which has more than forty places mentioned about the term.

But as what has been discussed in section 2.4.1, when the Yogācāra school started to come to power, the concept of Bodhisattva nature had tended to replace the importance of the vowing of mind. From the studies of this paper, this has really been proved to be the situation. Even in such a tiny aspect the Yogācārian could go deep into and implement the makeover modification, not to mention the other areas.

3.4.4 The Purenness of Mind

In section 2.4.9, the issue of the pure mind has been discussed about. There, it has been explained that at the early stage of the Bodhisattva path, the doctrinal idea of the Yogācāra school would not accept the existence of a pure mind. At that moment, the Mādhyamikan idea was not discussed. Now in the *Vimalakīrtinirdeśasūtra* 《維摩詰所說經》, it seems that a similar question has arisen again. Here is the differences between the three versions:

¹⁸⁸ Zhi Qian (支謙) (tr.), *Foshuo weimojie jing* 《佛說維摩詰經》, Taishō Tripiṭaka 《大正藏》, Vol. 14, T0474, p. 520.

Version	Texts	English Meaning
1. Zhi Qian (222-229 CE)	如性淨。 ¹⁸⁹	The nature of Suchness is pure.
2. Kumārajīva (406 CE)	一切眾生心相無垢。 ¹⁹⁰	The <u>characteristics of mind</u> of all sentient beings have no defilement.
3. Xuan Zang (645-650 CE)	一切有情心性本淨曾無有染。 ¹⁹¹	The <u>nature of mind</u> of all sentient beings is originally pure and without defilement.

Figure 41: The Pureness of Mind

Pureness or non-defilement is the topic being discussed within all the versions. However, the subject that being examined are different. Zhi Qian was talking about the pureness of the nature of Suchness; Kumārajīva was talking about the characteristics of mind; whereas, Xuan Zang was studying the nature or essence of mind.

First, let's discuss about the version of Zhi Qian. In section 2.3.1, it has been explained that the Suchness is just a synonym of the relation between the conditioned and the unconditioned. In his commentary, Nāgārjuna also explained:

諸法實相，常住不動。眾生以無明等諸煩惱故，於實相中轉異邪曲；諸佛賢聖種種方便說法，破無明等諸煩惱，令眾生還得實性，如本不異，是名為「如」。實性與無明合，故變異則不清淨；若除却無明等，得其真性，是名「法性清淨」。¹⁹²

¹⁸⁹ Zhi Qian (支謙) (tr.), **Foshuo weimojie jing** 《佛說維摩詰經》, Taishō Tripitaka 《大正藏》, Vol. 14, T0474, p. 523.

¹⁹⁰ Kumārajīva (鳩摩羅什) (tr.), **Weimojie suoshuo jing** 《維摩詰所說經》, Taishō Tripitaka 《大正藏》, Vol. 14, T0475, p. 541.

¹⁹¹ Xuan Zang (玄奘) (tr.), **Shuo wugoucheng jing** 《說無垢稱經》, Taishō Tripitaka 《大正藏》, Vol. 14, T0476, p. 563.

¹⁹² Nāgārjuna (龍樹), Kumārajīva (tr.), **Mahāprajñāpāramitāśāstra** 《大智度論》,

Meaning: The real characteristic of all dharmas is always stable with no motion. Due to ignorance and all kinds of afflictions, sentient beings turned to become differentiating, viewing falsely, and distorting from the real characteristic. By all kinds of skillful preaching offered by Buddhas and sages, ignorance and all kinds of afflictions were annihilated, making sentient beings regained the real nature as its natural form with no difference. This is named the “Suchness”. If the real nature is mixed up by ignorance, variation arised and (things) became impure. If ignorance, etcetera, are expelled and the real nature is regained, this is called the “pureness of the dharma nature”.

Normally, under the idea of the Mādhyamikan, it should not be said that if it is pure or impure for all dharmas have no self nature and are therefore empty. But, from the above quotation, which could be treated as explaining from solely the worldly point of view, the real characteristic is stable, the real nature is naturally pure and the Suchness is just a name offered to the regaining of such a real nature of all dharmas by the annihilation of afflictions. In such sense, the nature of the Suchness should also be the same as all dharmas, which is also naturally pure. Zhi Qian’s version recorded as “如性淨” (the nature of Suchness is pure) mostly was based on this view.

But starting from the version of Kumārajīva, the subject of discussion changed to the mind. Comparing to the Suchness, which could be considered as the object of observation, the mind is more on the side of the observing subject. Same as observing all other dharmas, different Buddhist schools observe the mind also from its characteristics and nature. There is no exception for the Mādhyamikan:

是心亦無性無相……如是心中，實心相不可得。是心性不生不滅，常是淨相，客煩惱相著故，名為不淨心。¹⁹³

Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, p. 298.

¹⁹³ Ibid., p. 204.

Meaning: This mind also has no nature and no characteristic.....In such a mind, a real characteristic of mind could not be obtained. Such nature of mind has neither birth nor death. It always shows as pure. Only because the characteristics of guest afflictions are attached, it is called an impure mind.

Here, from the unworldly point of view, the mind has no nature nor characteristic. But from the worldly point of view, a real characteristic of mind could not be obtained; whereas, the nature actually always shows as pure. The impureness arises not because of the mind, but because of the attachment to the afflictions which is said to be the guest from outside of a mind. In such sense, the version of Kumārajīva recorded as “心相無垢” (the characteristics of mind have no defilement).

It could be seen that these two versions were actually talking the same thing but from different angles only. The key of them is the same: due to emptiness, the nature and characteristic of things (dharmas or minds) are also empty. The mind would show as impure was only because of the worldly attachment towards afflictions. Therefore, no worldly attachment and the mind is naturally pure. This is the same concept in the Theravada tradition that has been discussed in section 2.4.9 regarding the *Aṅguttara Nikāya* A.I.10.

In the version of Xuan Zang, the subject of discussion was changed from the characteristics of mind to the nature of mind. Originally, the fundamental idea towards the pureness of mind of the Yogācārian should be the same as the Mādhyamikan:

心性本淨客塵故染，後時清淨除客塵耳，淨非外來本性淨故。¹⁹⁴

Meaning: Naturally pure is the nature of mind. It is defiled only because of

¹⁹⁴ Asaṅga, 波羅頗蜜多羅 (Boluopomiduoluo)(tr.), *Mahāyānasūtrālamkāra* 《大乘莊嚴經論》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1604, p. 623.

the guest dust. It became pure again afterwards because the dust has been annihilated. The pureness was not come from outside for the original nature is pure.

Dharmapāla had tried to explain this pure nature of mind according to the doctrinal idea of the Yogācārian. He wrote:

契經說心性淨者，說心空理所顯真如，真如是心真實性故；或說心體非煩惱故名性本淨。非有漏心性は無漏故名本淨。¹⁹⁵

Meaning: What the sūtras say the nature of mind is pure means, the True-suchness which is manifested from the law of emptiness of mind, as the True-suchness is the real nature of mind; or, the substance of mind is not affliction, therefore, it is said to be naturally pure in nature. It does not mean that the leakiness nature of mind is non-leaking so as to say that it is naturally pure.

Such explanation could be meant as a separation of the nature of mind in two: the nature of the True-suchness of mind and the worldly leakiness nature of mind. The so-called pure nature could only be referred to the first one, the nature of the True-suchness of mind, which is definitely an unworldly matter. This in fact is also the main reason of why the version of Xuan Zang has the term changed to “心性” (the nature of mind).

So, how about the “心相” (the characteristics of mind)? This has to go back to how the Yogācārian defined what the characteristics of mind are.

It is universally known that the Yogācārian defined all dharmas into 5 categories:

¹⁹⁵ Dharmapāla, Xuan Zang (tr.), *Vijñāptimātratāsiddhiśāstra* 《成唯識論》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1585, p. 9.

分別行相種種無量故，謂色相、心相、心所有相、心不相應行相、無為相。¹⁹⁶

Meaning: Differentiating unlimited amount of kinds of mind activities, which are said to be the characteristic of form, the characteristic of mind, the characteristic of mind-matter, the characteristic of non-mental corresponding and the characteristic of unconditioned.

Since the mind activities have so many kinds, it could be easy to know that the Yogācārian could not be free to say that the characteristic of mind is naturally pure. Besides, according to their explanation, these characteristics are actually the sources of affliction in themselves, especially the characteristics of mind-matter:

諸未斷內心所有非理作意 (Sanskrit and Pāli: ayonisomanasikāra, an opposite to “如理作意”, yonisomanasikāra)。¹⁹⁷

Meaning: The uncut off internal mind-matters would raise the thoughts not according to the principle.

In their scriptures, many examples have been given so as to show how these kinds of characteristics of mind create problems to sentient beings:

在第七識緣第八識，起自心相執為實法……緣邪教所說蘊處界相，起自心相，分別計度執為實法……緣邪教所說自性等相，起自心相，分別計度執為實法。¹⁹⁸

¹⁹⁶ Maitreya (彌勒), Xuan Zang (tr.), **Yogācārabhūmiśāstra** 《瑜伽師地論》, Taishō Tripiṭaka 《大正藏》, Vol. 30, T1579, p. 697.

¹⁹⁷ Ibid., p. 866.

¹⁹⁸ Dharmapāla, Xuan Zang (tr.), **Vijñāptimātratāsiddhiśāstra** 《成唯識論》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1585, p. 7.

Meaning: The eighth consciousness as the cause, the seventh consciousness raised itself a characteristic of mind and grasped as a dharma of reality.....The wrong teachings which talked about the characteristics of aggregates, bases and elements as the cause, one raised himself a characteristic of mind, differentiated, measured and grasped as a dharma of reality.....The wrong teachings which talked about the characteristics of self-natures as the cause, one raised himself a characteristic of mind, differentiated, measured and grasped as a dharma of reality.

Because these kinds of characteristic of mind are raised according to the system within a mind, that is, according to the doctrinal idea which are regarding to the Ālayavijñāna and seeds, they are real in a certain sense of the teaching of the Yogācārian. Moreover, since they are coming from within, they could not be easily treated as the guest dust totally from outside. So, how can they be said that they are naturally pure? For such reason, the original form of “心相無垢” (the characteristics of mind have no defilement) recorded in the Kumārajīva must have to be altered into “心性本淨曾無有染” (the nature of mind is originally pure and without defilement) as stated in the version of Xuan Zang. And this originally pure nature of mind should be referred to the ultimate truth, the True-suchness.

3.4.5 The Adding of Metaphors

In section 2.4.16, the original Kumārajīva's version of the *Diamond Sūtra* which has only six items as the metaphors, was altered and increased to nine items since the second version rendered by Bodhiruci. This situation had happened again in the *Vimalakīrtinirdeśasūtra* 《維摩詰所說經》:

Version	Texts	English Meaning
Zhi Qian (222-229 CE)	一切法可知見者，如水月形。 ¹⁹⁹	All dharmas that can be known and seen are just like the shape

¹⁹⁹ Zhi Qian (支謙) (tr.), *Foshuo weimojie jing* 《佛說維摩詰經》, Taishō Tripiṭaka

		of the moon in the water.
Kumārajīva (406 CE)	一切法生滅不住，如幻如 電……諸法皆妄見，如夢、 如炎、如水中月、如鏡中 像。 ²⁰⁰	All dharmas begin and end without stopping, just like illusion and lightning……All dharmas are false views, like dreams, like heat haze, like the moon in the water, like the image in a mirror.
Xuan Zang (645-650 CE)	一切法性生滅不住，如幻、 如化、如電、如雲……一切 法性皆虛妄見，如夢、如 焰、如健達婆城；一切法性 皆分別心所起影像，如水中 月、如鏡中像。 ²⁰¹	All dharmas naturally begin and end without stopping, like illusion, like magic, like lightning, like cloud……All dharmas naturally are false view, like dreams, like flame, like the city of gandharva. All dharmas naturally are the images arisen from a mind with differentiation, like the moon in the water, like the image in a mirror.

Figure 42: The Adding of Metaphors

From the above figure, it could be seen that the numbers of metaphors have been kept increasing among the three versions. A summary of them is as follows:

Metaphor	Zhi Qian	Kumārajīva	Xuan Zang
幻, illusion		Available	Available
化, magic			Available
電, lightning		Available	Available
雲, cloud			Available
夢, dreams		Available	Available
炎, heat haze		Available	
焰, flame			Available

《大正藏》，Vol. 14, T0474, p. 523.

²⁰⁰ Kumārajīva (鳩摩羅什) (tr.), *Weimojie suoshuo jing* 《維摩詰所說經》，Taishō Tripiṭaka 《大正藏》，Vol. 14, T0475, p. 541.

²⁰¹ Xuan Zang (玄奘) (tr.), *Shuo wugoucheng jing* 《說無垢稱經》，Taishō Tripiṭaka 《大正藏》，Vol. 14, T0476, p. 563.

健達婆城, the city of gandharva			Available
水中月, the moon in the water	Available	Available	Available
鏡中像, the image in a mirror		Available	Available

Figure 43: The Availability of Metaphors among Different Versions

As that could be seen, the numbers of metaphors being used have been increased from one item in the Zhi Qian's version to six items in the Kumārajīva's version and then to nine items in the Xuan Zang's version. But different from the situation of the *Diamond Sūtra*, there seems to have no commentary from Indian commentators that can tell the meaning behind each item so that it could be identified which item was added due to doctrinal thoughts differences.

However, by the texts in the different statements, it could be noticed that the conditions that are described by the metaphors are different also. Zhi Qian's version has only one condition which is “一切法可知見者” (All dharmas that can be known and seen). Kumārajīva's version has two conditions: “一切法生滅不住” (All dharmas begin and end without stopping) and “諸法皆妄見” (All dharmas are false views). Xuan Zang's version added one more condition on top of the Kumārajīva's: “一切法性皆分別心所起影像” (All dharmas naturally are the images arisen from a mind with differentiation). This last condition that Xuan Zang added, brought the two metaphors, the moon in the water and the image in the mirror, down from the category of all dharmas are false view to this category. This is quite special.

For example, according to the explanation of Nāgārjuna, the metaphor of the moon in the water has the meaning like this:

譬如小兒見水中月，入水求之，不得便愁。智者語言：性自爾，莫生憂惱！²⁰²

²⁰² Nāgārjuna (龍樹), Kumārajīva (tr.), *Mahāprajñāpāramitāśāstra* 《大智度論》, Taishō Tripiṭaka 《大正藏》, Vol. 25, T1509, p. 298.

Meaning: Like a child who had seen the moon in the water. He entered the water and tried to get it. He failed and became sad. A wise man then told him: this is its nature, no need to feel affliction.

In this explanation, only the nature of the moon in the water should be known which is the unreal nature. There is no indication that the moon is come from the mind or is mind-made. This should be seen as the idea of the Mādhyamikan.

However, according to the doctrinal idea of the Yogācārian:

云何影像相？謂遍計所起。²⁰³

Meaning: What is the characteristic of an image? It is arisen from the universally discriminated and attached self-nature.

不了色事，分別色名而起遍計；不了受想行識事，分別受想行識名而起遍計。²⁰⁴

Meaning: Not understanding the matter of form, differentiating the names of form and the universally discriminated and attached self-nature arises. Not understanding the matter of sensation, perception, mental actions and consciousness, differentiating the names of sensation, perception, mental actions and consciousness and the universally discriminated and attached self-nature arises.

Therefore, the last set of metaphor in the version of Xuan Zang, which talks about all dharmas naturally are the images arisen from a mind with differentiation, is definitely an addition based on the doctrinal idea of the Yogācārian in order to support

²⁰³ Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmiśāstra* 《瑜伽師地論》, Taishō Tripiṭaka 《大正藏》, Vol. 30, T1579, p. 697.

²⁰⁴ Ibid., p. 703.

their unique doctrine of the three self-natures and the idea of only consciousness with no external entity.

3.4.6 Summary

Once again, the Xuan Zang's version is differentiated from the other versions significantly. The doctrinal idea of True-suchness upheld by the Yogācārian affected many aspects of the *Vimalakīrtinirdeśasūtra* 《維摩詰所說經》. It was even described as a principle or law which practitioners should follow. Besides, the ideas regarding the image aspect (相分) of the Ālayavijñāna, the five kinds of nature (五種性), the pureness of the nature of the True-suchness, the three self-natures as well as the concept of consciousness only without external entity, all of these unique ideas of the Yogācārian contributed in the transformation of the *Sūtra* from its earlier form to the later style.

Although the *Sūtra* has limited numbers of versions, these special sectarian doctrinal identities found only in the version of Xuan Zang have already told that, the Yogācārian originated in India must have did a lot of things to the alternation of the *Sūtra*. These adjustments have a high similarity to those that have been discussed about in other scriptures which no one can completely ignore.

3.5 Miscellaneous Scriptural Alternations

By using the information that had been collected and studied in the *Diamond Sūtra*, several additional scriptures that have the similar background were examined in this chapter. Very clear is, marks of similar sectarian thoughts alternations were found with the same trend and contents. Although these have been quite demarcative, still in below, the researcher would like to point out some miscellaneous issues, so as to provide more supportive evidences about the topics.

3.5.1 Pañcaviṃśatisāhasrikāprajñāpāramitāsūtra 《摩訶般若波羅蜜經》

The *Pañcaviṃśatisāhasrikāprajñāpāramitāsūtra* 《摩訶般若波羅蜜經》 has four Chinese versions that had been rendered. One was done by Kumārajīva with 27

juans. Two were translated before him: the *Guang zan jing* 《光讚經》(T222) translated by Dharmarakṣa (竺法護) at around 286 CE with ten juans; and the *Fangguang bore jing* 《放光般若經》(T221) rendered by Wu Luo Cha (無羅叉) at around 291 CE with twenty juans. The *Guang zan jing* 《光讚經》 could be known as a partial record only as it stopped in the middle without an normal ending just like other scriptures do. It could be imagined how difficult it was for the Chinese to collect a complete work even at that time. Besides these three works, one more was translated by Xuan Zang. It was collected in his latest great work, the *Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經》, and it is arranged in the *Second Assemblage* (第二會) (T220, juan 401 to 478) which has a total of 78 juans.

Originally, the *Pañcaviṃśatisāhasrikāprajñāpāramitāsūtra* 《摩訶般若波羅蜜經》 is planned to be investigated thoroughly just like the other three scriptures that have been done in this chapter. However, for the length it has, the researcher would like to examine it in another possible studies. Also, roughly speaking, it carries the major points that have been discussed in the *Aṣṭasāhasrikāprajñāpāramitāsūtra* 《小品般若波羅蜜經》 since that was just a shorter version of this elder brother. Therefore, it would be better to leave it behind for the time being.

Just from the length of the different versions it has, it could be noticed that the alternations should be a lot! From the numbers, for example, the True-suchness once again contributed the most. No need to say the earlier versions do not have this doctrinal idea at all, the Xuan Zang's version carries up to 1422 times of the term in just 78 juans. This resulted in a remarkable density of more than 18 times of existence in an average for every juan! Comparing to the *Aṣṭasāhasrikāprajñāpāramitāsūtra* 《小品般若波羅蜜經》 which has a figure of 13 times per juan, and the *Diamond Sūtra* which has only 2 times in one juan, the Xuan Zang's version is a huge increase. Such a density would definitely affect the interpretation of the text with no doubt, as that has already been justified in the other scriptures. This figure does not include the hidden places where the term has not been put into the location but the alternation was made due to the idea.

If the situation of *Diamond Sūtra* discussed in section 2.5.4 was used as an estimation, where the term True-suchness has actually 8 major places affecting the *Sūtra* which is four times of its existence, end up the term might have possibly up to more than 5500 places affecting the text in the *Second Assemblage, MahāPrajñāpāramitāsūtra*. Of course, that would need more studies to search for such possibility.

The doctrine of the five kinds of nature also affect the *Sūtra*. In the Xuan Zang's version, it sometimes exists in the form of “種性”; but it also has another form which is “種姓”. Basically, they are the same meaning in the text. Roughly, there are 8 places where the five kinds of nature are apparently mentioned and discussed.

The conceptualized characterisitic (相) and perception (想) are another items that affected the text of the scripture. In the version of Kumārajīva, “無想” (no perception) could be found when describing the Naiva saṃjñānāsaṃjñāyatana (非想非非想處天, the state beyond perception or non-perception) or the saṃjñino (有想, concentration or heaven with perception) or asaṃjñino (無想, concentration or heaven with the cease of perception). This is quite the same as that in the *Diamond Sūtra*. But in the version of Xuan Zang, there are about seventeen places where “無想” (no perception) was used. These places could mostly correspond to the same places where Kumārajīva has translated into “無相” (no conceptualized characteristic). Besides, “相想” (perception of an image) is also another term similar to such issue. It exists 7 times in the Xuan Zang's version. All of these are of the same cases that have been explained in the other scriptures which readers should have quite familiar with.

There is a statement in the Xuan Zang's version *Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經》 which is stated like this:

若菩薩摩訶薩金剛喻智所斷煩惱習氣相續實有性者，則此能斷金剛喻智不能達彼都無自性，斷已證得一切智智。以金剛喻智所斷煩惱習氣相續非實有性故，此能斷金剛喻智能了達彼都無自性，斷已證得一切智智。

Meaning: If the afflictions and habits, which are cut by the great Bodhisattva who carries the wisdom like diamond, continue with a real nature, then, such wisdom like a diamond cutter should never reach that non-nature, cut them and realize the Buddha's wisdom. Since the afflictions and habits, which are cut by the great Bodhisattva who carries the wisdom like diamond, continue without a real nature, such wisdom like a diamond cutter could reach that non-nature, cut them and realize the Buddha's wisdom.

This statement is not recorded in any of the versions before Xuan Zang. It is obviously an addition to the older versions. Within is a description saying “能斷金剛喻智” (wisdom like a diamond cutter or wisdom like a diamond that is capable to cut). Remember in section 2.4.11 when the title of the *Diamond Sūtra* was talked about, here is another supportive evidence showing that only the version of Xuan Zang has the concept of this “能斷” (cutter or capable to cut). Since this was added in the *Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經》, it was also added in the *Diamond Sūtra* would be very possible. However, after all, the volume of the whole *Sūtra* is too big which the adjustment could not be covering every corner, there are still statements being maintained in their original form that might contradict to the idea. For example in the *Eighth Assemblage*, this is said:

虛妄分別所作法中，能斷、所斷俱不可得，既無飢渴，除斷者誰？²⁰⁶

Meaning: In the false and differentiated conditioned, cutting and being cut are

²⁰⁵ Xuan Zang (玄奘) (tr.), **The Second Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第二會》, Taishō Tripiṭaka 《大正藏》, Vol. 5, T0220, p. 322.

²⁰⁶ Xuan Zang (玄奘) (tr.), **The Eighth Assemblage, Mahāprajñāpāramitāsūtra** 《大般若波羅蜜多經·第八會》, Taishō Tripiṭaka 《大正藏》, Vol. 7, T0220, p. 977.

both unobtainable. Since there is no desire, who is the one that cut?

Although this statement was also rendered by Xuan Zang, obviously, it has been maintained with the idea of the Mādhyamikan but not the Yogācārian! Under such thought, it is absolutely impossible to have the *Diamond Sūtra* with the title carrying a meaning of “cut” in any sense. Also, from the translation of this statement, it could see how honest Xuan Zang is! If he has himself a tiny thought of protecting the doctrinal idea of his school, he would amend this statement directly. But from the fact, he did not do so.

Despite of this, the *Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經》 is a piece of work which the Yogācārian had put a lot of effort in modifying it. For example, the doctrinal concept of three natures (Tri-Svabhāva) have occurred 12 times and 50 times respectively in the third and sixteenth assemblage of the *Sūtra*. If all the above alternations were found the same in the extant Sanskrit text, no one could deny that it is not the earliest version of the *Sūtra*.

3.5.2 Following the Predecessors' Commentaries

In section 2.4.17 (i), it has been discussed that the Yogācārian tended to put words originally explained by their commentators directly into the text of the scripture. In that section, the Buddha-knowledge and the Buddha-eye were the examples. It is not known completely by now how much this issue affected the record of the scriptures, but from the evidences, this situation really occurs.

For example, in the *Mahāratnakūṭasūtra* 《大寶積經》 (T310) translated and edited by Bodhiruci (菩提流志) of the Tang Dynasty (唐朝) in 693 CE, there is a statement recorded in this way:

是性常住，諸法常如故。²⁰⁷

Meaning: Such nature is always there because all dharmas always as Suchness.

Very obvious, this statement was recorded according to the idea of the Mādhyamikan where the Suchness had not been transformed into the unconditioned True-suchness. But in the commentary of Sthiramati (安慧) which was translated by another Bodhiruci (菩提流支) nearly two hundred years before in the period of North Wei (北魏), the text had been recorded in this way:

是性常住，一切諸真如常。²⁰⁸

Meaning: Such nature is always there because the True-suchness of all is permanent.

In contradicted to the *Mahāratnakūṭasūtra* 《大寶積經》, this record is totally a Yogācārian idea. However, for some reasons, may be, due to the fact that the *Sūtra* was not chosen as one of the tools for spreading the idea of the school, it was not altered and had been kept as it was until 200 years later it was edited into the *Mahāratnakūṭasūtra* 《大寶積經》 in China. Also, in the record, Bodhiruci (菩提流志) of the Tang Dynasty was not coming from the Yogācāra school. The other Bodhiruci (菩提流支) who lived two hundred years earlier was instead from the school. This definitely would make differences in judging the translation of the scriptures. Another point is, Bodhiruci (菩提流志) of Tang dynasty was supposed to continue the

²⁰⁷ Bodhiruci (菩提流志)(tr. And ed.), *Mahāratnakūṭasūtra* 《大寶積經》, Taishō Tripiṭaka 《大正藏》, Vol. 11, T0310, p 635.

²⁰⁸ Sthiramati (安慧), Bodhiruci (菩提流支)(tr.), *Mahāratnakūṭa-dharmaparyāyaśatasāhasrikāparivartakāśyapaparivartaṭikā* 《大寶積經論》, Taishō Tripiṭaka 《大正藏》, Vol. 26, T1523, p 222.

translation works of Xuan Zang after his passed away. Apparently, Xuan Zang did not bring back another new version of the *Mahāratnakūṭasūtra* 《大寶積經》. If he did, may be the wordings here would have been changed into the commentery form already. If this was happened, it might not be possible for modern people to know that the statement here have once been recorded in this way.

As a matter of fact, the value of the Chinese translation is in here. If scholars would like to know the early form of the Mahāyāna Buddhism, the extant Sanskrit text have definitely been altered; even worse might be the Tibetan scriptures which should have been affected by the latest sect of Vajrayāna. Therefore, the only choice would be the Chinese Canon.

Going back to the discussion of the Buddha-knowledge and the Buddha-eye in section 2.4.17 (i), some modern scholars declare that the scripture carrying this idea, the Jin gang xian lun 《金剛仙論》 (T1512), was finished in China but not India. Their source of argument was actually based on the judgement of Kui Ji (窺基) only, who said:

金剛仙所造，即謂南地吳人非真聖教也。²⁰⁹

Meaning: The work of Jin Gang Xian is said to be the work of Southern Wu people. It is not the real teaching of the sage.

However, all categories in China agreed this is the work from India. From the discussion about the Buddha-knowledge and the Buddha-eye which was first explained in the Jin gang xian lun 《金剛仙論》 and later on inserted in the main text of the *Diamond Sūtra*, where the extant Sanskrit text also carries such insertion, the researcher would judge that this work was really originated from India.

²⁰⁹ Kui Ji (窺基), *A Praising to the Jingang bore jing* 《金剛般若經贊述》, Taishō Tripitaka 《大正藏》, Vol. 33, T1700, p. 125.

Therefore, it is also another benefit of the Chinese Canon carries. As all the scriptures and commentaries were recorded in their most possible earliest form, the change of ideas could be easier for examination and identifying. By just the polluted extant Sanskrit text and Tibetan translations, it is definitely impossible for these variances could be discovered.

3.6 A Conclusion of Sectarian Thoughts Alternations in other Scriptures

From all the evidences that have been examined above, it could be seen that a general alternation towards the Mahāyāna scriptures existing during the time of the development of the Yogācāra school did really occur. By the content and time of the changes, the situation would be summarized as follows:

3.6.1 General Summary

The discussion in this section could be summarized in the following figure:

Sub-section and the Major Sectarian Thoughts Alternations	Translators ²¹⁰											
	Lo	ZQ	DZ	Ku	Xu			Dc	Pr	Pc	Ch	Dp
	178	222	382	401	645 CE			653	788	847	842	980
	CE	CE	CE	CE	4 th	5 th	O	CE	CE	CE	CE	CE
3.2.1 True- suchness (i)							N/A	N/A	N/A	N/A	N/A	
3.2.1 True- suchness (ii)			N/A				N/A	N/A	N/A	N/A	N/A	

²¹⁰ Abbreviations are used underneath: Lo stands for Lokaṣema; ZQ stands for Zhi Qian; DZ stands for Dharmapriya and Zhufunian; Ku stands for Kumārajīva; Xu stands for Xuan Zang; Dc stands for Dharmacandra; Pr stands for Prajñā; Pc stands for Prajñācakra; Ch stands for Chosgrub; and Dp stands for Dānapāla. Besides, under Xu, 4th stands for *The Fourth Assemblage, Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經·第四會》; 5th stands for *The Fifth Assemblage, Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經·第五會》; and “O” stands for others.

3.2.1 True-suchness (iii)							N/A	N/A	N/A	N/A	N/A	
3.2.2 The Manifestation of the Unconditioned							N/A	N/A	N/A	N/A	N/A	
3.2.3 Maintenance of the Bodhisattva nature							N/A	N/A	N/A	N/A	N/A	
3.2.4 The Untruth and the Perfect Real Self-nature			N/A				N/A	N/A	N/A	N/A	N/A	
3.2.5 Conceptualized Characteristics or Perception of Signs							N/A	N/A	N/A	N/A	N/A	
3.2.6 Mind-Stream							N/A	N/A	N/A	N/A	N/A	
3.2.7 Whoelsome Dharmas and Prajñā			N/A				N/A	N/A	N/A	N/A	N/A	
3.3.1 The Lost of Characteristics	N/A	N/A	N/A		N/A	N/A						
3.3.2 The Omission of the Three Periods	N/A	N/A	N/A		N/A	N/A						
3.4.1 (i) True-suchness as a principle	N/A		N/A		N/A	N/A		N/A	N/A	N/A	N/A	N/A
3.4.1 (ii) Observation of the True-suchness	N/A		N/A		N/A	N/A		N/A	N/A	N/A	N/A	N/A
3.4.1 (iii) Application of the True Principle	N/A		N/A		N/A	N/A		N/A	N/A	N/A	N/A	N/A
3.4.2 Conceptualized Characteristics or Perception,	N/A		N/A		N/A	N/A		N/A	N/A	N/A	N/A	N/A

Sense-for-sense or Literal Translation Method												
3.4.3 The Five Kinds of Nature	N/A		N/A		N/A	N/A		N/A	N/A	N/A	N/A	N/A
3.4.4 The Pureness of Mind	N/A		N/A		N/A	N/A		N/A	N/A	N/A	N/A	N/A
3.4.5 The Adding of Metaphors	N/A		N/A		N/A	N/A		N/A	N/A	N/A	N/A	N/A
Total out of the related discussed points	0/9	0/15	0/6	3/18	18/18			2/2	2/2	2/2	2/2	5/11

Figure 44: The Basic Summary of Chapter III

In the above Figure, the first column refers to the sub-section number in Chapter III together with the major sectarian thoughts alternations involved. The rest of the columns listed out the translators that have been discussed in this chapter. Abbreviation of their names were given as per the footnote. The rough times they translated their scriptures or the time they arrived or gotten back to China were listed in CE . Underneath each name are boxes of different level of grey tone indicating how the version involved in a certain kind of alternation. White color means it did not involve at all. Light grey means it involved gradually or partially. Dark grey means it involved directly or completely to that certain alternations. “N/A” means not applicable. At the bottom of each translator summed up the total numbers of times his translation has involved in the alternations that have been discussed in this chapter. 0/9 means his translation has involved in nine issues but with no alternation made; while, 18/18 means his translation has involved in eighteen issues and made also eighteen alternations.

Roughly speaking, the figure shows a similar picture that was seen in the *Diamond Sūtra*. All the pre-Kumārajīva translations involved none of the alternations. Most of the major or complete alternations were happened during the time of Xuan Zang when the power of the Yogācāra school was at its peak. Same as that was

happened in the *Diamond Sūtra*, this happened to step back a little when the school started to decline, as that could be seen in the translations of Dānapāla, the alternations had been lowered down to less than half of the total issues involved. Interesting here is the translations of Kumārajīva involved three minor alternations. This might possibly mean that the Mādhyamika schools could have also started to alter the scriptures but in a small volume. In more detail about the contents and time of the alternations, the discussion would be as follows.

3.6.2 The Contents of Alternations

Obviously, the first and most important item that contributed to the alternation is the doctrinal idea of the True-suchness which is also the same situation in the *Diamond Sūtra*. However, its appearance has been vastly increased. From the lowest amount of sixteen times of appearance in the *Vimalakīrtinirdeśasūtra* 《維摩詰所說經》 to more than a thousand and four hundred times in the *Second Assemblage, Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經·第二會》, all this could be concluded that the Yogācārian put the idea as their most important doctrine. Besides, since the True-suchness is explained as the ultimate reality of everything, its coverage in the studied scriptures is also vast. It not only covers from the five aggregates to all dharmas, but it also participated as the principle for practitioners to observe and apply.

In addition to the True-suchness, the concept of Ālayavijñāna and seeds also affected the studied scriptures, especially in the way regarding the image aspect (相分) and perception (想). The three self-natures (Tri-Svabhāva) and the five kinds of nature (Pañca-Gotrāṇi) also contributed in various places. Lastly, the idea of the four wisdoms also participated a little bit in the alternation.

Although very unfortunate that, besides the *Diamond Sūtra*, it is hard to find another scripture that can have translated versions which could show the situation between Kumārajīva and Xuan Zang; however, all these ideas have already shown the same contents and importance in the alternation of the studied scriptures as they were

shown in the *Diamond Sūtra*. This means that such kinds of transformation were not an individual issue but a general and common one. If earlier Sanskrit texts could not be found, treating the extant Sanskrit texts with no ground as a reliable primary source of information in the study of Buddhism would definitely be a great problem to both the academic and religious fields. Comparison studies by using it as the base would certainly be invalid.

3.6.3 Time of Alternations

From a few evidences that have been discussed, such transformation might not only be happened in the Yogācāra school. For some of them might have been started during the arisen of the Mādhyamika school too. This indicated that there should be some even older and more original doctrinal ideas that were existed in the more ancient period of time. However, these ideas seemed not quite contradicting to the idea of the Mādhyamikan. The alternations of those mostly lied on whether certain commonly agreed ideas were being emphasized or not, for example, the emphasis of the vowing of mind or not. This also means that, although the Mādhyamikan has their own way in interpreting the meaning of the scriptures, they were still following the basic and generally agreed ideas of the Mahāyāna Buddhism at their time.

But the alternations made during the period of the Yogācāra school were totally a list of different stories. Even though what could be seen here are mainly the situation that could be examined in the Xuan Zang period, which is supposed to be the very late period of the whole process of alternation, the contents and their coverage could still told people how they could have been come to such results. Especially when the further progress happened in the *Heart Sūtra* after the period of Xuan Zang is reviewed, it could be imagined that the alternation actually had not been ended in the late seventh century. More should have been altered after that, especially after the arisen of the Vajirayāna. Together with the known situation that has been discussed in the *Diamond Sūtra*, the transformation of the scriptures due to the sectarian doctrinal idea differences from the period of Kumārajīva to Xuan Zang could roughly be estimated.

Chapter IV

The Significance of the Discoveries Regarding Sectarian Thoughts Alternations among Chinese Translated Scriptures in Mahāyāna Buddhism towards Buddhism

Generally, the discoveries of this study have been stated as above. In this chapter, the significance of this study to Buddhism as a whole will be examined and determined. Overlookings of the contemporary academe towards sectarian thoughts alternations will be extracted. Suggestions will then be provided. Here, four aspects will be discussed about. They are the significance to: (1) the future academic studies in Buddhism; (2) the general Buddhism as a Religion; (3) the Chinese Canon; and (4) the scriptural translation.

4.1 The Significance to the Future Academic Studies in Buddhism

4.1.1 The Superiority of Sanskrit and Tibetan Scriptures

In the beginning of chapter III, a statement from 周贵华 (Zhou Guihua, 2011) was quoted which expressed the current attitude of the academe towards the importance between scriptures of various languages. The ranking of them is first the extant Sanskrit texts which are supposed to be the “original” and most “reliable”. Second is the Tibetan translated texts which mostly could “faithfully express” the Sanskrit texts. “In situations where the Sanskrit texts are not available, they could be treated equally as the Sanskrit original.” In the third place would be the translated scriptures from other languages, including Chinese and Japanese. Zhou said this is unanimously agreed by the academe.

However, by the findings of this study, this unanimously agreed attitude might have to be adjusted.

First of all, the so-called “original Sanskrit texts” (梵文原典) would

definitely be challenged. What is the real meaning, or more concrete, the definition of the term “original” here? The researcher always wonder about that, which is so ambiguous in a certain sense. As there are too many studies nowadays using this term to describe the status or the contents of the extant Sanskrit texts.

Of course, “original” could only mean the language of Sanskrit itself is come from india, the place where Buddhism was born. So, it does not carry a meaning of “primitive”. But surely this definition does not make it important enough to be authoritative. However, in most of the cases that could be seen, the term is used to describe the Sanskrit scriptures as a whole as the primitive form or the mastercopies, which is particularly utilized in the comparison studies. But if it is asked what evidence it has for such a supposition? Or, how this is known that the extant Sanskrit texts were the same base texts used by ancient Chinese translators? Usually the feedback would be, this is unanimously agreed, nothing else.

In the opinion of the researcher, such “primitive” meaning is also a supposition in itself! It would be correct only with another supposition that the Sanskrit texts had never been adjusted; or at least, the adjustment was done before the birth of any other versions in any kinds of languages. The researcher has always query about all these chains of suppositions.

Also very ridiculous is, many conclusions drawn from various studies always give people a feeling that they presumed only the ancient translators worked wholeheartedly in China, no matter they were Chinese or not, honest monks or not, would play tricks on the scriptures. Except those, all other people seemed to be hundred percent truthful to the texts. Rationally speaking, when the Sanskrit texts could not match with the Chinese translations, two possible reasons could have been happened. One, it was the Chinese translators problem, that is, the problem of those monks; they accidentally or intensionally translated the scriptures wrongly. Or two, the Sanskrit texts had been altered. But why it is always those ancient monks worked in China have to be blamed? What presumption it has behind? Does it make sense at all? Obviously, this study has proved that such presumption is also totally wrong.

This study evidenced that the extant Sanskrit texts are mostly belong to the later or even the latest stage of the development of Buddhism in India. The contents had been highly and detailly altered due to sectarian thoughts differences happened in India. And the most important is, those doctrinal ideas could only be found in the sects or schools in the later stage of the development and could never be possible to be existed in the early Mahāyāna Buddhist scriptures. In such sense, treating the extant Sanskrit texts as the primitive form or the mastercopies in the Buddhist studies would definitely have no ground at all. However, many studies that had been or are being done still carrying those invalid suppositions.

Tibetan scriptures should be received an even more doubtful attention about their primitive status. Although this study did not cover the doctrinal ideas effect on scriptural alternations due to the differences of thoughts of the Vajrayāna, from the trend that could be seen, such alternations could be and should be expected. It could be seen that the extant Sanskrit texts could just close to the translations of Dharmagupta or Xuan Zang. However, according to Zhou, the Tibetan versions could even “faithfully express” the extant Sanskrit texts. This would have already implied that they were produced from the same source of the same time position which had been further altered by different Buddhist schools after the era of Xuan Zang. That is why they are so similar to each others! However, surprisingly, by using an irrational way in viewing this issue, the current academe seems totally disregarded such possibility, which the researcher suggests for a comprehensive change.

4.1.2 The Importance of the Historical Position of a Doctrinal Idea

As a matter of fact, the influences of the doctrinal ideas towards the scriptural texts should not be overlooked. Since this kinds of competition in ideas seemed to have its long history in Buddhism right started from the time after the passed away of the Buddha. It was particularly intense during the period of the sectarian Buddhism when there were so many sects and so many ideas competed with each other. One of the example that could be seen from the *Nikāya* and *Āgama* is like this.

Pāli: Ye taranti aṇṇavaṃ saraṃ, setuṃ katvāna visajja pallalāni; kullañhi jano bandhati, tiṇṇā medhāvino janā”ti. (D.II.89)

Translation: They who have crossed the ocean drear, making a solid path across the pools. Whilst the vain world ties its basket rafts, these are the wise, these are the saved indeed!¹

This verse is from the *Mahāparinibbāna Sutta*, *Dīgha Nikāya*. But in the *Dīrghāgama* 《長阿含經》, the Chinese translated version which is supposed to be the scripture of the Dharmaguptaka (法藏部), has a totally different record together with an addition of one more verse:

佛為海船師，法橋渡河津；大乘道之興，一切渡天人。亦為自解結，渡岸得昇仙；都使諸弟子，縛解得涅槃。²

Meaning: The Buddha is the master of the ship. The dharma is the bridge for crossing the river. The path of Mahāyāna is the vehicle, which all humans and beings of heaven could use for crossing. It serves also for self liberation by crossing to the opposite shore and ascending as the immortal. All disciples would become unbound and attained the nirvāṇa.

Is this kind of adding one more verse quite familiar? Yes, it happened in the *Diamond Sūtra* too! (Section 2.4.15)

Dharmaguptaka (法藏部) was recorded as the separated sect from the Mahīśāsaka (Pāli: Mahimsāsaka, 化地部) which, according to the record of

¹ T. W. Rhys Davids (tr.), *Sacred Books of the Buddhists*, (*Dīgha Nikāya*), Vol. III, London: The Pali Text Society, 1995), p. 95.

² Buddhayaśas (佛陀耶舍) and Zhufunian (竺佛念) (tr.), *Dīrghāgama* 《長阿含經》, Taishō Tripiṭaka 《大正藏》, Vol. 1, T01, p. 12.

Dīpavamsa, it is a separated sect from the Vibhajjavāda (Pāli : Vibhajjavāda, 分別說部). If the record of *Dīpavamsa* is correct, it would be very interesting that the Dharmaguptaka should have the same root of the Theravada tradition which is the Vibhajjavāda. But from the different record of the *Nikāya* and *Āgama* as stated above, the two sects have almost two different record, especially their attitude towards Mahāyāna seemed to be totally different. Not forgotten that the *Dīgha Nikāya* was a work translated by the end of the fourth century. It was still in a quite early period of time comparing to the political incident happened in Sri Lanka which restructured the religious situation there in the twelfth century. This showed that doctrinal ideas differences might affect the contents of the scriptures no matter when and where they were taken place. Simply taking any piece of scripture, and treating it as the primitive, original and reliable information without examining its doctrinal identity would always be a very great negligence in the Buddhist studies.

For such reason, the researcher suggest that, whenever a piece of Sanskrit scripture is used in the Buddhist studies, a process of doctrinal examination should first be done in order to identify its historical and sectarian background, particularly about its doctrinal identity and time position. By doing so, wrong judgements and conclusions would be avoided to their lowest possibility.

4.1.3 The Actual Meaning of Textual Comparison Studies

Since Sanskrit texts or other Indian languages entered the field of modern Buddhist academic studies, critical studies towards the interpretation of the ancient renderings have become one of the major forms. Critical studies require huge amount of textual comparison studies as the base. Therefore, comparison between texts of different languages have become very popular in the academe.

Textual comparison in the Buddhist studies could have at least two types: one, the literal comparison which aims at evaluating the literal preciseness of the subject texts; second, the doctrinal ideas comparison which aims at identifying various ideas of different Buddhist schools so as to assess the real meaning of the texts.

Relatively speaking, the first type is just a study of languages which is easier to be done. Researchers of this type might need a specific knowledge to at least two kinds of languages and with the help of some kinds of tools like dictionaries, they could finish the job at the acceptable level.

But the second type requests vast amount of knowledges, not just languages, but also the understanding towards the ideas of different Buddhist schools, sometimes even ideas of heretics. Acuity towards the texts which might have reflected some hidden differences in thoughts should be a must. Sometimes, knowledges of history, geography, biographies of related persons, etcetera, are all required. Besides all of these, although not all scholars would agree with, the practical experience in the Buddhist practicing methods could help a lot. Why? Because the function of the Buddhist scriptures is fundamentally being used as the guidance for practicing. The manifestation of the texts which related to the ideas of a certain school also mean that they should be used practically in their certain ways. Often, only by real practicing, one would know why the texts were stated like that in one school but not in the others.

In this paper, one example which has always been mentioned is about the term “saṃjñā” (Pāli: saññā) and the relationship with the other two terms of “nimitta” or “lakṣaṇa”. If researchers only used type one method to observe the issue, which could be seen that there are really many of this kind of research in the academe, they just needed to care about the literal meaning of the word “saṃjñā” and found the meaning is “perception”, then, Kumārajīva was declared wrong for he had translated the word into “相” which means conception or idea but not perception. The job was done! Easy, right? But the researcher here has used the second method which proved that Kumārajīva’s rendering is actually correct, not only because in Pāli, conception or idea is the real meaning in those situations, but also because such renderation could lead practitioners towards the correlation to the practicing method of animitta samādhi instead of asaṃjñā-samāpatti. Especially important is, the animitta samādhi would lead to liberation but the asaṃjñā-samāpatti could not. If wrong meaning was interpreted as those modern scholars has suggested, eventually, the problems in practicing would

come to the surface. Buddhism would have the possibility of becoming the heretic. If this was happened, it would be the greatest transformation contributed by those modern scholars.

Another example could be provided is also come from the *Diamond Sūtra*. It is about the term “piṇḍagrāha” (Kumārajīva translated as “一合相”³, meaning: one collected conception; Xuan Zang translated as “一合執”⁴, meaning: one collected grasping):

It was in an occasion of an academic forum that a scholar raised a discussion that the word “grāha” should be literally translated as “grasping” (執) which means Xuan Zang is more precise than Kumārajīva. From a literal point of view, that is, by the first type of study, that scholar might be correct.

However, if it was viewed from the second type, the answer might not be the same.

First of all, according to the network dictionary *Spoken Sanskrit*, the term could have at least three possible meanings:

ग्राह् , m. grāha: grasping, conception, notion of.⁵

³ Kumārajīva (鳩摩羅什)(tr.), 《金剛般若波羅蜜經》 (Jingang bore boluomi jing), Taishō Tripiṭaka 《大正藏》, Vol. 8, T0235, p. 752.

⁴ Xuan Zang (玄奘)(tr.), *Neng duan jingang, the Ninth Assemblage, Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經·第九能斷金剛分》, Taishō Tripiṭaka 《大正藏》, Vol. 7, T0220h, p. 985.

⁵ Klaus Glashoff, Lugano, “Spoken Sanskrit”
<http://spokensanskrit.org/index.php?mode=3&script=ia&tran_input=grAha&direct=se>, [12 December 2018].

The last two meanings, “conception” and “notion of”, are exactly the meaning of “相”, which is the literal rendering of Kumārajīva.

Secondly, besides rendered it four times in the *Diamond Sūtra*, Xuan Zang had only translated the same term into “一合執” by just one time, which is in the *Yogācārabhūmiśāstra* 《瑜伽師地論》：

攝受住故，於積聚中，由一合執中煩惱轉，便能制伏。⁶

Meaning: Due to a concentrated absorption, all afflictions in the accumulation is grasped together and being turned as one. In this way, they were subdued.

However, actually, Xuan Zang had translated the term into “一合相” as Kumārajīva did even in more other occasions! They were recorded with five times in the *Nyāyānusāriṇī* 《阿毘達磨順正理論》⁷，one time in the *Abhidharmakośasamayapradīpikā* 《阿毘達磨藏顯宗論》⁸，one time in the *Mahāyānasamgrahabhāṣya* 《攝大乘論釋》⁹，and even one time in the *Yogācārabhūmiśāstra* 《瑜伽師地論》。¹⁰

⁶ Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmiśāstra* 《瑜伽師地論》, Taishō Tripiṭaka 《大正藏》, Vol. 30, T1579, p. 744.

⁷ Saṃghabhadra (眾賢), Xuan Zang (tr.), *Nyāyānusāriṇī* 《阿毘達磨順正理論》, Taishō Tripiṭaka 《大正藏》, Vol. 29, T1562, p. 487 and p. 677.

⁸ Saṃghabhadra (眾賢), Xuan Zang (tr.), *Abhidharmakośasamayapradīpikā* 《阿毘達磨藏顯宗論》, Taishō Tripiṭaka 《大正藏》, Vol. 29, T1563, p. 915.

⁹ Vasubandhu (世親), Xuan Zang (tr.), *Mahāyānasamgrahabhāṣya* 《攝大乘論釋》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1597, p. 326.

¹⁰ Maitreya (彌勒), Xuan Zang (tr.), *Yogācārabhūmiśāstra* 《瑜伽師地論》, Taishō Tripiṭaka 《大正藏》, Vol. 30, T1579, p. 454.

So, why Xuan Zang had translated the term in two different ways? According to a scripture, the term in fact has some relationship with the idea of one of the heretics, the Vaiśeṣika (衛世師 or 勝論派):

彼外道衛世師等虛妄分別.....微塵.....離色香等實有.....實有.....多微塵和合。¹¹

Meaning: The heretic, Vaiśeṣika, because of false view and differentiated.....an atom (paramāṇu, 極微 or 微塵) truly exists even it is separated from form, fragrance, etcetera.....truly there are.....the combination of atoms.

Therefore, it could be seen that the Vaiśeṣika holds the existence of the paramāṇu. Just because at that particular location of the *Diamond Sūtra*, the paramāṇu was mentioned about, Xuan Zang translated that into “一合執” in order to show that this has a relationship to the idea and false view of the Vaiśeṣika.

But in other scriptures where Xuan Zang had translated into “一合相” was because those were not false view from Vaiśeṣika. As that was stated in the *Nyāyānusāriṇī* 《阿毘達磨順正理論》, that term is used to show the worldly truth only:

一合相理名世俗諦。¹²

Meaning: The meaning of piṇḍagrāha is the name for the worldly truth.

¹¹ Gautamaprajñāruci (瞿曇般若流支) (tr.), **Wei shi lun** 《唯識論》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1588, p. 67.

¹² Saṃghabhadra (眾賢), Xuan Zang (tr.), **Nyāyānusāriṇī** 《阿毘達磨順正理論》, Taishō Tripiṭaka 《大正藏》, Vol. 29, T1562, p. 677.

By these kinds of doctrinal examination, the reason why Kumārajīva had rendered the term into “一合相” but Xuan Zang’s into “一合執” should be very clear and rational. If only the literal method was used, a wrong conclusion would only be resulted.

One more example could be drawn from the *Diamond Sūtra* is about the clause of “是名佛法” (meaning: is named a Buddha-dharma, Sanskrit: Tenocyante buddhadharmā iti) appears in section 2.4.7. One occasion a scholar raised an explanation that, from the literal meaning of the Sanskrit “Tenocyante” here, it means only giving a name to something, nothing else. The Chinese only interprets without real understanding (望文生訓).

From what he said, the researcher could immediately know that he has not read the commentary written by Asaṅga, an Indian, not Chinese, which explained very clearly that the words “Tenocyante buddhadharmā iti” have several functions: to establish the supreme meaning (安立第一義), to show the correlation with the unconditioned (隨順無為), and practically, to repress the minus side (遮損減邊). All this could be referred back to the discussion in section 2.4.7. From this point of view, who is the one interprets without real understanding? Especially, for someone who has real experience in the Buddhist practicing, he should know the benefit of repressing the minus side (遮損減邊) is highly important in the Buddhist practicing, particularly in the Mahāyāna practicing which require the finding of the middle way! But scholars like this who know only the literal meaning of the Sanskrit terms said that it is just giving something a name, nothing else! If all followers tend to believe this, the researcher could expect a disaster to the Mahāyāna Buddhism not long in the future.

For all these reasons, the researcher would recommend similar future studies should be emphasized on the second type research method of doctrinal ideas comparison. Even better is, scholars of Buddhist studies should be enforced to participate Buddhist meditation courses, both theoretical and practical, before they can get the qualified certificates, as what have been doing in the

Mahachulalongkornrajavidyalaya University.

4.1.4 Re-study of Critical studies

In the last hundred years or more, critical studies that used only the literal comparison method were very popular. It is suggested that all these studies should be re-study again by using the doctrinal ideas comparison method. This would create a lot of ready-made topics for students of universities and graduate schools. New discoveries which might totally opposite to the predecessors could even be found.

4.1.5 New Topics in the Buddhist Academic Studies

Questioning the reliability and authority of the Sanskrit texts have never been happened in the academe. But this study has evidenced that they should be. It might be a total inversion to the traditional academic thinking. Under such circumstances, many new topics that have not been thought about might become reality. This would be up to the imagination of those present and new scholars who could accept and response to this new idea.

In the idea of the researcher, several kinds of new topics could be started immediately:

- (i) the examination of the time location of certain Sanskrit texts;
- (ii) the study of the wording alternations of certain Sanskrit texts;
- (iii) the study of a complete trend of alternation in a certain sūtra by combining both the Chinese and Tibetan Canon;
- (iv) the study of the doctrinal ideas alternation which resulted in a certain statement that originally appeared in the older versions but was missed in the newer one;
- (v) the study of the doctrinal ideas alternation which resulted in a certain

statement that appeared in the newer versions but the older one does not have it.

4.2 The Significance to the General Buddhism as a Religion

4.2.1 Limitation of the Ancient Chinese Insights

The ancient practitioners of China, some of them were also scholars, no matter they were Chinese or not, all have really incomparable expertise in merging their experience in practicing with the interpretation of the scriptures. Most of their technical explanation about the dharma are highly useful and their contributions are without time and space limitation. Although some modern scholars think that they were just interpretations without real understanding, may be because they were not using the literal method in understanding the scriptures, their enthusiasm in expounding the theories as well as the practicing methods for the benefit of the sentient beings should be highly respected.

However, only viewing their bright side is not fair enough. They also have their weaknesses.

Just like the modern scholars who tended to overvalue the reliability of the extant Sanskrit texts, ancient Chinese scholars also tended to believe too much on the information they had gotten from these similar materials. At their time, mostly they would treat all these resources from India as a complete teaching of the sages, of course, mainly from the Buddha. Although better than right now was, they were aware that these materials were from the ideas of different Buddhist schools; they still tried to combine them in a logically united one by ranking different ideas and teachings into various status. This actually fell into the same dilemma of the debate about partial revelation (不了義教) and complete revelation (了義教) happened in India.

Doctrinal ideas, teachings, explanations and practicing methods, from the study of this paper, it showed that they mostly are in one. This means that, a certain doctrinal idea of a school would result in a certain way of teaching; then, resulted in a

certain manifestation of explanation which directed to a certain method or route of practicing. They are a complete set of knowledge. Mixing them up might not be a real benefit to the users, the practitioners, at least at the primary stage of learning and practicing Buddhism. However, the ancient Chinese scholars, due to their limitation in information gathering, tended to combine all these things from different schools in a mixing way. (Here, it must be specifically emphasized that, mixing does not mean chaos.)

This study emphasizes on the doctrinal ideas comparison. And sometimes, only by comparison, the real essences could be seen. The researcher believes that this could make up the deficiency of the ancient Chinese insights. Because by such comparison, the doctrinal ideas, teachings, explanations and practicing methods of different schools could be clearly differentiated and understood more deeply. In such a way, their individual value could completely be manifested. Correlated practitioners could be easier in choosing the set of knowledge suitable for them and put effort into learning, understanding and the most important, practicing as well as realizing. In the researcher's opinion, there is no real necessity of combining all these ideas and methods into one vast ranking systems. Each of them have their own reasonings and doorways. Practically, all can lead to the goal of liberation. The only problem is not regarding the doors they provided. Instead, it is whether the keys, the practitioners, were suitable for the locks of the doors. Doctrinal ideas comparisons would help in knowing the doors, the locks and let the practitioners to check themselves the suitability of their keys.

4.2.2 Overlooks of the Modern Academe

It has been demonstrated in many places of this paper about how the modern academe overlooked the issue of doctrinal ideas alternations and resulted in wrong judgements. The main reason is simply because they emphasized too much on the reliability of the extant Sanskrit texts. This has been talked about thoroughly in the discussion and therefore would not be repeated again here.

The point the researcher would like to mention is, these wrong judgements

actually have created damages to Buddhism, no matter religiously or practically. This is a great issue to Buddhism as a whole, which means, this does not only affect Mahāyāna, but also other traditions. How this is said?

Religiously speaking, many of those wrong judgements would come to some similar conclusions that certain explanation or even translation from a certain translator was wrong and unreliable. General people would not know too much in-depth but would have a chance of believing the conclusions of these studies for they seem to be rational. But in fact, these studies missed a lot of things, their judgements were unilateral and their conclusions were often invalid. For this reason, the researcher suggests that, religious people should invest more resources in the studies of the doctrinal ideas differences. Not for the debate of which is better, but to manifest the value of different usages of different ideas so as to provide suitable choices for different users.

People from different traditions could also be benefited from this. As knowing others ideas and methods would also means that there would be a higher possibility of inter-schools cooperation. For example, Phramaha Anon Ānando (the chief supervisor of this paper) of the Theravada tradition has been the expert in studying the *Madhyamakakārikā* 《中論》 written by Nāgārjuna. In his study, he discovered that a lot of the Mādhyamikan ideas could actually be related back to the oldest teachings of the Buddha. Since he himself has been a Theravada monks for many years and knows well about the doctrinal ideas of the oldest teachings, he could compare them right away and made such a solid conclusion, both theoretically and practically. This is a good example of inter-schools understanding through the study of the doctrinal ideas. And now, Ānando has become the friendly bridge between Theravada and the Chinese Buddhism; always provides his expertise beneficial to the inter-schools cooperation.

Practically speaking, the damage came from those studies which overlooked the doctrinal differences is huge. Just like the term “saṃjñā” and “nimitta”, a lot of examples have been made in the discussion. In the researcher’s opinion, those scholars

could not be blamed as they really did not participate in the Buddhist practicing. Some of them are even people from other religions. Not knowing the practical aspect of Buddhism should not be surprising.

What should be done is, Buddhist scholars can do more researches on the studies of different doctrinal ideas, clarify the theories, techniques and skills, examine their benefit to human beings, and present the results to the public. Same as above, not for differentiating which is better, but to help people understanding deeper about the practical aspect of different schools in the religion.

4.2.3 Division of Duty and Cooperation of Ideas and Practicing

As that was said, merging different ideas together had been the historical situation in the development of the Chinese Buddhism. Although the researcher does not quite agree with the grading of different Buddhist ideas in one vast ranking system, their practical skills and techniques could in a certain extent be used to support each others by division of duty and cooperation.

Here the meaning is, by understanding the uniqueness of individual idea and technique, strong points and weaknesses of each of them could be identify. In the old days, sects or schools would tend to agree that they are good in all aspects; but no one would agree that they might have weaknesses. But in the experience of the researcher, sorry, this is not the fact. For example, the ideas and practical methods of the Mādhyamikan is sharp and strong. But just like what Nāgārjuna had said, it has the weakness like this:

大聖說空法，為離諸見故；若復見有空，諸佛所不化！¹³

Meaning: The great Sage expounded the idea of emptiness is for the

¹³ Nāgārjuna (龍樹), Piṅgalaṇetra (青目) (explained), Kumārajīva (tr.), **Madhyamakakārikā** 《中論》, Taishō Tripitaka 《大正藏》, Vol. 30, T1564, p. 18.

abandonment of all views. If in reverse the emptiness exists as a view, all Buddhas could not resolve!

For those who has attached to a conceptualized object, the idea or reasoning of emptiness could help to detach from it. But if the object is the idea of emptiness itself, it is very difficult to be resolved. Some scholars said that if one can have the right view, he would not fall into this difficulty. But the researcher argument is, the idea of emptiness itself is the right view! Having it might have already meant that it is attached.

In cases like this, the idea of the Yogācārian might be helpful in resolving the problems. How to do it might need further experiments, testing and evaluation. But the logic is, in reverse, giving the practitioners something besides emptiness to grasp, maybe he could get rid of the attachment to the emptiness. And that is exactly what the Yogācārian methods has advantages in.

On the other way round, it should be the same. When attaching too much and too long on something which is conceptually accepted as an existence, emptiness is just the right way to resolve the attachment.

Under this idea, the uniqueness of each Buddhist school would specify their own duty and limitation. At the same time, just because buddhist schools have different duty, there is room for them to joint together and cooperate with each others, in term of ideas and practicing.

With such opinion, the researcher suggest, base on this doctrinal ideas examination, modern Buddhist scholars might do more studies about this kind of division of duty and cooperation among Buddhist ideas and practicing methods. Tools like experiments, texts or surveys could be used just as what the western psychology is doing. This would definitely increase the credibility from the public. In the long run, maybe a certain kind of integrated meditation center could be set up which consist of all ideas and practicing methods. Practitioners only needed to joint one and would have all the services, teachings, trainings and guidances provided from all different schools

so that they could find the most suitable doors and locks for their specific keys.

4.3 The Significance to the Chinese Canon

4.3.1 The Rigor and Reliability of the Translation Process in Ancient China

As that has been discussed, Chinese Canon has always been treated as the third rank in the reliability scale set up under the unanimously agreed idea of the academe. However, the researcher disagrees about this, not only because such proposition is developed solely from the literal translation point of view which has not taken into account the factor of doctrinal ideas transformation that has been discussed in this paper; but also because this missed to first evaluate the rigor and reliability of the translation process in ancient China.

In the modern auditing principle, before an audit firm started to proceed a certain job, it must first go through a process of evaluation on the system of the client's company. This process mainly is to identify the reliabilitiy and rigor of the system see whether it is trustworthy or not. If it is, then, less procedures would be needed in the formal auditing process.

Translation process in ancient China also had its system. Firstly, they were done mostly under the imperial order of the emperor. Besides, in terms of systemized

division of works, there were nine aspects¹⁴ and ¹⁵:

1. The chief translator (譯主): Usually, only one person can take this job. But in several very rare situations, two persons were recorded. In history, this position was mostly chaired by monks from India or the western district. Only a few were Chinese monks, like Xuan Zang and Yi Jing. A chief translator must have several requirements: (i) He must, basically, need to be an expert in Sanskrit or other related foreign languages. (ii) He must understand deeply about the profound meaning of the specific scripture that he was going to translate. This is relatively the most important requirement. (iii) He was responsible for reading aloud the original Sanskrit texts and at the same time expounded the Chinese meaning statement by statement to his officers and the audience, particularly before Tang dynasty, the translation is open for scholars to listen. These people would ask questions on every statement while the chief was expounding. Sometimes, numbers of audience might come up to three thousand. These people would record their own notes and later served as the reference and comparison for the building up of the most precise final output.

2. Interpreter of Sanskrit (證義): This job could be consist of several persons worked together, all must be specialists in Sanskrit and Buddhist theories. At Xuan Zang's time, his team has twelve persons responsible for such duty. Their main job was to analyze the doctrinal ideas of the Sanskrit text statement by statement and discuss

¹⁴ Zhi Pan(志磐), *Fozu tong ji* 《佛祖統紀》: “第一、譯主，正坐面外宣傳梵文。第二、證義坐其左，與譯主評量梵文。第三、證文坐其右，聽譯主高讀梵文，以驗差誤。第四、書字梵學僧，審聽梵文書成華字……五、筆受，翻梵音成華言……第六，綴文，回綴文字使成句義……第七、參譯，參考兩土文字使無誤。第八、刊定，刊削冗長，定取句義……第九、潤文。” (Meanings as explained in the texts.) Taishō Tripiṭaka 《大正藏》, Vol. 49, T2035, p. 398.

¹⁵ Cao Shi Bang (曹仕邦), “譯場——中國古代翻譯佛經嚴謹方式”，貝葉, Vol. 7 (1973): 74-77.

together with the chief.

3. Texts proving (證文): These job also consisted of Sanskrit specialists. Their job was to listen carefully to the reading of the chief and check that he did not read wrong.

4. Sanskrit syllables recording (書字梵學僧): These people were also Sanskrit experts whose responsibility was to listen to the chief and drop down every Sanskrit syllable he had made but recorded them in Chinese characters that have the pronunciations close to the Sanskrit syllables. For example, “pāramitā” would be recorded into “波羅蜜多”.

5. Word by word rendering (筆受): These people must be bilingual experts whose duty was to translate every single word of Sanskrit into corresponding Chinese. Here, they did not need to follow the grammar of the Chinese. Just rendered word by word following the sequence of the original Sanskrit text would be enough. Be remembered that in Section 2.2, it was mentioned that Japanese scholar Shogo Watanabe (渡辺章悟) suggested that the Dharmagupta’s version of *Diamond Sūtra* was the product just finished in this stage, therefore it not a completed version in its own.

6. Grammatical structuring (綴文): These people were experts in Chinese language and Buddhist theories whose duty was to structure the Chinese that had been rendered in step 5 into meaningful sentences according to the Chinese grammar.

7. Comparing (參譯): These people must be experts of both language as well as Buddhist doctrinal ideas. They compared the Sankrit original texts with the Chinese translations and checked the correctness of the meaning.

8. Editing (刊定): These people checked again the translation see if there was anywhere too lengthy and clumsy. They edited them and prepared the raw output.

9. Modifying (潤文): These people were responsible for modifying the raw

output into a readable final output. Their main objective was to make the output understandable to most readers but would not affect the original meaning of the Sanskrit texts.

The above was the record in the book *Fozu tong ji* 《佛祖統紀》. Although it was a book completed in 1268 CE (Sung dynasty, 宋咸淳四年), similar set of procedures could also be found in other Chinese Buddhist historical records. Somehow, just the names of the steps might have differences.

For quality assurance, whenever there was disagreement in any of the above steps, the chief together with other members of the translation team would be referred to make the judgement. Sometimes, these back and forth checking and re-checking process would take a very long time. For example, the well known *Mahāvaipulyabuddhāvataṃsakasūtra* 《大方廣佛華嚴經》¹⁶, its final output was completed in June 420 CE. But the checking process had taken one and a half year more, which made the final publishing delayed to Dec 421 CE.¹⁷ Another even more serious example happened on the *Zuochan sanmei jing* 《坐禪三昧經》¹⁸, rendered by Kumārajīva. According to several records, this scripture had been completed in 402 CE. However, for rigor, its checking process was finished actually by the year 409 CE,

¹⁶ Buddhābhaddra (佛陀跋陀羅) (tr.), *Mahāvaipulyabuddhāvataṃsakasūtra* 《大方廣佛華嚴經》, Taishō Tripiṭaka 《大正藏》, Vol. 9, T278, p. 395 onwards.

¹⁷ Zhi Yan (智嚴) (ed.), *Dafang guang fo hua yan jing sou xuan fen qi tong zhi fang gui* 《大方廣佛華嚴經搜玄分齊通智方軌》: “至元熙二年六月十日出訖胡本。至太宋永初二年辛酉之歲十二月二十八日校畢。” (Meanings as per texts.) Taishō Tripiṭaka 《大正藏》, Vol. 35, T1732, p. 13.

¹⁸ Kumārajīva (tr.), *Zuochan sanmei jing* 《坐禪三昧經》, Taishō Tripiṭaka 《大正藏》, Vol. 15, T614, p. 269 onwards.

which was totally six years!¹⁹

Besides all of these, usually the emperor would send troops to the translation facilities. These troops had two functions: to protect the translation team members; and to make sure no staff would play tricks.²⁰ In some cases, the emperor would come to the facilities and took the responsibility of the above jobs by himself. For example, in the translation of the *Shidi jing lun* 《十地經論》²¹, “宣武皇帝御親於大殿上一日自筆受”²² (Emperor Xuan Wu had come to the main temple and took part in the word by word rendering by himself.) This meant that, the process was initiated and also monitored by the empire. In the middle, experts handled the translation and controlling of the whole process.

The above was the general situation of the translation process in China. The researcher believes there is no modern translation, which is usually done by a few people, sometimes even only by one person, could compare with this scale, no matter in resources, knowledges of the personnel, understanding to the Buddhist theories of the team as well as manpower. Not to mention that those members were all famous monks and practitioners of their ages. They were studying the Sanskrit language of their time but not using present methods to re-structure the meanings. How could that be compared in both rigor and reliability? If an auditor was asked to evaluate the reliability

¹⁹ 智昇 (Zhi Sheng)(ed.), *Kaiyuan shijiao lu* 《開元釋教錄》, Taishō Tripitaka 《大正藏》, Vol. 55, T2154, p. 513.

²⁰ Recorded in the *Mahāprajñāpāramitāśāstra* 《大智度論》: “禁禦息警於林間。” (Meaning: The guards of the emperor stated around the green watching quietly.) Taishō Tripitaka 《大正藏》, Vol. 25, T1509, p. 57.

²¹ Vasubandhu, Bodhiruci (菩提流支)(tr.), *Shidi jing lun* 《十地經論》, Taishō Tripitaka 《大正藏》, Vol. 26, T1522, p. 123 onwards.

²² Fei Chang Fang (費長房) (ed.), *Lidai sanbao ji* 《歷代三寶紀》, Taishō Tripitaka 《大正藏》, Vol. 49, T2034, p. 86.

of such system and the modern Sanskrit translation, which one would be said to be more trustworthy should be obvious.

4.3.2 The Academic Status of the Chinese Canon

It is because the Chinese translation process have such a rigorous and reliable system, all the official translated scriptures should be rationally assumed to be trustworthy. The differences in the textual manifestation among them should therefore be treated as the result of the sectarian thoughts alternations made in the base texts, which means, they were transformations made originated from India. This has also been evidenced by this paper.

So, how about the extant Sanskrit texts? In before, scholars tended to assumed that the Sanskrit texts are the most trustworthy. They knew there are textual manifestation differences within these texts comparing to the translated versions of the Chinese. But due to prejudice, they prefer to believe that the Sanskrit texts are more reliable. But, this assumption actually came from no ground which is only a believe from void.

Sanskrit texts are rare and they show only partial ideas. Comparatively, Chinese and Tibetan Canon have their advantages in completeness and diversity. If Mahāyāna Buddhist studies were not concentrated on these two sets of Canon but on the sporadic Sanskrit texts, inevitability, the professions would only be degraded into some kinds of archeology, ancient literature or philology. All teachings and ideas of the predecessors, including the Buddha, would finally lost their value.

The researcher would therefore propose to use the Chinese Canon, for its coverage in time and ideas, as the first priority, especially in the studies of Mahāyāna Buddhism. Equal to this should be the Tibetan Canon. Because by both of them, the whole picture of Mahāyāna Buddhism in India could be drawn from the known earliest to the latest (around the Thirteenth century). The Pāli Canon should also be put together, making the whole trend of Buddhism could be examined. A graph could be used to tell

their completeness:

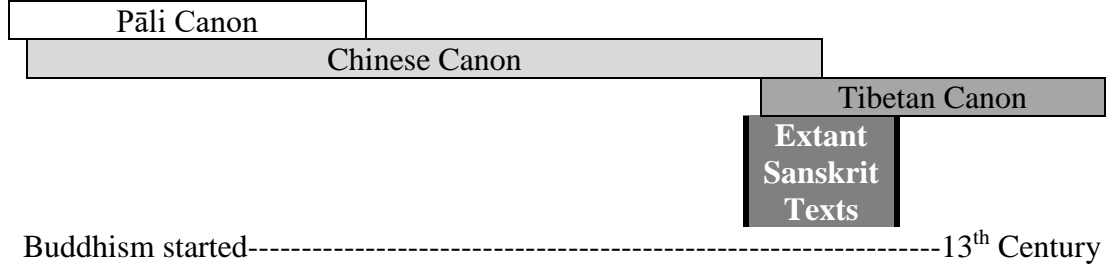


Figure 45: The Time Coverage of the Three Canons and Extant Sanskrit Texts in India

Comparing to this, the extant Sanskrit texts in this sense could only be served as references or supportive material, as they only covered a certain sectarian idea of a certain found book in a certain time position, mostly at the latest stage of the development of Buddhism. They could only be used to compare with scriptures of other languages which have the same idea and of the same time position, usually are a very small portion in the Chinese Canon and the Tibetan scriptures as that could be seen. Out of that, they have a high risk in creating wrong conclusions. Although philologists said that they could be used, that is not really the Buddhist studies as a profession which studies the teachings and ideas of the Buddhist predecessors. As a whole, they are highly incomplete. In term of the studies of doctrinal ideas development, it is far too not enough. Unless much more earlier texts in a complete form could be found, they are just several small stars twinkling in a vast star ocean which would only make people lost their right way.

4.4 The Significance to the Scriptural Translation

4.4.1 Aim of Sanskrit Translation in the Future

Griffiths (1981) has once used the translation of Conze as an example to show how philologists just tended to translate the texts without taking care of the readers, making the interpretation unreadable and become no use. He even used the word “gibberish” to describe Conze’s translations:

It illustrates with a concrete example the kind of gibberish that is all too often

produced by the Buddhological community in the sacred name of translation.²³

Griffiths criticized this way of translation which missed the “hermeneutical task” of making “understanding available to others” was totally a “wrong method.” He suggested “philology must be properly related to hermeneutics” so that the knowledge, not just meaning, could be rightly passed to others.

To the researcher, it is true in a certain sense. As this paper has been discussed, for example, in section 2.4.5 where Conze rendered “no marks as marks” which has been commented as logically did not make sense. In section 2.4.7 where Müller translated “the holy persons are of imperfect power” which meaning could not be caught. And in section 2.4.8 where Müller translated “create numbers of worlds” which might be correct, but could not be understood. These are all the examples of gibberish and could not pass the knowledge to others.

However, if sense-by-sense method was used, just like Kumārajīva, obstinate philologists would also criticize his lack of preciseness. This is a real dilemma.

From the study of this paper, the problem actually comes from not only whether philology has been properly related to hermeneutics or not; but from whether the interpreter really knows what are the contents within the source materials he or she is going to interpret. If that were not known at all, even hermeneutics was related would not create any better. Certainly the example that is appropriate to be reused here is the issue about “saṃjñā” and “nimitta”, where interpretation would still follow with the literal meaning of the Sanskrit words, because people believed that they know the meaning but actually they do not.

²³ Paul J. Griffiths, “Buddhist Hybrid English: Some Notes on Philology and Hermeneutics for Buddhologists”, **The Journal of the International Association of Buddhist Studies**, (1981): 30.

Buddhism is a highly abstracted knowledge. The Buddha and other sages uses “the succeeding wisdom to establish the noble path by the names, sentences and characters or syllables” (後得智以名句文身安立道諦).²⁴ Since it is the noble path, people need to bring the sentences, or even just a word, of any scripture into practice, or else the knowledge would never be experienced and known clearly. Without this, mistakes would come out just as when people translated the terms “saṃjñā” and “nimitta”.

Despite of this, the researcher agrees with Griffiths that the aim of Sanskrit texts translation should take care about the readers. Interpretation should be readable and understandable. Better it could correlated to the doctrinal ideas, teachings, explanations and practicing methods of different schools. And this could only be done by people who has a deep understanding to the doctrinal thoughts which this paper has always emphasized.

4.4.2 Implementation of Sanskrit Texts Translation

To do this, the researcher suggests the translation system of ancient China should be imitated. Since the translation process is a teamwork which requires various kind of experts, only Sanskrit professionals are not enough. Particularly most of these philologists are not Buddhist practitioners, they do not have those deep understanding at all. Therefore, these aspect should be supported from outside the normal academe. Most probably, cooperation should be drawn with monasteries or Buddhist organizations which can supply with Buddhist experts in practicing. These people could act as the advisor about meanings hidden behind the surfaces of the texts. Besides, Canons of all three traditions should be referred to more often. Experts in those fields should also be solicited. Quality checking system should also be set up. To conclude, if the Sanskrit

²⁴ Asaṅga, Xuan Zang (tr.), *Mahāyānābhīdharmasamuccaya* 《大乘阿毘達磨集論》, Taishō Tripiṭaka 《大正藏》, Vol. 31, T1605, p. 683.

texts translation has to be done with a success, such kind of teamwork is a must.

However, under the contemporary academic system which emphasizes on personal academic status, such kind of cross-sector cooperation might not be easy to establish.

4.4.3 Scriptural Translation between Languages

Due to the rareness and practicality of the Sanskrit texts, the researcher would better suggest the Buddhist should put more effort in the scriptural translation between different kinds of languages, Pāli, Chinese, English, Tibetan, Thai, and many others all around the world. This has a lot of advantages and is more effective than concentrating on Sanskrit, although it is the ancient language which the Mahāyāna Buddhist scriptures had been recorded.

First, as that could be seen in figure 42, the Pāli, Chinese and Tibetan Canons actually covered all that is needed in Buddhist studies. Extant Sanskrit texts actually belong to the latest stage of the development of Buddhism and therefore, Chinese and Tibetan Canon are competent enough in replacing their usages and importances. Simply, there is no concrete need for the Sanskrit texts in understanding the Buddhist ideas.

Second, due to the limitation of contemporary academic system, it is nearly impossible in today to find a specialist like Kumārajīva, Xuan Zang or many others that existed in the ancient time who has the expertises in all the Tripiṭaka, the solid experience in Buddhist practicing methods, the ability in languages as well as the noble character and enthusiasm that can interpret the dead language. Setting up a team for doing that is also difficult. This could be seen from the discussion of this paper that in many cases, due to the modern translators were lack of those criterion, their outputs always misled.

Third, since the Sanskrit texts are incomparable with the three Canons in both completeness and trustworthiness, so, time and resources for Buddhist studies should not be allocated to the dead language in terms of efficiency.

Fourth, instead, if time and resources were put into the scriptural translations between the three Canons, better understanding could be forseen between Buddhists of different traditions. Cooperation between them could also have the possibility of achieving. In such case, all beings and the world would definitely be benefited.

Chapter V

Conclusion and Suggestion

Finally, this paper comes to the conclusion. In this chapter, all the above discussion would be summarized as the followings.

5.1 Objectives and Results

5.1.1 Sectarian Thoughts Alternations among Versions of the Diamond Sūtra

This section is to response the first objective of this paper: To examine the effect of sectarian thoughts alternations towards versions of the *Diamond Sūtra*.

In Chapter II of this paper, eighteen points (point seventeenth has two sub-points) have been discussed about the textual differences among the different versions of the *Diamond Sūtra* 《金剛經》. Every point has the original texts shown in Chapter II for comparison. Together have been the English versions and Sanskrit text for references. By the evidences and explanations given, it could be seen that the literal differences in various versions are related to the changes of doctrinal ideas happened in various school during the development of the Mahāyāna Buddhism in India. In another word, the differences were actually some kinds of sectarian thoughts alternations.

Such kinds of sectarian thought alternations were mainly related to the change of doctrinal ideas from the Mādhyamika school to the Yogācāra school. Therefore, they were done during the time from the end of the fifth century until the early eighth century. Within that period of time, at least six major sets of ideas that were solely held by the Yogācāra school were inserted into the *Sūtra* either immediately upon the arisen of the school (around the late fifth century to the early sixth century), or gradually which came to their perfection at the time of the peak of the school (around late sixth century to late seventh century). These ideas included the trueness of the True-suchness and the

unconditioned; Ālayavijñāna and its related aspects (image, perspective and self-verifying); the doctrine and purification of seeds; the five kinds of nature (Pañca gotrāṇi); the two categories of non-self; the three natures (Tri-Svabhāva) as well as the four wisdoms (catvāri jñānāni).

Relatively speaking, within these doctrinal ideas solely upheld by the Yogācāra school, the idea about the trueness of the True-suchness significantly contributed the most to the alternations. In the idea of the school predecessor, the Mādhyamika school, they would not express the Suchness as “true”. Instead, they used the term “Suchness” to explain the relationship of the conditioned and unconditioned showing they have no difference. In such sense, the Suchness is not an unconditioned. Its nature is empty. However, the idea of the Yogācāra school assigned the True-suchness as the ultimate unconditioned which nature is unobtainable, but its non-dual characteristic is instead, obtainable. This idea heavily affected the manifestation of the *Diamond Sūtra* as those were discussed in Chapter II.

Besides the True-suchness, the ideas of Ālayavijñāna and its related aspects as well as the doctrine and purification of seeds, both contributed heavily to the alternation. Other ideas carried a lesser effect on the alternations in a similar ratio.

If the time of the alternations is considered, it could be seen that all these ideas had started to affect the manifestation of the *Sūtra* right at the beginning when the Yogācāra school began to arise in the fifth century. However, their effects were not equally strong. Some of them immediately changed the text to its perfect form. Some other ideas took a gradual steps in transforming the text little by little. The most obvious example of this second type is the changing from “the vowing of mind towards the the Anuttarā samyaksaṃbodhi”, which was progressively changed to the final form of “initiated in the Bodhisattva-vehicle”. This changing was related to the idea of the five kinds of nature (Pañca gotrāṇi), which took more than a hundred years of altering and was finalized at the time the school came to its peak. Besides, it was discovered that, while the school started to declined in the late seventh century, the effects of these ideas also stepped back a little bit. It could be proved from the version of Yi Jing which have

several places with the texts changed not according to the versions of Dharmagupta and Xuan Zang.

Very important regarding all of these is:

First, the alternations involved the idea of the Yogācāra school which could not be possible to be existed at the time of Kumārajīva. Therefore, it is the border line between different versions: Kumārajīva's version solely consists of the ideas of the Mādhyamika school; while the rest, including the extant Sanskrit texts, involve different level of the ideas of the Yogācāra school. This distinguished the sectarian identities of various versions.

Second, the rise and fall of the changing of the texts coincides with the rise and fall of the Yogācāra school. Therefore, as the school came to be stronger, more items were being altered and with a better completeness. While the school declining, less would be altered and the alterend positions might also be recovered to their earlier form. The only reason that can explain this is, the power of the school made it possible for it to alter the texts to its advantage. This indicated the trend of alternations is correlated to the status of the Yogācāra school.

Third, since the final form of the alternations also shown in the extant Sanskrit texts, it could be believed that all these alternations were actually done in India.

Fourth, as the extant Sanskrit texts are also belong to the type of the final form which have been altered completely by the Yogācāra school, therefore, it is impossible to accept them as the original form of texts and the authoritative sources in the studies of Buddhist doctrinal ideas.

5.1.2 Sectarian Thoughts Alternations among other Scriptures

This section is to response to the second objective of this paper: To examine the effect of sectarian thoughts alternations towards other scriptures.

Using the inforamtion gathered in the *Diamond Sūtra*, several other scriptures

that have the similar translation background were examined in Chapter III. They are the *Aṣṭasāhasrikāprajñāpāramitāsūtra* 《小品般若波羅蜜經》, the *Heart sūtra* 《心經》 and the *Vimalakīrtinirdeśasūtra* 《維摩詰所說經》. Besides, the *Pañcaviṃśatisāhasrikāprajñāpāramitāsūtra* 《摩訶般若波羅蜜經》 and the *Mahāratnakūṭasūtra* 《大寶積經》 were also used as the supportive materials.

Within these scriptures, the similar sectarian doctrinal idea differences that have been seen in the *Diamond Sūtra* happened again. Within, the idea of True-suchness altered the scriptures most. It appears even in a much larger scale and wider coverage. Besides this, the other ideas seemed to contribute at the same ratio as they have appeared in the *Diamond Sūtra*.

The trend of the alternations in these scriptures are also similar to the *Diamond Sūtra*. Although they do not have the intermediate translated versions to prove the exact trend, the differences in the versions of Kumārajīva or before with the versions of Xuan Zang or after are obvious. Clear cut separation could be drawn between them as the former set of versions belong to the ideas of the Mādhyamika, while the later set of versions are full of the Yogācārian thoughts. This is exactly the same result that was discovered in the *Diamond Sūtra*.

One point, although not significant, has to remark is, there are signs which show that the Mādhyamika school might have also altered the texts by emphasizing more on certain ideas they upheld. This means that there might be some even older texts existed before the complete rising of the Mādhyamika school. This could be evidenced by the textual differences between the version of Kumārajīva with the versions before his. Also, there are evidences showing after the age of Xuan Zang, the alternation actually did not stop. Very firm evidences shown in the *Heart Sūtra* could be seen. Although not inside the scope of this study, the researcher queries these changes might be due to the reason of the rise of the Vajrayāna, which of course, needed to be further examined.

Because of these results, a conclusion could be made. The sectarian thoughts alternations among scriptures were truly happened, not in China, but in India. No matter the ideas of contents of the alternations, the time position of the changes as well as the trend of the transformation, all studied scriptures show the same results. Even remarkable is, such alternations were not an individual case, they are the general situation.

5.1.3 The Significance of the Discoveries Regarding Sectarian Thoughts Alternations among Chinese Translated Scriptures in Mahāyāna Buddhism towards Buddhism

This section is to response to the third objective of this paper: To analyse the significance of the discoveries regarding the sectarian thoughts alternations among Chinese translated scriptures in Mahāyāna Buddhism towards Buddhism as a whole. Overlookings of the contemporary academe towards sectarian thoughts alternations have been extracted. Suggestions were also provided.

In Chapter IV, the significance of this study is examined. Basically, from the conclusion that has been drawn, academe should re-evaluate the status and reliability of the extant Sanskrit texts. Comparatively speaking, extant Sanskrit texts are few in numbers. They could only show the doctrinal idea of the latest stage of the development of Buddhism, and, they are not the primitive. Treating them as the prime copy and use them in comparison studies would definitely come to a wrong conclusion.

Instead, the Chinese translated scriptures were handled with a trustworthy system that even modern Sanskrit translation could never compare. The Chinese Canon also contains a full set of scriptures which have almost all the ideas from the Buddha time until the fall of Buddhism in India. This is certainly much complete than the rare Sanskrit texts.

Therefore, the academe should concentrate more on the using of the Chinese Canon in the study of Buddhism. Also, once combined with the Pāli and Tibetan Canons,

the three Canon surely have covered all the ideas in Buddhism. This would make the study more comprehensive. Sanskrit texts should only be reserved as references and supportive materials.

In before, scholars tended to neglect the above by simply assuming that the Sanskrit text found was the most reliable and authoritative material in the study of Buddhist scriptures. However, with the above discussion and evidences, a change should be brought into future studies, especially in the comparison studies, where an examination of the sectarian thoughts alternations should first be carried out so as to clarify the actual ideas the text is standing for. From this, what time position the subject Sanskrit texts being found belongs to could be determined. So as their status of reliability could also be evaluated. Otherwise, using Sanskrit text found directly without doing such examination might only result in a wrong judgement and invalid conclusion.

5.2 Suggestion

This kind of topic is a new one. At least, in the knowledge of the researcher, nothing has been studied before just like the paper here. It is an argument against the mainstream of the academe, an inversion to the inversed. No matter what, the researcher has the faith in that, Buddhist studies are the studies of Buddhism, not the ancient literature or philology. The Buddha was a thinker, and was a deep one, so did his successors. People in the academe tended to make Buddhist studies become a simpler ancient literature or philology which is totally gibberish.

For such reason, if in the future, this kinds of studies could raise the attention of some people's interest to lengthen it, such a faith with the mind should be very important. The scriptures are studied because it is the aim to understand the thought of the Buddha and his successors. They were told like that and were recorded in those ways which should have their usage in their eras. If such a faith is not being kept in mind in this way, all the differences would become unexplainable. It would also end up to a dilemma of differentiating which is correct or which is wrong, just like the modern philology ends up to. This would have no real benefit to either oneself, the beings and

even the world as a whole.

Last of all, the researcher would like to use a statement of the *Diamond Sūtra* in ending this paper as the prime suggestion from the Buddha.

若菩薩有我相、人相、眾生相、壽者相，即非菩薩。(If a Bodhisattva has a conceptualized characteristic of a self, a conceptualized characteristic of a person, a conceptualized characteristic of a being, a conceptualized characteristic of a living soul, thus not a Bodhisattva.)

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_____ Kumārajīva (鳩摩羅什) (tr.). **Viśeṣacintabrahmapariṣcchāsūtra** 《思益梵天所問經》. Vol. 15. T0586.

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Appendix

The six Chinese translated versions of the Diamond Sūtra:

I. Kumārajīva (鳩摩羅什), *Jingang bore boluomi jing* 《金剛般若波羅蜜經》 (T0235), 403 CE (後秦, Hou Qin):

如是我聞：

一時，佛在舍衛國祇樹給孤獨園，與大比丘眾千二百五十人俱。爾時，世尊食時，著衣持鉢，入舍衛大城乞食。於其城中，次第乞已，還至本處。飯食訖，收衣鉢，洗足已，敷座而坐。

時，長老須菩提在大眾中即從座起，偏袒右肩，右膝著地，合掌恭敬而白佛言：「希有！世尊！如來善護念諸菩薩，善付囑諸菩薩。世尊！善男子、善女人，發阿耨多羅三藐三菩提心，應云何住？云何降伏其心？」

佛言：「善哉，善哉！須菩提！如汝所說：『如來善護念諸菩薩，善付囑諸菩薩。』汝今諦聽，當為汝說。善男子、善女人，發阿耨多羅三藐三菩提心，應如是住，如是降伏其心。」

「唯然。世尊！願樂欲聞。」

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

「復次，須菩提！菩薩於法，應無所住，行於布施，所謂不住色布施，不住聲香味觸法布施。須菩提！菩薩應如是布施，不住於相。何以故？若菩薩不住相布施，其福德不可思量。」

「須菩提！於意云何？東方虛空可思量不？」

「不也，世尊！」

「須菩提！南西北方四維上下虛空可思量不？」

「不也，世尊！」

「須菩提！菩薩無住相布施，福德亦復如是不可思量。須菩提！菩薩但應如所教住。」

「須菩提！於意云何？可以身相見如來不？」

「不也，世尊！不可以身相得見如來。何以故？如來所說身相，即非身相。」

佛告須菩提：「凡所有相，皆是虛妄。若見諸相非相，則見如來。」

須菩提白佛言：「世尊！頗有眾生，得聞如是言說章句，生實信不？」

佛告須菩提：「莫作是說。如來滅後，後五百歲，有持戒修福者，於此章句能生信心，以此為實，當知是不於一佛二佛三四五佛而種善根，已於無量千萬佛所種諸善根，聞是章句，乃至一念生淨信者，須菩提！如來悉知悉見，是諸眾生得如是無量福德。何以故？是諸眾生無復我相、人相、眾生相、壽者相。」

「無法相，亦無非法相。何以故？是諸眾生若心取相，則為著我、人、眾生、壽者。」

「若取法相，即著我、人、眾生、壽者。何以故？若取非法相，即著我、人、眾生、壽者，是故不應取法，不應取非法。以是義故，如來常說：『汝等比丘，知我說法，如筏喻者，法尚應捨，何況非法。』」

「須菩提！於意云何？如來得阿耨多羅三藐三菩提耶？如來有所說法耶？」

須菩提言：「如我解佛所說義，無有定法名阿耨多羅三藐三菩提，亦無有定法，如來可說。何以故？如來所說法，皆不可取、不可說、非法、非非法。所以者何？一切賢聖，皆以無為法而有差別。」

「須菩提！於意云何？若人滿三千大千世界七寶以用布施，是人所得福德，寧為多不？」

須菩提言：「甚多，世尊！何以故？是福德即非福德性，是故如來說福德多。」

「若復有人，於此經中受持，乃至四句偈等，為他人說，其福勝彼。何以故？須菩提！一切諸佛，及諸佛阿耨多羅三藐三菩提法，皆從此經出。須菩提！所謂佛法者，即非佛法。」

「須菩提！於意云何？須陀洹能作是念：『我得須陀洹果。』不？」

須菩提言：「不也，世尊！何以故？須陀洹名為入流，而無所入，不入色、聲、香、味、觸、法，是名須陀洹。」

「須菩提！於意云何？斯陀含能作是念：『我得斯陀含果。』不？」

須菩提言：「不也，世尊！何以故？斯陀含名一往來，而實無往來，是名斯陀含。」

「須菩提！於意云何？阿那含能作是念：『我得阿那含果。』不？」

須菩提言：「不也，世尊！何以故？阿那含名為不來，而實無來，是故名阿那含。」

「須菩提！於意云何？阿羅漢能作是念：『我得阿羅漢道。』不？」

須菩提言：「不也，世尊！何以故？實無有法名阿羅漢。世尊！若阿羅漢作是念：『我得阿羅漢道。』即為著我、人、眾生、壽者。世尊！佛說我得無諍三昧人中最為第一，是第一離欲阿羅漢。我不作是念：『我是離欲阿羅漢。』世尊！我若作是念：『我得阿羅漢道。』世尊則不說須菩提是樂阿蘭那行者。以須菩提實無所行，而名須菩提是樂阿蘭那行。」

佛告須菩提：「於意云何？如來昔在然燈佛所，於法有所得不？」

「世尊！如來在然燈佛所，於法實無所得。」

「須菩提！於意云何？菩薩莊嚴佛土不？」

「不也，世尊！何以故？莊嚴佛土者，則非莊嚴，是名莊嚴。」

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

「須菩提！譬如有人，身如須彌山王，於意云何？是身為大不？」

須菩提言：「甚大，世尊！何以故？佛說非身，是名大身。」

「須菩提！如恒河中所有沙數，如是沙等恒河，於意云何？是諸恒河沙寧為多不？」

須菩提言：「甚多，世尊！但諸恒河尚多無數，何況其沙。」

「須菩提！我今實言告汝。若有善男子、善女人，以七寶滿爾所恒河沙數三千大千世界，以用布施，得福多不？」

須菩提言：「甚多，世尊！」

佛告須菩提：「若善男子、善女人，於此經中，乃至受持四句偈等，為他人說，而此福德勝前福德。」

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

爾時，須菩提白佛言：「世尊！當何名此經？我等云何奉持？」

佛告須菩提：「是經名為『金剛般若波羅蜜』。以是名字，汝當奉持。所以者何？須菩提！佛說般若波羅蜜，則非般若波羅蜜。須菩提！於意云何？如來有所說法不？」

須菩提白佛言：「世尊！如來無所說。」

「須菩提！於意云何？三千大千世界所有微塵是為多不？」

須菩提言：「甚多，世尊！」

「須菩提！諸微塵，如來說非微塵，是名微塵。如來說世界，非世界，是名世界。」

「須菩提！於意云何？可以三十二相見如來不？」

「不也，世尊！不可以三十二相得見如來。何以故？如來說三十二相，即是非相，是名三十二相。」

「須菩提！若有善男子、善女人，以恒河沙等身命布施；若復有人，於此經中，乃至受持四句偈等，為他人說，其福甚多。」

爾時，須菩提聞說是經，深解義趣，涕淚悲泣，而白佛言：「希有，世尊！佛說如是甚深經典，我從昔來所得慧眼，未曾得聞如是之經。世尊！若復有人得聞是經，信心清淨，則生實相，當知是人，成就第一希有功德。世尊！是實相者，則是非相，是故如來說名實相。世尊！我今得聞如是經典，信解受持不足為難，若當來世，後五百歲，其有眾生，得聞是經，信解受持，是人則為第一希有。何以故？此人無我相、人相、眾生相、壽者相。所以者何？我相即是非相，人相、眾生相、壽者相即是非相。何以故？離一切諸相，則名諸佛。」

佛告須菩提：「如是，如是！若復有人，得聞是經，不驚、不怖、不畏，當知是人甚為希有。何以故？須菩提！如來說第一波羅蜜，非第一波羅蜜，是名第一波羅蜜。須菩提！忍辱波羅蜜，如來說非忍辱波羅蜜。何以故？須菩提！如

我昔為歌利王割截身體，我於爾時，無我相、無人相、無眾生相、無壽者相。何以故？我於往昔節節支解時，若有我相、人相、眾生相、壽者相，應生瞋恨。須菩提！又念過去於五百世作忍辱仙人，於爾所世，無我相、無人相、無眾生相、無壽者相。是故須菩提！菩薩應離一切相，發阿耨多羅三藐三菩提心，不應住色生心，不應住聲香味觸法生心，應生無所住心。若心有住，則為非住。是故佛說：『菩薩心不應住色布施。』

「須菩提！菩薩為利益一切眾生，應如是布施。如來說：『一切諸相，即是非相。』又說：『一切眾生，則非眾生。』」

「須菩提！如來是真語者、實語者、如語者、不誑語者、不異語者。」

「須菩提！如來所得法，此法無實無虛。須菩提！若菩薩心住於法而行布施，如人入闇，則無所見；若菩薩心不住法而行布施，如人有目，日光明照，見種種色。」

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

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

「須菩提！以要言之，是經有不可思議、不可稱量、無邊功德。如來為發大乘者說，為發最上乘者說。若有人能受持讀誦，廣為人說，如來悉知是人，悉見是人，皆得成就不可量、不可稱、無有邊、不可思議功德，如是人等，則為荷擔如來阿耨多羅三藐三菩提。何以故？須菩提！若樂小法者，著我見、人見、眾生見、壽者見，則於此經，不能聽受讀誦、為人解說。」

「須菩提！在在處處，若有此經，一切世間天、人、阿修羅，所應供養；當知此處，則為是塔，皆應恭敬，作禮圍繞，以諸華香而散其處。」

「復次，須菩提！善男子、善女人，受持讀誦此經，若為人輕賤，是人先世罪業，應墮惡道，以今世人輕賤故，先世罪業則為消滅，當得阿耨多羅三藐三菩提。」

「須菩提！我念過去無量阿僧祇劫，於然燈佛前，得值八百四千萬億那由他諸佛，悉皆供養承事，無空過者；若復有人，於後末世，能受持讀誦此經，所得功德，於我所供養諸佛功德，百分不及一，千萬億分、乃至算數譬喻所不能及。」

「須菩提！若善男子、善女人，於後末世，有受持讀誦此經，所得功德，

我若具說者，或有人聞，心則狂亂，狐疑不信。須菩提！當知是經義不可思議，果報亦不可思議。」

爾時，須菩提白佛言：「世尊！善男子、善女人，發阿耨多羅三藐三菩提心，云何應住？云何降伏其心？」

佛告須菩提：「善男子、善女人，發阿耨多羅三藐三菩提者，當生如是心：『我應滅度一切眾生。滅度一切眾生已，而無有一眾生實滅度者。』何以故？須菩提！若菩薩有我相、人相、眾生相、壽者相，則非菩薩。所以者何？須菩提！實無有法發阿耨多羅三藐三菩提者。」

「須菩提！於意云何？如來於然燈佛所，有法得阿耨多羅三藐三菩提不？」

「不也，世尊！如我解佛所說義，佛於然燈佛所，無有法得阿耨多羅三藐三菩提。」

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

「若有人言：『如來得阿耨多羅三藐三菩提。』須菩提！實無有法，佛得阿耨多羅三藐三菩提。須菩提！如來所得阿耨多羅三藐三菩提，於是中無實無虛。是故如來說：『一切法皆是佛法。』須菩提！所言一切法者，即非一切法，是故名一切法。」

「須菩提！譬如人身長大。」

須菩提言：「世尊！如來說人身長大，則為非大身，是名大身。」

「須菩提！菩薩亦如是。若作是言：『我當滅度無量眾生。』則不名菩薩。何以故？須菩提！實無有法名為菩薩。是故佛說：『一切法無我、無人、無眾生、無壽者。』須菩提！若菩薩作是言：『我當莊嚴佛土。』是不名菩薩。何以故？如來說莊嚴佛土者，即非莊嚴，是名莊嚴。須菩提！若菩薩通達無我法者，如來說名真是菩薩。」

「須菩提！於意云何？如來有肉眼不？」

「如是，世尊！如來有肉眼。」

「須菩提！於意云何？如來有天眼不？」

「如是，世尊！如來有天眼。」

「須菩提！於意云何？如來有慧眼不？」

「如是，世尊！如來有慧眼。」

「須菩提！於意云何？如來有法眼不？」

「如是，世尊！如來有法眼。」

「須菩提！於意云何？如來有佛眼不？」

「如是，世尊！如來有佛眼。」

「須菩提！於意云何？恒河中所有沙，佛說是沙不？」

「如是，世尊！如來說是沙。」

「須菩提！於意云何？如一恒河中所有沙，有如是等恒河，是諸恒河所有沙數佛世界，如是寧為多不？」

「甚多，世尊！」

佛告須菩提：「爾所國土中，所有眾生，若干種心，如來悉知。何以故？如來說諸心，皆為非心，是名為心。所以者何？須菩提！過去心不可得，現在心不可得，未來心不可得。」

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

「如是，世尊！此人以是因緣，得福甚多。」

「須菩提！若福德有實，如來不說得福德多；以福德無故，如來說得福德多。」

「須菩提！於意云何？佛可以具足色身見不？」

「不也，世尊！如來不應以具足色身見。何以故？如來說具足色身，即非具足色身，是名具足色身。」

「須菩提！於意云何？如來可以具足諸相見不？」

「不也，世尊！如來不應以具足諸相見。何以故？如來說諸相具足，即非具足，是名諸相具足。」

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

爾時，慧命須菩提白佛言：「世尊！頗有眾生，於未來世，聞說是法，生信心不？」

佛言：「須菩提！彼非眾生，非不眾生。何以故？須菩提！眾生、眾生者，如來說非眾生，是名眾生。」

須菩提白佛言：「世尊！佛得阿耨多羅三藐三菩提，為無所得耶？」

「如是，如是！須菩提！我於阿耨多羅三藐三菩提乃至無有少法可得，是名阿耨多羅三藐三菩提。」

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

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

「須菩提！於意云何？汝等勿謂如來作是念：『我當度眾生。』須菩提！莫作是念。何以故？實無有眾生如來度者，若有眾生如來度者，如來則有我、人、眾生、壽者。須菩提！如來說：『有我者，則非有我，而凡夫之人以為有我。』須菩提！凡夫者，如來說則非凡夫。」

「須菩提！於意云何？可以三十二相觀如來不？」

須菩提言：「如是，如是！以三十二相觀如來。」

佛言：「須菩提！若以三十二相觀如來者，轉輪聖王則是如來。」

須菩提白佛言：「世尊！如我解佛所說義，不應以三十二相觀如來。」

爾時，世尊而說偈言：

「若以色見我， 以音聲求我，

是人行邪道， 不能見如來。」

「須菩提！汝若作是念：『如來不以具足相故，得阿耨多羅三藐三菩提。』

須菩提！莫作是念。如來不以具足相故，得阿耨多羅三藐三菩提。

「須菩提！汝若作是念：『發阿耨多羅三藐三菩提者，說諸法斷滅相。』莫作是念。何以故？發阿耨多羅三藐三菩提心者，於法不說斷滅相。」

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

須菩提白佛言：「世尊！云何菩薩不受福德？」

「須菩提！菩薩所作福德，不應貪著，是故說不受福德。」

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

「須菩提！若善男子、善女人，以三千大千世界碎為微塵，於意云何？是微塵眾寧為多不？」

「甚多，世尊！何以故？若是微塵眾實有者，佛則不說是微塵眾。所以者何？佛說微塵眾，則非微塵眾，是名微塵眾。世尊！如來所說三千大千世界，則非世界，是名世界。何以故？若世界實有者，則是一合相。如來說一合相，則非一合相，是名一合相。」

「須菩提！一合相者，則是不可說，但凡夫之人貪著其事。」

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

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

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

「須菩提！若有人以滿無量阿僧祇世界七寶持用布施，若有善男子、善女人，發菩薩心者，持於此經，乃至四句偈等，受持讀誦，為人演說，其福勝彼。云何為人演說？不取於相，如如不動。何以故？」

「一切有為法，如夢、幻、泡、影，

如露亦如電，應作如是觀。」

佛說是經已，長老須菩提及諸比丘、比丘尼、優婆塞、優婆夷，一切世

間天、人、阿修羅，聞佛所說，皆大歡喜，信受奉行。

II. Bodhiruci (菩提流支), *Jingang bore boluomi jing* 《金剛般若波羅蜜經》 (T0236), 509 CE (北魏, Northern Wei):

如是我聞：

一時婆伽婆，在舍婆提城祇樹給孤獨園，與大比丘眾千二百五十人俱。爾時，世尊食時，著衣持鉢，入舍婆提大城乞食。於其城中，次第乞食已，還至本處。飯食訖，收衣鉢，洗足已，如常敷座，結加趺坐，端身而住，正念不動。

爾時，諸比丘來詣佛所，到已，頂禮佛足，右遶三匝，退坐一面。爾時，慧命須菩提，在大眾中，即從座起，偏袒右肩，右膝著地，向佛合掌，恭敬而立，白佛言：「希有！世尊！如來、應供、正遍知，善護念諸菩薩，善付囑諸菩薩。世尊！云何菩薩大乘中，發阿耨多羅三藐三菩提心？應云何住？云何修行？云何降伏其心？」

爾時，佛告須菩提：「善哉，善哉！須菩提！如汝所說：『如來善護念諸菩薩，善付囑諸菩薩。』汝今諦聽，當為汝說。如菩薩大乘中，發阿耨多羅三藐三菩提心，應如是住，如是修行，如是降伏其心。」

須菩提白佛言：「世尊！如是。願樂欲聞。」

佛告須菩提：「諸菩薩生如是心：『所有一切眾生，眾生所攝，若卵生、若胎生、若濕生、若化生，若有色、若無色，若有想、若無想、若非有想非無想，所有眾生界，眾生所攝，我皆令入無餘涅槃而滅度之。』如是滅度無量無邊眾生，實無眾生得滅度者。何以故？須菩提！若菩薩有眾生相，即非菩薩。何以故非？須菩提！若菩薩起眾生相、人相、壽者相，則不名菩薩。」

「復次，須菩提！菩薩不住於事行於布施，無所住行於布施，不住色布施，不住聲、香、味、觸、法布施。須菩提！菩薩應如是布施，不住於相想。何以故？若菩薩不住相布施，其福德聚不可思量。」

「須菩提！於汝意云何？東方虛空可思量不？」須菩提言：「不也，世尊！」

佛言：「如是，須菩提！南西北方四維上下虛空，可思量不？」須菩提言：「不也，世尊！」

佛言：「如是，如是！須菩提！菩薩無住相布施，福德聚亦復如是不可思量。」佛復告須菩提：「菩薩但應如是行於布施。」

「須菩提！於意云何？可以相成就見如來不？」須菩提言：「不也，世

尊！不可以相成就得見如來。何以故？如來所說相，即非相。」

佛告須菩提：「凡所有相，皆是妄語。若見諸相非相，則非妄語。如是諸相非相，則見如來。」

須菩提白佛言：「世尊！頗有眾生，於未來世末世，得聞如是修多羅章句，生實相不？」

佛告須菩提：「莫作是說：『頗有眾生，於未來世末世，得聞如是修多羅章句，生實相不？』」

佛復告須菩提：「有未來世末世，有菩薩摩訶薩，法欲滅時，有持戒修福德智慧者，於此修多羅章句，能生信心，以此為實。」

佛復告須菩提：「當知彼菩薩摩訶薩，非於一佛二佛三四五佛所修行供養，非於一佛二佛三四五佛所而種善根。」

佛復告須菩提：「已於無量百千萬諸佛所修行供養，無量百千萬諸佛所種諸善根。聞是修多羅，乃至一念能生淨信。須菩提！如來悉知是諸眾生，如來悉見是諸眾生。須菩提！是諸菩薩，生如是無量福德聚，取如是無量福德。何以故？須菩提！是諸菩薩，無復我相、眾生相、人相、壽者相。」

「須菩提！是諸菩薩，無法相，亦非無法相。無相，亦非無相。何以故？須菩提！是諸菩薩，若取法相，則為著我、人、眾生、壽者。須菩提！若是菩薩有法相，即著我相、人相、眾生相、壽者相。何以故？須菩提！不應取法，非不取法。以是義故，如來常說筏喻法門，是法應捨，非捨法故。」

復次，佛告慧命須菩提：「須菩提！於意云何？如來得阿耨多羅三藐三菩提耶？如來有所說法耶？」須菩提言：「如我解佛所說義，無有定法如來得阿耨多羅三藐三菩提，亦無有定法如來可說。何以故？如來所說法，皆不可取不可說，非法非非法。何以故？一切聖人，皆以無為法得名。」

「須菩提！於意云何？若滿三千大千世界七寶，以用布施。須菩提！於意云何？是善男子、善女人，所得福德，寧為多不？」須菩提言：「甚多，婆伽婆！甚多，修伽陀！彼善男子、善女人，得福甚多。何以故？世尊！是福德聚，即非福德聚，是故如來說福德聚、福德聚。」

佛言：「須菩提！若善男子、善女人，以滿三千大千世界七寶，持用布施。若復於此經中，受持乃至四句偈等，為他人說，其福勝彼無量不可數。何以故？須菩提！一切諸佛阿耨多羅三藐三菩提法，皆從此經出。一切諸佛如來，皆從此經生。須菩提！所謂佛法、佛法者，即非佛法。」

「須菩提！於意云何？須陀洹能作是念：『我得須陀洹果。』不？」須菩提言：「不也，世尊！何以故？實無有法名須陀洹。不入色聲香味觸法，是名須陀洹。」

佛言：「須菩提！於意云何？斯陀含能作是念：『我得斯陀含果。』不？」須菩提言：「不也，世尊！何以故？實無有法名斯陀含。是名斯陀含。」

「須菩提！於意云何？阿那含能作是念：『我得阿那含果。』不？」須菩提言：「不也，世尊！何以故？實無有法名阿那含。是名阿那含。」

「須菩提！於意云何？阿羅漢能作是念：『我得阿羅漢。』不？」須菩提言：「不也，世尊！何以故？實無有法名阿羅漢。世尊！若阿羅漢作是念：『我得阿羅漢。』即為著我、人、眾生、壽者。世尊！佛說我得無諍三昧，最為第一，世尊說我是離欲阿羅漢。世尊！我不作是念：『我是離欲阿羅漢。』世尊！我若作是念：『我得阿羅漢。』世尊則不記我無諍行第一。以須菩提實無所行，而名須菩提無諍、無諍行。」

佛告須菩提：「於意云何？如來昔在燃燈佛所，得阿耨多羅三藐三菩提法不？」須菩提言：「不也，世尊！如來在燃燈佛所，於法實無所得阿耨多羅三藐三菩提。」

佛告須菩提：「若菩薩作是言：『我莊嚴佛國土。』彼菩薩不實語。何以故？須菩提！如來所說莊嚴佛土者，則非莊嚴，是名莊嚴佛土。是故須菩提！諸菩薩摩訶薩，應如是生清淨心，而無所住，不住色生心，不住聲、香、味、觸、法生心，應無所住而生其心。」

「須菩提！譬如有人，身如須彌山王。須菩提！於意云何？是身為大不？」

須菩提言：「甚大，世尊！何以故？佛說非身，是名大身。彼身非身，是名大身。」

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

佛言：「須菩提！我今實言告汝。若有善男子、善女人，以七寶滿爾數恒沙數世界，以施諸佛如來。須菩提！於意云何？彼善男子、善女人，得福多不？」須菩提言：「甚多，世尊！彼善男子、善女人，得福甚多。」

佛告須菩提：「以七寶滿爾數恒河沙世界，持用布施。若善男子、善女人，於此法門，乃至受持四句偈等，為他人說，而此福德，勝前福德無量阿僧祇。」

「復次，須菩提！隨所有處，說是法門，乃至四句偈等，當知此處，一切世間天人阿修羅，皆應供養，如佛塔廟。何況有人，盡能受持讀誦此經。須菩提！當知是人，成就最上第一希有之法。若是經典所在之處，則為有佛，若尊重似佛。」

爾時，須菩提白佛言：「世尊！當何名此法門？我等云何奉持？」佛告須菩提：「是法門名為『金剛般若波羅蜜』。以是名字，汝當奉持。何以故？須菩提！佛說般若波羅蜜，則非般若波羅蜜。」

「須菩提！於意云何？如來有所說法不？」須菩提言：「世尊！如來無所說法。」

「須菩提！於意云何？三千大千世界所有微塵，是為多不？」須菩提言：「彼微塵甚多。世尊！」

「須菩提！是諸微塵，如來說非微塵，是名微塵。如來說世界，非世界，是名世界。」

佛言：「須菩提！於意云何？可以三十二大人相見如來不？」須菩提言：「不也，世尊！何以故？如來說三十二大人相，即是非相，是名三十二大人相。」

佛言：「須菩提！若有善男子、善女人，以恆河沙等身命布施，若復有人，於此法門中，乃至受持四句偈等，為他人說，其福甚多無量阿僧祇。」

爾時，須菩提聞說是經，深解義趣，涕淚悲泣，捫淚而白佛言：「希有，婆伽婆！希有，修伽陀！佛說如是甚深法門，我從昔來所得慧眼，未曾得聞如是法門。」

「何以故？須菩提！佛說般若波羅蜜，即非般若波羅蜜。」

「世尊！若復有人得聞是經，信心清淨，則生實相，當知是名成就第一希有功德。世尊！是實相者則是非相。是故如來說名實相、實相。世尊！我今得聞如是法門，信解受持，不足為難。若當來世其有眾生得聞是法門信解受持，是人則為第一希有。何以故？此人無我相、人相、眾生相、壽者相。何以故？我相，即是非相；人相、眾生相、壽者相，即是非相。何以故？離一切諸相，則名諸佛。」

佛告須菩提：「如是，如是！若復有人得聞是經，不驚不怖不畏，當知是人甚為希有。何以故？須菩提！如來說第一波羅蜜，非第一波羅蜜。如來說第一波羅蜜者，彼無量諸佛亦說波羅蜜，是名第一波羅蜜。」

「須菩提！如來說忍辱波羅蜜，即非忍辱波羅蜜。何以故？須菩提！如我昔為歌利王割截身體。我於爾時，無我相、無眾生相、無人相、無壽者相，無

相，亦非無相。何以故？須菩提！我於往昔節節支解時，若有我相、眾生相、人相、壽者相，應生瞋恨。須菩提！又念過去於五百世，作忍辱仙人，於爾所世，無我相、無眾生相、無人相、無壽者相。是故須菩提！菩薩應離一切相，發阿耨多羅三藐三菩提心。何以故？若心有住，則為非住。不應住色生心，不應住聲、香、味、觸、法生心，應生無所住心。是故佛說：『菩薩心不住色布施。』須菩提！菩薩為利益一切眾生，應如是布施。」

須菩提言：「世尊！一切眾生相，即是非相。何以故？如來說：『一切眾生，即非眾生。』」

「須菩提！如來是真語者、實語者、如語者、不異語者。須菩提！如來所得法，所說法，無實無妄語。」

「須菩提！譬如有人入闇，則無所見。若菩薩心住於事而行布施，亦復如是。須菩提！譬如人有目，夜分已盡，日光明照，見種種色。若菩薩不住於事行於布施，亦復如是。」

「復次，須菩提！若有善男子、善女人，能於此法門，受持讀誦修行，則為如來以佛智慧，悉知是人，悉見是人，悉覺是人，皆得成就無量無邊功德聚。」

「須菩提！若有善男子、善女人，初日分以恒河沙等身布施，中日分復以恒河沙等身布施，後日分復以恒河沙等身布施，如是捨恒河沙等無量身，如是百千萬億那由他劫以身布施。若復有人，聞此法門，信心不謗，其福勝彼無量阿僧祇，何況書寫受持讀誦修行，為人廣說。」

「須菩提！以要言之，是經有不可思議不可稱量無邊功德。此法門，如來為發大乘者說，為發最上乘者說。若有人能受持讀誦修行此經，廣為人說，如來悉知是人，悉見是人，皆成就不可思議不可稱無有邊無量功德聚。如是人等，則為荷擔如來阿耨多羅三藐三菩提。何以故？須菩提！若樂小法者，則於此經，不能受持讀誦修行，為人解說。若有我見眾生見人見壽者見，於此法門，能受持讀誦修行為人解說者，無有是處。」

「須菩提！在在處處，若有此經，一切世間天、人、阿修羅所應供養。當知此處，則為是塔，皆應恭敬，作禮圍繞，以諸華香而散其處。」

「復次，須菩提！若善男子、善女人，受持讀誦此經，為人輕賤。何以故？是人先世罪業，應墮惡道，以今世人輕賤故，先世罪業則為消滅，當得阿耨多羅三藐三菩提。」

「須菩提！我念過去無量阿僧祇阿僧祇劫，於燃燈佛前，得值八十四億那由他百千萬諸佛，我皆親承供養，無空過者。須菩提！如是無量諸佛，我皆親承供養，無空過者。若復有人，於後世末世，能受持讀誦修行此經，所得功德，

我所供養諸佛功德，於彼百分不及一，千萬億分，乃至算數譬喻所不能及。

「須菩提！若有善男子、善女人，於後世末世，有受持讀誦修行此經，所得功德，若我具說者，或有人聞，心則狂亂，疑惑不信。須菩提！當知是法門不可思議，果報亦不可思議。」

爾時，須菩提白佛言：「世尊！云何菩薩發阿耨多羅三藐三菩提心？云何住？云何修行？云何降伏其心？」

佛告須菩提：「菩薩發阿耨多羅三藐三菩提心者，當生如是心：『我應滅度一切眾生，令入無餘涅槃界。如是滅度一切眾生已，而無一眾生實滅度者。』何以故？須菩提！若菩薩有眾生相、人相、壽者相，則非菩薩。何以故？須菩提！實無有法，名為菩薩發阿耨多羅三藐三菩提心者。」

「須菩提！於意云何？如來於燃燈佛所，有法得阿耨多羅三藐三菩提不？」

須菩提白佛言：「不也！世尊！如我解佛所說義，佛於燃燈佛所，無有法得阿耨多羅三藐三菩提。」

佛言：「如是，如是！須菩提！實無有法，如來於燃燈佛所得阿耨多羅三藐三菩提。須菩提！若有法如來得阿耨多羅三藐三菩提者，燃燈佛則不與我受記：『汝於來世，當得作佛，號釋迦牟尼。』以實無有法，得阿耨多羅三藐三菩提，是故燃燈佛與我受記，作如是言：『摩那婆！汝於來世，當得作佛，號釋迦牟尼。』何以故？須菩提！言如來者，即實真如。」

「須菩提！若有人言：『如來得阿耨多羅三藐三菩提。』者，是不實語。須菩提！實無有法，佛得阿耨多羅三藐三菩提。須菩提！如來所得阿耨多羅三藐三菩提，於是中不實不妄語。是故如來說：『一切法皆是佛法。』須菩提！所言一切法、一切法者，即非一切法，是故名一切法。」

「須菩提！譬如有人，其身妙大。」須菩提言：「世尊！如來說人身妙大，則非大身，是故如來說名大身。」

佛言：「須菩提！菩薩亦如是。若作是言：『我當滅度無量眾生。』則非菩薩。」佛言：「須菩提！於意云何？頗有實法名為菩薩？」須菩提言：「不也，世尊！實無有法名為菩薩。」

「是故佛說：『一切法無眾生、無人、無壽者。』須菩提！若菩薩作是言：『我莊嚴佛國土。』是不名菩薩。何以故？如來說莊嚴佛土、莊嚴佛土者，即非莊嚴，是名莊嚴佛國土。須菩提！若菩薩通達無我、無我法者，如來說名真是菩薩菩薩。」

「須菩提！於意云何？如來有肉眼不？」須菩提言：「如是，世尊！如來有肉眼。」

佛言：「須菩提！於意云何？如來有天眼不？」須菩提言：「如是，世尊！如來有天眼。」

佛言：「須菩提！於意云何？如來有慧眼不？」須菩提言：「如是，世尊！如來有慧眼。」

佛言：「須菩提！於意云何？如來有法眼不？」須菩提言：「如是，世尊！如來有法眼。」

佛言：「須菩提！於意云何？如來有佛眼不？」須菩提言：「如是，世尊！如來有佛眼。」

佛言：「須菩提！於意云何？如恒河中所有沙，佛說是沙不？」須菩提言：「如是，世尊！如來說是沙。」

佛言：「須菩提！於意云何？如一恒河中所有沙，有如是等恒河，是諸恒河所有沙數佛世界，如是世界，寧為多不？」須菩提言：「彼世界甚多。世尊！」

佛告須菩提：「爾所世界中，所有眾生，若干種心住，如來悉知。何以故？如來說諸心住，皆為非心住，是名為心住。何以故？須菩提！過去心不可得，現在心不可得，未來心不可得。」

「須菩提！於意云何？若有人以滿三千大千世界七寶持用布施，是善男子、善女人，以是因緣，得福多不？」須菩提言：「如是，世尊！此人以是因緣，得福甚多。」

佛言：「如是，如是！須菩提！彼善男子、善女人，以是因緣，得福德聚多。須菩提！若福德聚有實，如來則不說福德聚、福德聚。」

「須菩提！於意云何？佛可以具足色身見不？」須菩提言：「不也，世尊！如來不應以色身見。何以故？如來說具足色身，即非具足色身，是故如來說名具足色身。」

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

佛言：「須菩提！於意云何？汝謂如來作是念：『我當有所說法。』耶？須菩提！莫作是念。何以故？若人言：『如來有所說法。』即為謗佛，不能解我所說故。何以故？須菩提！如來說法、說法者，無法可說，是名說法。」

爾時，慧命須菩提白佛言：「世尊！頗有眾生，於未來世，聞說是法，生信心不？」

佛言：「須菩提！彼非眾生，非不眾生。何以故？須菩提！眾生、眾生者，如來說非眾生，是名眾生。」

佛言：「須菩提！於意云何？如來得阿耨多羅三藐三菩提耶？」須菩提言：「不也！世尊！世尊，無有少法如來得阿耨多羅三藐三菩提。」

佛言：「如是，如是！須菩提！我於阿耨多羅三藐三菩提，乃至無有少法可得，是名阿耨多羅三藐三菩提。」

「復次，須菩提！是法平等，無有高下，是名阿耨多羅三藐三菩提。以無眾生、無人、無壽者，得平等阿耨多羅三藐三菩提，一切善法得阿耨多羅三藐三菩提。須菩提！所言善法、善法者，如來說非善法，是名善法。」

「須菩提！三千大千世界中，所有諸須彌山王，如是等七寶聚，有人持用布施，若人以此般若波羅蜜經，乃至四句偈等，受持讀誦，為他人說，於前福德，百分不及一，千分不及一，百千萬分不及一，歌羅分不及一，數分不及一，優波尼沙陀分不及一，乃至算數譬喻所不能及。」

「須菩提！於意云何？汝謂如來作是念：『我度眾生。』耶？須菩提！莫作是念。何以故？實無有眾生如來度者。」

佛言：「須菩提！若有實眾生如來度者，如來則有我、人、眾生、壽者相。須菩提！如來說：『有我者，則非有我，而毛道凡夫生者以為有我。』須菩提！毛道凡夫生者，如來說名非生，是故言毛道凡夫生。」

「須菩提！於意云何？可以相成就得見如來不？」須菩提言：「如我解如來所說義，不以相成就得見如來。」

佛言：「如是，如是！須菩提！不以相成就得見如來。」佛言：「須菩提！若以相成就觀如來者，轉輪聖王應是如來，是故非以相成就得見如來。」

爾時，世尊而說偈言：

「若以色見我， 以音聲求我，
是人行邪道， 不能見如來。
彼如來妙體， 即法身諸佛，
法體不可見， 彼識不能知。」

「須菩提！於意云何？如來可以相成就得阿耨多羅三藐三菩提？須菩提！莫作是念：『如來以相成就得阿耨多羅三藐三菩提。』須菩提！汝若作是念：『菩薩發阿耨多羅三藐三菩提心者，說諸法斷滅相。』須菩提！莫作是念。何以故？菩薩發阿耨多羅三藐三菩提心者，不說諸法斷滅相。」

「須菩提！若善男子、善女人，以滿恒河沙等世界七寶，持用布施。若有菩薩，知一切法無我，得無生法忍。此功德勝前所得福德。須菩提！以諸菩薩不取福德故。」

須菩提白佛言：「世尊！菩薩不取福德？」

佛言：「須菩提！菩薩受福德，不取福德，是故菩薩取福德。」

「須菩提！若有人言：『如來若去若來若住、若坐若臥。』是不解我所說義。何以故？如來者，無所至去，無所從來，故名如來。」

「須菩提！若善男子、善女人，以三千大千世界微塵。復以爾許微塵世界，碎為微塵阿僧祇。須菩提！於意云何？是微塵眾，寧為多不？」

須菩提言：「彼微塵眾甚多。世尊！何以故？若是微塵眾實有者，佛則不說是微塵眾。何以故？佛說微塵眾，則非微塵眾，是故佛說微塵眾。世尊！如來所說三千大千世界，則非世界，是故佛說三千大千世界。何以故？若世界實有者，則是一合相。如來說一合相，則非一合相，是故佛說一合相。」

佛言：「須菩提！一合相者，則是不可說，但凡夫之人，貪著其事。何以故？須菩提！若人如是言：『佛說我見、人見、眾生見、壽者見。』須菩提！於意云何？是人所說，為正語不？」須菩提言：「不也，世尊！何以故？世尊！如來說我見、人見、眾生見、壽者見，即非我見、人見、眾生見、壽者見，是名我見、人見、眾生見、壽者見。」

「須菩提！菩薩發阿耨多羅三藐三菩提心者，於一切法，應如是知，如是見，如是信，如是不住法相。何以故？須菩提！所言法相、法相者，如來說即非法相，是名法相。須菩提！若有菩薩摩訶薩以滿無量阿僧祇世界七寶，持用布施。若有善男子、善女人，發菩薩心者，於此般若波羅蜜經，乃至四句偈等，受持讀誦，為他人說，其福勝彼無量阿僧祇。云何為人演說而不名說，是名為說。」而說偈言：

「一切有為法，如星、翳、燈、幻、

露、泡、夢、電、雲，應作如是觀。」

佛說是經已，長老須菩提，及諸比丘、比丘尼、優婆塞、優婆夷、菩薩

摩訶薩，一切世間天、人、阿修羅、乾闥婆等，聞佛所說，皆大歡喜，信受奉行。

III. Paramārtha (真諦), *Jingang bore boluomi jing* 《金剛般若波羅蜜經》 (T0237), 546 CE (陳, Chen Dynasty):

如是我聞：

一時佛婆伽婆，住舍衛國祇陀樹林給孤獨園，與大比丘眾千二百五十人俱。爾時世尊，於日前分，著衣持鉢，入舍衛大國而行乞食。於其國中次第行乞，還至本處。飯食事訖，於中後時，收衣鉢，洗足已。如常敷座，加趺安坐，端身而住，正念現前。時諸比丘俱往佛所，至佛所已，頂禮佛足，右遶三匝，却坐一面。

爾時淨命須菩提，於大眾中共坐聚集。時淨命須菩提，即從座起，偏袒右肩，頂禮佛足，右膝著地，向佛合掌而白佛言：「希有，世尊！如來、應供、正遍覺知，善護念諸菩薩摩訶薩，由無上利益故；善付囑諸菩薩摩訶薩，由無上教故。世尊！若善男子、善女人，發阿耨多羅三藐三菩提心，行菩薩乘，云何應住？云何修行？云何發起菩薩心？」淨命須菩提作是問已。

爾時世尊告須菩提：「須菩提！善哉，善哉！如是，善男子！如來善護念諸菩薩摩訶薩，無上利益故；善付囑諸菩薩摩訶薩，無上教故。須菩提！是故汝今一心諦聽，恭敬，善思念之。我今當為汝說。如菩薩發菩提心，行菩薩乘，如是應住，如是修行，如是發心。」須菩提言：「唯然，世尊！」

佛告須菩提：「須菩提！善男子、善女人，發菩提心，行菩薩乘，應如是發心：『所有一切眾生類攝，若卵生、若胎生、若濕生、若化生，若有色、若無色，若有想、若無想，若非有想、若非無想，乃至眾生界，及假名說。如是眾生，我皆安置於無餘涅槃。』如是涅槃無量眾生已，無一眾生被涅槃者。何以故？須菩提！若菩薩有眾生想，即不應說名為菩薩。何以故？須菩提！一切菩薩，無我想、眾生想、壽者想、受者想。」

「復次，須菩提！菩薩不著己類而行布施，不著所餘行於布施，不著色、聲、香、味、觸、法應行布施。須菩提！菩薩應如是行施，不著相想。何以故？須菩提！若菩薩無執著心行於布施，是福德聚不可數量。」

「須菩提！汝意云何？東方虛空可數量不？」須菩提言：「不可，世尊！」

佛言：「如是，須菩提！南西北方，四維上下，十方虛空，可數量不？」須菩提言：「不可，世尊！」

佛言：「如是，須菩提！若菩薩無執著心行於布施，是福德聚亦復如是不可數量。」

「須菩提！汝意云何？可以身相勝德見如來不？」

「不能，世尊！何以故？如來所說身相勝德，非相勝德。」

「何以故？須菩提！凡所有相，皆是虛妄。無所有相，即是真實。由相無相，應見如來。」如是說已。

淨命須菩提白佛言：「世尊！於今現時及未來世，頗有菩薩聽聞正說如是等相此經章句，生實想不？」

佛告須菩提：「莫作是說：『於今現時及未來世，頗有菩薩聽聞正說如是等相此經章句，生實想不？』何以故？須菩提！於未來世，實有眾生，得聞此經，能生實想。」

「復次，須菩提！於未來世，後五百歲，正法滅時，有諸菩薩摩訶薩，持戒修福及有智慧。須菩提！是諸菩薩摩訶薩，非事一佛，非於一佛種諸善根，已事無量百千諸佛，已於無量百千佛所而種善根。若有善男子、善女人，聽聞正說如是等相此經章句，乃至一念生實信者。須菩提！如來悉知是人，悉見是人。」

「須菩提！是善男子、善女人，生長無量福德之聚！何以故？須菩提！是諸菩薩無復我想、眾生想、壽者想、受者想。是諸菩薩無法想非無法想，無想非無想。何以故？須菩提！是諸菩薩若有法想，即是我執，及眾生、壽者、受者執。須菩提！是故菩薩不應取法，不應取非法。為如是義故，如來說：『若觀行人，解筏喻經，法尚應捨，何況非法。』」

復次，佛告淨命須菩提：「須菩提！汝意云何？如來得阿耨多羅三藐三菩提耶？如來有所說法耶？」須菩提言：「如我解佛說義，無所有法如來所得，名阿耨多羅三藐三菩提；亦無有法如來所說。何以故？是法如來所說，不可取，不可言；非法，非非法。何以故？一切聖人皆以無為真如所顯現故。」

「須菩提！汝意云何？以三千大千世界遍滿七寶，若人持用布施，是善男子、善女人，因此布施生福多不？」須菩提言：「甚多，世尊！甚多，修伽陀！是善男子、善女人，因此布施，得福甚多。何以故？世尊！此福德聚，即非福德聚，是故如來說福德聚。」

佛言：「須菩提！若善男子、善女人，以三千大千世界遍滿七寶，持用布施。若復有人，從此經中受四句偈，為他正說，顯示其義。此人以是因緣，所生福德，最勝於彼無量無數。何以故？須菩提！如來無上菩提，從此福成。諸佛世尊，從此福生。何以故？須菩提！所言佛法者，即非佛法，是名佛法。」

「須菩提！汝意云何？須陀洹能作是念：『我得須陀洹果。』不？」須菩提言：「不能，世尊！何以故？世尊！實無所有能至於流，故說須陀洹。乃至色、

聲、香、味、觸、法亦復如是，故名須陀洹。

「斯陀含名一往來，實無所有能至往來，是名斯陀含。

「阿那含名為不來，實無所有能至不來，是名阿那含。」

佛言：「須菩提！汝意云何？阿羅漢能作是念：『我得阿羅漢果。』不？」

須菩提言：「不能，世尊！何以故！實無所有名阿羅漢。世尊！若阿羅漢作是念：『我得阿羅漢果。』此念即是我執、眾生執、壽者執、受者執。世尊！如來阿羅訶三藐三佛陀讚我，住無諍三昧人中最為第一。世尊！我今已得阿羅漢，離三有欲。世尊！我亦不作是念：『我是阿羅漢。』世尊！我若有是念：『我已得阿羅漢果。』如來則應不授我記：『住無諍三昧人中，須菩提善男子最為第一。』實無所住，住於無諍、住於無諍。」

佛告須菩提：「汝意云何？昔從然燈如來阿羅訶三藐三佛陀所，頗有一法，如來所取不？」須菩提言：「不取，世尊！實無有法，昔從然燈如來阿羅訶三藐三佛陀所，如來所取。」

佛告須菩提：「若有菩薩作如是言：『我當莊嚴清淨佛土。』而此菩薩說虛妄言。何以故？須菩提！莊嚴佛土者，如來說非莊嚴，是故莊嚴清淨佛土。須菩提！是故菩薩應生如是無住著心，不住色、聲、香、味、觸、法生心，應無所住而生其心。」

「須菩提！譬如有人體相勝大，如須彌山。須菩提！汝意云何？如是體相為勝大不？」須菩提言：「甚大，世尊！何以故？如來說非有，名為有身，此非是有，故說有身。」

佛告須菩提：「汝意云何？於恒伽所有諸沙，如其沙數所有恒伽，諸恒伽沙寧為多不？」須菩提言：「甚多，世尊！但諸恒伽，尚多無數，何況其沙。」

佛言：「須菩提！我今覺汝，我今示汝。諸恒伽中所有沙數爾許世界，若有善男子、善女人，以七寶遍滿，持施如來應供正遍覺知。須菩提！汝意云何？此人以是因緣，得福多不？」須菩提言：「甚多，世尊！甚多，修伽陀！此人以是因緣，生福甚多。」

「須菩提！若善男子、善女人，以七寶遍滿爾所恒伽沙世界，持用布施。若善男子、善女人，從此經典乃至四句偈等，恭敬受持，為他正說。是人所生福德，最勝於彼無量無數！」

「復次，須菩提！隨所在處，若有人能從是經典，乃至四句偈等，讀誦講說。當知此處，於世間中即成支提，一切人、天、阿修羅等，皆應恭敬。何況

有人盡能受持讀誦如此經典。當知是人，則與無上希有之法而共相應。是土地處，大師在中，或隨有一可尊重人。」佛說是已。

淨命須菩提白佛言：「世尊！如是經典，名號云何？我等云何奉持？」

佛告須菩提：「此經名『般若波羅蜜』。以是名字，汝當奉持。何以故？須菩提！是般若波羅蜜，如來說非般若波羅蜜。須菩提！汝意云何？頗有一法一佛說不？」須菩提言：「無有，世尊！無有一法一如來說。」

佛告須菩提：「三千大千世界所有微塵，是為多不？」須菩提言：「此世界微塵，甚多，世尊！甚多，修伽陀！何以故？世尊！此諸微塵，如來說非微塵，故名微塵。此諸世界，如來說非世界，故說世界。」

佛告須菩提：「汝意云何？可以三十二大人相見如來不？」須菩提言：「不可，世尊！何以故？此三十二大人相，如來說非相，故說三十二大人相。」

佛告須菩提：「若有善男子、善女人，如諸恒河所有沙數，如是沙等身命捨以布施。若有善男子、善女人，從此經典，乃至四句偈等，恭敬受持，為他正說。此人以是因緣，生福多彼無量無數。」

爾時淨命須菩提，由法利疾，即便悲泣。收淚而言：「希有！世尊！希有！修伽陀！如此經典如來所說，我從昔來至得聖慧，未曾聞說如是經典。何以故？世尊說般若波羅蜜，即非般若波羅蜜，故說般若波羅蜜。世尊！當知是人，則與無上希有之法而共相應，聞說經時，能生實想。世尊！是實想者，實非有想，是故如來說名實想、說名實想。世尊！此事於我非為希有。正說經時，我生信解。世尊！於未來世，若有眾生恭敬受持，為他正說，當知是人，則與無上希有之法而共相應。世尊！此人無復我想、眾生想、壽者想、受者想。何以故？我想、眾生想、壽者想、受者想，即是非想。何以故？諸佛世尊，解脫諸想盡無餘故。」說是言已。

佛告須菩提：「如是，須菩提！如是。當知是人，則與無上希有之法而共相應。是人聞說此經，不驚不怖不畏。何以故？須菩提！此法如來所說，是第一波羅蜜。此波羅蜜，如來所說，無量諸佛亦如是說，是故說名第一波羅蜜。」

「復次，須菩提！如來忍辱波羅蜜，即非波羅蜜。何以故？須菩提！昔時我為迦陵伽王斬斫身體，骨肉雖碎。我於爾時，無有我想、眾生想、壽者想、受者想，無想非無想。何以故？須菩提！我於爾時，若有我想、眾生想、壽者想、受者想，是時則應生瞋恨想。須菩提！我憶過去五百生，作大僊人，名曰說忍。於爾所生中，心無我想、眾生想、壽者想、受者想。是故須菩提！菩薩摩訶薩捨離一切想，於無上菩提應發起心，不應生住色心，不應生住聲、香、味、觸心，不應生住法心，不應生住非法心，不應生有所住心。何以故？若心有住，則為非住。故如來說：『菩薩無所住心應行布施。』復次，須菩提！菩薩應如是行施，

為利益一切眾生。此眾生想，即是非想。如是一切眾生，如來說即非眾生。何以故？諸佛世尊遠離一切想故。

「須菩提！如來說實、說諦、說如、說非虛妄。復次，須菩提！是法如來所覺，是法如來所說，是法非實非虛。

「須菩提！譬如有人，在於盲暗，如是當知菩薩墮相，行墮相施。須菩提！如人有目，夜已曉，晝日光照，見種種色，如是當知菩薩不墮於相，行無相施。

「復次，須菩提！於未來世，若有善男子、善女人，受持讀誦修行，為他正說如是經典，如來悉知是人，悉見是人，生長無量福德之聚。

「復次，須菩提！若有善男子、善女人，於日前分布施身命，如上所說諸河沙數；於日中分布施身命，於日後分布施身命，皆如上說諸河沙數。如是無量百千萬億劫，以身命布施。若復有人，聞此經典，不起誹謗，以是因緣，生福多彼無數無量。何況有人書寫受持讀誦，教他修行，為人廣說。

「復次，須菩提！如是經典不可思量，無能與等。如來但為憐愍利益能行無上乘，及行無等乘人說。若復有人，於未來世，受持讀誦，教他修行，正說是經。如來悉知是人，悉見是人，與無數無量不可思議無等福聚而共相應。如是等人，由我身分，則能荷負無上菩提。何以故？須菩提！如是經典，若下願樂人，及我見、眾生見、壽者見、受者見，如此等人，能聽能修讀誦教他正說，無有是處。復次，須菩提！隨所在處，顯說此經，一切世間天人阿修羅等，皆應供養，作禮右遶。當知此處，於世間中即成菩提。

「須菩提！若有善男子、善女人，受持讀誦教他修行，正說如是等經。此人現身受輕賤等。過去世中所造惡業，應感生後惡道果報。以於現身受輕苦故，先世罪業及苦果報，則為消滅，當得阿耨多羅三藐三菩提。

「須菩提！我憶往昔無數無量過於算數大劫，過去然燈如來阿羅訶三藐三佛陀後八萬四千百千俱胝諸佛如來已成佛竟，我皆承事供養恭敬，無空過者。若復有人，於後末世五百歲時，受持讀誦，教他修行，正說此經。須菩提！此人所生福德之聚，以我往昔承事供養諸佛如來所得功德，比此功德，百分不及一，千萬億分不及一，窮於算數不及其一，乃至威力品類相應譬喻所不能及。

「須菩提！若善男子、善女人，於後末世，受持讀誦如此等經，所得功德，我若具說，若有善男子、善女人，諦聽憶持爾所福聚，或心迷亂及以顛狂。復次，須菩提！如是經典不可思議，若人修行及得果報，亦不可思議。」

爾時須菩提白佛言：「世尊！善男子、善女人，發阿耨多羅三藐三菩提心，行菩薩乘，云何應住？云何修行？云何發起菩薩心？」

佛告須菩提：「善男子、善女人，發阿耨多羅三藐三菩提心者，當生如是心：『我應安置一切眾生，令入無餘涅槃。如是般涅槃無量眾生已，無一眾生被涅槃者。』何以故？須菩提！若菩薩有眾生想，則不應說名為菩薩。何以故？須菩提！實無有法，名為能行菩薩上乘。」

「須菩提！汝意云何？於然燈佛所，頗有一法如來所得，名阿耨多羅三藐三菩提不？」須菩提言：「不得，世尊！於然燈佛所，無有一法如來所得，名阿耨多羅三藐三菩提。」

佛言：「如是，須菩提！如是。於然燈佛所，無有一法如來所得，名阿耨多羅三藐三菩提。須菩提！於然燈佛所，若有一法如來所得，名阿耨多羅三藐三菩提，然燈佛則不授我記：『婆羅門！汝於來世，當得作佛，號釋迦牟尼，多陀阿伽度，阿羅訶，三藐三佛陀。』須菩提！由實無有法如來所得，名阿耨多羅三藐三菩提，是故然燈佛與我授記，作如是言：『婆羅門！汝於來世，當得作佛，號釋迦牟尼，多陀阿伽度，阿羅訶，三藐三佛陀。』何以故？須菩提！如來者，真如別名。」

「須菩提！若有人說：『如來得阿耨多羅三藐三菩提。』是不實語。何以故？須菩提！實無有法如來所得，名阿耨多羅三藐三菩提。」

「須菩提！此法如來所得，無實無虛。是故如來說：『一切法皆是佛法。』須菩提！一切法者，非一切法故，如來說名一切法。」

「須菩提！譬如有人遍身大身。」須菩提言：「世尊！是如來所說遍身大身，則為非身，是故說名遍身大身。」

佛言：「如是，須菩提！如是，須菩提！若有菩薩說如是言：『我當般涅槃一切眾生。』則不應說名為菩薩。須菩提！汝意云何？頗有一法名菩薩不？」須菩提言：「無有，世尊！」

佛言：「須菩提！是故如來說：『一切法無我、無眾生、無壽者、無受者。』須菩提！若有菩薩說如是言：『我當莊嚴清淨佛土。』如此菩薩說虛妄言。何以故？須菩提！莊嚴佛土者，如來說則非莊嚴，是故莊嚴清淨佛土。須菩提！若菩薩信見諸法無我、諸法無我，如來應供正遍覺說：『是名菩薩，是名菩薩。』」

「須菩提！汝意云何？如來有肉眼不？」須菩提言：「如是，世尊！如來有肉眼。」

佛言：「須菩提！汝意云何？如來有天眼不？」須菩提言：「如是，世尊！如來有天眼。」

佛言：「須菩提！汝意云何？如來有慧眼不？」須菩提言：「如是，世尊！」

如來有慧眼。」

佛言：「須菩提！汝意云何？如來有法眼不？」須菩提言：「如是，世尊！如來有法眼。」

佛言：「須菩提！汝意云何？如來有佛眼不？」須菩提言：「如是，世尊！如來有佛眼。」

「須菩提！汝意云何？於恒伽江所有諸沙，如其沙數所有恒伽，如諸恒伽所有沙數世界，如是，寧為多不？」須菩提言：「如是，世尊！此等世界，其數甚多。」

佛言：「須菩提！爾所世界中，所有眾生，我悉見知心相續住，有種種類。何以故？須菩提！心相續住，如來說非續住，故說續住。何以故？須菩提！過去心不可得，未來心不可得，現在心不可得。」

「須菩提！汝意云何？若有人以滿三千大千世界七寶，而用布施，是善男子、善女人，以是因緣，得福多不？」須菩提言：「甚多，世尊！甚多，修伽陀！」

佛言：「如是，須菩提！如是。彼善男子、善女人，以是因緣，得福聚多。」

佛言：「須菩提！若福德聚，但名為聚，如來則不應說是福德聚、是福德聚。」

「須菩提！汝意云何？可以具足色身觀如來不？」須菩提言：「不可，世尊！不可以具足色身觀於如來。何以故？此具足色身，如來說非具足色身，是故如來說名具足色身。」

佛言：「須菩提！汝意云何？可以具足諸相觀如來不？」須菩提言：「不可，世尊！不可以具足諸相觀於如來。何以故？此具足相，如來說非具足相，是故如來說具足相。」

佛言：「須菩提！汝意云何？如來有如是意：『我今實說法。』耶？須菩提！若有人言：『如來實能說法。』汝應當知，是人由非實有，及以邪執，起誹謗我。何以故？須菩提！說法、說法，實無有法名為說法。」

爾時須菩提白佛言：「世尊！頗有眾生，於未來世，聽聞正說如是等相，此經章句，生實信不？」

佛告須菩提：「彼非眾生，非非眾生。何以故？須菩提！彼眾生者，如來說非眾生，非非眾生，故說眾生。」

「須菩提！汝意云何？頗有一法如來所得，名阿耨多羅三藐三菩提不？」
須菩提言：「不得，世尊！無有一法如來所得，名阿耨多羅三藐三菩提。」

佛言：「如是，須菩提！如是。乃至無有如微塵法，如來所捨，如來所得，是故說名阿耨多羅三藐三菩提平等平等。復次，須菩提！諸佛覺知，無有差別，是故說名阿耨多羅三藐三菩提。復次，須菩提！此法平等，無有高下，是名阿耨多羅三藐三菩提。復次，須菩提！由法無我、無眾生、無壽者、無受者等，此法平等，故名阿耨多羅三藐三菩提。復次，須菩提！由實善法具足圓滿，得阿耨多羅三藐三菩提。須菩提！所言善法、善法者，如來說非法，故名善法。」

「須菩提！三千大千世界，所有諸須彌山王，如是等七寶聚，滿此世界，有人持用布施。若人從此般若波羅蜜經，乃至四句偈等，受持讀誦為他正說，所得功德，以前功德比此功德，百分不及一，千萬億分不及一，窮於算數不及其一，乃至威力品類相應譬喻所不能及。」

「須菩提！汝意云何？如來作是念：『我度眾生。』耶？須菩提！汝今不應作如是念。何以故？實無眾生如來所度。須菩提！若有眾生如來所度，即是我執、眾生執、壽者執、受者執。須菩提！此我等執，如來說非執，嬰兒凡夫眾生之所執故。須菩提！嬰兒凡夫眾生者，如來說非眾生，故說嬰兒凡夫眾生。須菩提！汝意云何？可以具足相觀如來不？」

須菩提言：「如我解佛所說義，不以具足相應觀如來。」

佛言：「如是，須菩提！如是。不以具足相應觀如來。何以故？若以具足相觀如來者，轉輪聖王應是如來，是故不以具足相應觀如來。」是時世尊而說偈言：

「若以色見我， 以音聲求我，

是人行邪道， 不應得見我。

由法應見佛， 調御法為身，

此法非識境， 法如深難見。

「須菩提！汝意云何？如來可以具足相得阿耨多羅三藐三菩提不？須菩提！汝今不應作如是見：『如來以具足相得阿耨多羅三藐三菩提。』何以故？須菩提！如來不由具足相得阿耨多羅三藐三菩提。須菩提！若汝作是念：『如來有是說：『行菩薩乘人，有法可滅。』』須菩提！汝莫作此見。何以故？如來不說行菩薩乘人有法可滅，及以永斷。」

「須菩提！若有善男子、善女人，以滿恒伽沙等世界七寶，持用布施。」

若有菩薩，於一切法無我、無生，得無生忍，以是因緣，所得福德最多於彼。須菩提！行大乘人，不應執取福德之聚。」

須菩提言：「此福德聚，可攝持不？」

佛言：「須菩提！此福德聚，可得攝持，不可執取。是故說此福德之聚，應可攝持。」

「須菩提！若有人言：『如來行住坐臥。』是不解我所說義。何以故？須菩提！如來者，無所行去，亦無所從來，是故名如來應供正遍覺知。」

「須菩提！若善男子、善女人，以三千大千世界地大微塵，燒成灰末，合為墨丸，如微塵聚。須菩提！汝意云何？是隣虛聚，寧為多不？」

須菩提言：「彼隣虛聚甚多。世尊！何以故？世尊！若隣虛聚是實有者，世尊則不應說名隣虛聚。何以故？世尊！所說此隣虛聚，如來說非隣虛聚，是故說名為隣虛聚。如來所說三千大千世界，則非世界，故說三千大千世界。何以故？世尊！若執世界為實有者，是聚一執。此聚一執，如來說非執，故說聚一執。」

佛世尊言：「須菩提！此聚一執，但世言說。須菩提！是法非可言法，嬰兒凡夫偏言所取。」

「須菩提！若有人言：『如來說我見、眾生見、壽者見、受者見。』須菩提！汝意云何？是人言說，為正語不？」須菩提言：「不正，世尊！不正，修伽陀！何以故？如來所說我見、眾生見、壽者見、受者見，即是非見，是故說我見、眾生見、壽者見、受者見。」

「須菩提！若人行菩薩乘，如是應知應見應信，一切諸法；如是應修，為令法想不得生起。何以故？須菩提！是法想、法想者，如來說即非想，故說法想。」

「須菩提！若有菩薩摩訶薩，以滿無數無量世界七寶持用布施，若有善男子、善女人，從此般若波羅蜜經，乃至四句偈等，受持讀誦，教他修行，為他廣說。是善男子、善女人，以是因緣，所生福德，最多於彼無量無數。云何顯說此經？如無所顯說，故言顯說。」

「如如不動， 恒有正說。 應觀有為法，

如暗、翳、燈、幻， 露、泡、夢、電、雲。」

爾時世尊說是經已，大德須菩提，心進歡喜，及諸比丘、比丘尼、優婆塞、優婆夷眾，人、天、阿修羅等，一切世間踊躍歡喜信受奉行。

IV. Dharmagupta (達摩笈多), *Jingang neng duan bore boluomi jing* 《金剛能斷般若波羅蜜經》(T0238), 590 CE (隋朝, Sui Dynasty):

如是我聞：

一時，世尊聞者遊行勝林中，無親搏施與園中，大比丘眾共半三十比丘百。爾時，世尊前分時，上裙著已，器上給衣持，聞者大城搏為入。爾時，世尊聞者大城搏為行已，作已食，作已後食，搏墮過器上給衣收攝，兩足洗，坐具世尊施設，如是座中跏趺結，直身作現前念近住。爾時，多比丘若世尊彼詣到已，世尊兩足頂禮，世尊邊三右繞作已，一邊坐。彼復時，命者善實，彼所如是眾聚集會坐。

爾時，命者善實起坐。一肩上著作已，右膝輪地著已，若世尊彼合掌，向世尊邊如是言：「希有，世尊！乃至所有如來、應、正遍知，菩薩摩訶薩順攝，最勝順攝；乃至所有如來、應、正遍知，菩薩摩訶薩付囑，最勝付囑。彼云何，世尊！菩薩乘發行住應？云何修行應？云何心降伏應？」如是語已。世尊，命者善實邊如是言：「善，善！善實！如是，如是！善實！如是，如是！順攝，如來，菩薩摩訶薩最勝順攝；付囑，如來，菩薩摩訶薩最勝付囑。彼，善實！聽善，善意念作，說當如菩薩乘發行住應，如修行應，如心降伏應。」

「如是，世尊！」命者善實：「世尊邊願欲聞。」

世尊於此言：「此，善實！菩薩乘發行，如是心發生應：『所有，善實！眾生，眾生攝攝已，卵生、若胎生、若濕生、若化生，若色、若無色，若想、若無想、若非想非無想，所有眾生界施設已，彼我一切無受餘涅槃界滅度應。』如是無量雖眾生滅度，無有一眾生滅度有。彼何所因？若，善實！菩薩摩訶薩眾生想轉，不彼菩薩摩訶薩名說應。彼何所因？不彼，善實！菩薩名說應，若眾生想轉，壽想若、人想若轉。」

「雖然復次時，善實！不菩薩摩訶薩事住施與應，無所住施與應，不色住施與應，不聲、香、味、觸、法中住施與應。如是，此，善實！菩薩摩訶薩施與應，如不相想亦住。彼何所因？若，善實！菩薩摩訶薩不住施與，彼所，善實！福聚不可量受取。」

「彼何意念？善實！可前方虛空量受取？」善實言：「不如此，世尊！」

世尊言：「如是右(南)後(西)高(北)下上方順不正方，普十方可虛空量受取？」善實言：「不如此，世尊！」

世尊言：「如是，如是！善實！如是，如是！若菩薩摩訶薩不住施與，彼

所，善實！福聚不可量受取。雖然復次時，善實！如是菩薩乘發行施與應，如不相想亦住。

「彼何意念？善實！相具足如來見應？」善實言：「不，世尊！相具足如來見應。彼何所因？若彼，如來相具足說；彼如是非相具足。」如是語已。世尊，命者善實邊如是言：「所有，善實！相具足，所有妄，所有不相具足，所有不妄，名此相不相如來見應。」如是語已。

命者善實，世尊邊如是言：「雖然，世尊！頗有眾生，當有未來世，後時、後長時、後分五百，正法破壞時中，轉時中，若此中，如是色類經中說中，實想發生當有？」

世尊言：「莫，善實！汝如是語：『雖然，世尊！頗有眾生，當有未來世，後時、後長時、後分五百，正法破壞時中，轉時中，若此中，如是色類經中說中，實想發生當有？』雖然復次時，善實！當有未來世，菩薩摩訶薩，後分五百，正法破壞時中，轉時中，戒究竟、功德究竟、智慧究竟。」

「不，復次時，彼，善實！菩薩摩訶薩一佛親近供養當有，不一佛種植善根。雖然復次時，善實！不一佛百千親近供養，不一佛百千種植善根，彼菩薩摩訶薩當有，若此中，如是色類中，經句中說中，一心淨信亦得當。知彼，善實！如來佛智；見彼，善實！如來佛眼。一切彼，善實！無量福聚生當取當。彼何所因？不，善實！彼等菩薩摩訶薩我想轉，不眾生想、不壽想、不人想轉。不亦彼等，善實！菩薩摩訶薩，法想轉，無法想轉；不亦彼等，想、無想轉不。彼何所因？若，善實！彼等菩薩摩訶薩法想轉，彼如是，彼等我取有，眾生取、壽取、人取有；若無法想轉，彼如是，彼等我取有，眾生取、壽取、人取有。彼何所因？不，復次時，善實！菩薩摩訶薩法取應，不非法取應。彼故此義意，如來說筏喻，法本解法，如是捨應，何況非法。」

復次，世尊，命者善實邊如是言：「彼何意念？善實！有如來、應、正遍知，無上正遍知證覺？有復法如來說？」善實言：「如我，世尊！世尊說義解，我，無有一法若如來無上正遍知證覺；無有一法若如來說。彼何所因？若彼，如來法說，不可取，彼不可說，不彼法，非不法。彼何因？無為法顯明聖人。」

世尊言：「彼何意念？善實！若有善家子，若善家女，若此三千大千世界七寶滿作已，如來等，應等，正遍知等施與。彼何意念？善實！雖然，彼善家子，若善家女，若彼緣，多福聚生？」善實言：「多，世尊！多，善逝！彼善家子，若善家女，若彼緣，多福聚生！彼何所因？若彼，世尊！福聚；如來說非聚；彼，世尊！如來說福聚、福聚者。」

世尊言：「若復，善實！善家子，若善家女，若此三千大千世界七寶滿作已，如來等、應等、正遍知等施與。若此法本，乃至四句等偈，受已，為他等分

別廣說，此，彼緣，多過福聚生，無量、不可數。彼何所因？此出，善實！如來、應、正遍知，無上正遍知；此生佛、世尊。彼何所因？佛法、佛法者，善實！非佛法，如是彼；彼故，說名佛法者。」

世尊言：「彼何意念？善實！雖然，流入如是念：『我流入果得到。』？」善實言：「不如此，世尊！彼何所因？不彼，世尊！一人，彼故說名流入。不色入，不聲、不香、不味、不觸、不法入，彼故說名流入者。彼若，世尊！流入如是念：『我流入果得到。』彼如是，彼所我取有，眾生取、壽取、人取有。」

世尊言：「彼何意念？善實！雖然，一來如是念：『我一來果得到。』？」善實言：「不如此，世尊！彼何所因？不一來如是念：『我一來果得到。』彼何所因？不彼有法若一來人，彼故說名一來者。」

世尊言：「彼何意念？善實！雖然，不來如是念：『我不來果得到。』？」善實言：「不如此，世尊！彼何所因？不彼有法若不來入，彼故說名不來者。」

世尊言：「彼何意念？善實！雖然，應如是念：『我應得到。』？」善實言：「不如此，世尊！彼何所因？不彼，世尊！有法若應名，彼故說名應者。彼若，世尊！應如是念：『我應得到。』如是彼所我取有，眾生取、壽取、人取有。彼何所因？我此，世尊！如來、應、正遍知，無諍行最勝說，我此，世尊！應離欲。不我，世尊！如是念：『我此應者。』若我，世尊！如是念：『我應得到。』不我，如來記說：『無諍行最勝。』善實！善家子無所行，彼故說名無諍行、無諍行者。」

世尊言：「彼何意念？善實！有一法，若如來燈作如來、應、正遍知受取？」善實言：「不如此，世尊！無一法，若如來燈作如來、應、正遍知受取。」

世尊言：「若有，善實！菩薩摩訶薩如是語：『我國土莊嚴成就。』我者，彼不如語。彼何所因？國土莊嚴者，善實！不莊嚴，彼，如來說；彼故，說名國土莊嚴者。彼故此，善實！菩薩摩訶薩如是不住心發生應，不色住心發生應，不聲、香、味、觸、法住心發生應，無所住心發生應！

「譬如，善實！丈夫有此如是色我身有，譬如善高山王。彼何意念？善實！雖然，彼大我身有？」

善實言：「大，世尊！大，善逝！彼我身有。彼何所因？我身、我身者，世尊！不有，彼，如來說；彼故，說名我身者。不彼，世尊！有；彼故，說名我身者。」

世尊言：「彼何意念？善實！所有恒伽大河沙，彼所有，如是恒伽大河有，彼中若沙，雖然，彼多沙有？」善實言：「彼如是所有，世尊！多，恒伽大河有，何況若彼中沙。」

世尊言：「欲我汝，善實！知我汝。所有彼中恒伽大河中沙有，彼所有世界有，如是婦女，若丈夫，若七寶滿作已，如來等、應等、正遍知等施與。彼何意念？善實！雖然，彼婦女，若丈夫，若彼緣，多福聚生？」善實言：「多，世尊！多，善逝！彼婦女，若丈夫，若彼緣，多福聚生，無量、不可數。」

世尊言：「若復時，善實！善家子，若善家女，若彼所有世界七寶滿作已，如來等、應等、正遍知等施與。若此法本乃至四句等偈，受已，為他等分別廣說，此如是，彼緣，多過福聚生，無量、不可數！雖然復次時，善實！此中地分，此法本乃至四句等偈，為他等說，若分別，若廣說，若彼地分支帝有天、人、阿脩羅世。何復言，善實！若此法本，持當、讀當、誦當，他等及分別廣說當，最勝彼希有具足當有。此中，善實！地分，教師遊行別異，尊重處相似，共梵行。」如是語已。

命者善實，世尊邊如是言：「何名此，世尊！法本？云何及如此持我？」如是語已。

世尊，命者善實邊如是言：「『智慧彼岸到』名，此，善實！法本，如是此持。彼何所因？若如是，善實！智慧彼岸到；如來說，彼如是非彼岸到；彼故，說名智慧彼岸到者。彼何意念？善實！雖然，有法若如來說？」善實言：「不如此，世尊！不有，世尊！法，若如來說。」

世尊言：「所有，善實！三千大千世界地塵有多有？」善實言：「多，世尊！多，善逝！彼地塵。彼何所因？若彼，世尊！地塵，如來說；非塵，彼，如來說；彼故，說名地塵者。若彼世界，如來說；非界，如來說；彼故，說名世界者。」

世尊言：「彼何意念？善實！三十二大丈夫相，如來、應、正遍知見應？」善實言：「不如此，世尊！不三十二大丈夫相，如來、應、正遍知見應。彼何所因？所有，世尊！三十二大丈夫相，如來說；非相所有，如來說；彼故，說名三十二大丈夫相者。」

世尊言：「若復時，善實！婦女，若丈夫，若日日恒伽河沙等我身捨，如是捨恒伽河沙等劫所有我身捨，若此法本乃至四句等偈，受已，為他等分別，此如是，彼緣，多過福聚生，無量、不可數。」

爾時，命者善實，法疾轉力淚出，彼淚拭已，世尊邊如是言：「希有，世尊！最勝希有，善逝！所有此法本如來說，此我，世尊！智生，不我曾生來，如是色類法本聞先。最勝，彼，世尊！希有具足眾生有當，若此經中說中，實想發生當。彼何所因？若此，世尊！實想；彼如是，非想；彼故，如來說實想、實想者。不我，世尊！希有。若我此法本說中，信我、解我。若彼，世尊！眾生有當，未來世，此法本，受當、持當、讀當、誦當，他等及分別廣說當，彼最勝希有具

足有當。雖然復次時，世尊！不彼等菩薩摩訶薩我想轉當，不眾生想、不壽想、不人想轉當。彼何所因？若彼，世尊！我想，彼如是非想；若及如是眾生想、壽想、人想，彼如是非想。彼何所因？一切想遠離，此佛、世尊。」如是語已。

世尊，命者善實邊如是言：「如是，如是！善實！如是，如是！如言汝。最勝希有具足彼眾生有當，若此經中說中，不驚當，不怖當，不畏當。彼何所因？最勝彼岸到，此，善實！如來說；若及，善實！如來最勝彼岸到說，彼無量亦佛、世尊說；彼故，說名最勝彼岸到者。

「雖然復次時，善實！若如來忍彼岸到，彼如是非彼岸到。彼何所因？此時我，善實！惡王分別分肉割斷，不時我彼中時我想，若眾生想，若壽想，若人想，若不我有想非想有。彼何所因？若我，善實！彼中時我想有，瞋恨想亦我彼中時有；眾生想、壽想、人想有，瞋恨想亦我彼中時有。念知我，善實！過去世五百生，若我忍語仙人有，彼中亦我不想有，不眾生想、不壽想、不人想，不亦我有想非想有。彼故此，善實！菩薩摩訶薩一切想捨離，無上正遍知心發生應，不色住心發生應，不聲、香、味、觸住心發生應，不法住、非無法住心發生應，無所住心發生應。彼何所因？若無所住，彼如是住，彼故，如是如來說，不色住，菩薩摩訶薩施與應；不聲、香、味、觸、法住施與應。

「雖然復次時，善實！菩薩摩訶薩如是捨施應，一切眾生為故。彼何所因？若如是，善實！眾生想，彼如是非想。若如是，彼一切眾生如來說，彼如是非眾生。彼何所因？真語，善實！如來，實語如來，不異語如來，如語如來，非不如語如來。

「雖然復次時，善實！若如來法證覺說，若思惟，若不彼中實不妄。譬如，善實！丈夫闇舍入，不一亦見。如是事墮，菩薩見應，若事墮施與。譬如，善實！眼者丈夫，顯明夜月出，種種色見。如是菩薩摩訶薩見應，若事不墮施與。

「雖然復次時，善實！若善家子、善家女，若此法本，受當、持當、讀當、誦當，為他等及分別廣說當。知彼，善實！如來佛智；見彼，善實！如來佛眼。一切彼，善實！眾生，無量福聚生當取當。

「若復時，善實！婦女，若丈夫，若前分時，恒伽河沙等我身捨，如是中分時，如是晚分時，恒伽河沙等我身捨。以此因緣，劫俱致那由多百千我身捨。若此法本，聞已不謗，此如是，彼緣，多過福聚生，無量、不可數。何復言若寫已受持讀誦，為他等及分別廣說。

「雖然復次時，善實！不可思、不可稱，此法本，彼不可思，如是果報觀察應。此，善實！法本如來說，勝乘發行眾生為故，最勝乘發行眾生為故。若此法本，受當、持當、讀當、誦當，為他等及分別廣說當。知彼，善實！如來佛智；見彼，善實！如來佛眼。一切彼，善實！眾生，無量福聚具足有當，不可思、

不可稱亦不可量福聚具足有當。一切彼，善實！眾生，我肩菩提持當有！彼何所因？不能，善實！此法本，小信解者眾生聞，不我見者、不眾生見者、不壽見者、不人見者、不菩薩誓眾生能聞受，若持、若讀、若誦，若無是處有。

「雖然復次時，善實！此中地分，此經廣說，供養彼地分有當天、人、阿脩羅世，禮右繞作及彼地分有當，支帝彼地分有當。

「若彼，善實！善家子，若善家女，若此如是色類經，受當、持當、讀當、誦當，為他等及分別廣說當，彼輕賤有當極輕賤。彼何所因？所有彼眾生，前生不善業作已，惡趣轉墮；所有現如是法中，輕賤盡當，佛菩提得當。

「彼何所因？念知我，善實！過去世不可數，劫不可數，過燈作如來、應、正遍知，他他過四八十佛俱致那由多百千有，若我親承供養，親承供養已，不遠離。若我，善實！彼佛、世尊親承供養已，不遠離，若後時、後長時，後分五百，正法破壞時中，轉時中，此經受當、持當、讀當、誦當，為他等及分別廣說當。此復時，善實！福聚邊，此前福聚，百上亦數不及，千上亦，百千上亦，俱致百千上亦，俱致那由多百千上亦，僧企耶亦，迦羅亦，算亦，譬喻亦，憂波泥奢亦，乃至譬喻亦不及。

「若復，善實！彼等善家子、善家女，我福聚說，此所有彼善家子、善家女，若彼中時中福聚取當，猛眾生順到，心亂到。雖然復次時，善實！不可思、不可稱，法本如來說，彼不可思，如是果報觀察應。」

爾時，命者善實，世尊邊如是言：「云何，世尊！菩薩乘發行住應？云何修行應？云何心降伏？」

世尊言：「此，善實！菩薩乘發行，如是心發生應：『一切眾生，無我受餘涅槃界滅度應，如是一切眾生滅度，無有一眾生滅度有。』彼何所因？若，善實！菩薩眾生想轉，彼不菩薩摩訶薩名說應；乃至人想轉，不彼菩薩摩訶薩名說應。彼何所由？無有，善實！一法，菩薩乘發行名。彼何意念？善實！有一法，若如來燈作如來、應、正遍知邊，無上正遍知證覺？」如是語已。

命者善實，世尊邊如是言：「無有彼，世尊！一法，若如來燈作如來、應、正遍知邊，無上正遍知證覺。」如是語已。

世尊，命者善實如是言：「如是，如是！善實！如是，如是！無有彼一法，若如來燈作如來、應、正遍知邊，無上正遍知證覺。若復，善實！一法，如來證覺有，不我燈作如來應正遍知記說有當：『汝行者，未來世，釋迦牟尼名，如來、應、正遍知。』者。是故，此，善實！如來、應、正遍知，無有一法，若無上正遍知證覺，彼故，燈作如來、應、正遍知記說有當：『汝行者，未來世，釋迦牟尼名，如來、應、正遍知。』彼何所因？如來者，善實！真如故此即是；如來者，善實！不生法故此即是；世尊者，善實！道斷此即是；如來者，善實！畢竟不生

故此即是。彼何所因？如是，彼實不生，若最勝義。

「若有，善實！如是語：『如來、應、正遍知，無上正遍知證覺。』彼不如語，誹謗我。彼，善實！不實取。彼何所因？無有彼，善實！一法，若如來、應、正遍知，無上正遍知證覺。若，善實！如來法證覺說，若不彼中實不妄，彼故如來說：『一切法，佛法者。』彼何所因？一切法、一切法者，善實！一切彼非法，如來說；彼故，說名一切法者。」

「譬如，善實！丈夫有具足身、大身。」

命者善實言：「若彼，世尊！如來，丈夫說具足身、大身；非身，彼，世尊！如來說；彼故，說名足身、大身者。」

世尊言：「如是，如是！善實！如是，如是！若菩薩如是語：『有眾生般涅槃滅度。』我不彼菩薩名說應。彼何所因？有，善實！有一法若菩薩名？」善實言：「不如此，世尊！」

世尊言：「眾生、眾生者，善實！非眾生，彼，如來說；彼故，說名眾生者。彼故，如來說：『無我一切法，無眾生、無壽者、無長養者，無人一切法者。』若，善實！菩薩如是語：『我佛土莊嚴成就。』彼亦如是不名說應。彼何所因？國土莊嚴、國土莊嚴者，善實！非莊嚴，彼，如來說；彼故，說名國土莊嚴者。若，善實！菩薩摩訶薩無我法、無我法者信解，彼，如來、應、正遍知，菩薩摩訶薩名說。」

「彼何意念？善實！有如來肉眼？」善實言：「如是，如是！世尊！有如來肉眼。」

世尊言：「彼何意念？善實！有如來天眼？」善實言：「如是，如是！世尊！有如來天眼。」

世尊言：「彼何意念？善實！有如來慧眼？」善實言：「如是，如是！世尊！有如來慧眼。」

世尊言：「彼何意念？善實！有如來法眼？」善實言：「如是，如是！世尊！有如來法眼。」

世尊言：「彼何意念？善實！有如來佛眼？」善實言：「如是，如是！世尊！有如來佛眼。」

世尊言：「善，善！善實！彼何意念？善實！所有恒伽大河沙，雖然彼沙，彼，如來說？」善實言：「如是，如是！世尊！如是，如是！善逝說彼如來彼沙。」

世尊言：「彼何意念？善實！所有恒伽大河沙，彼所有恒伽大河有，所有彼中沙，彼所有及世界有，多彼世界有？」善實言：「多，世尊！多，善逝！彼世界有。」

世尊言：「所有，善實！彼中世界中眾生，彼等我種種有心流注知。彼何所因？心流注、心流注者，善實！非流注，此，如來說；彼故，說名心流注者。彼何所因？過去，善實！心不可得，未來心不可得，現在心不可得。」

「彼何意念？善實！若有善家子，若善家女，若三千大千世界七寶滿作已施與，雖然，彼善家子，若善家女，若彼緣，多福聚生？」善實言：「多，世尊！多，善逝！」

世尊言：「如是，如是，善實！如是，如是！多。彼善家子，若善家女，若彼緣，多福聚生，無量、不可數。福聚、福聚者，善實！非聚，彼，如來說；彼故，說名福聚者。若復，善實！福聚有，不如來說福聚、福聚者。」

「彼何意念？善實！色身成就如來見應？」善實言：「不如此，世尊！非色身成就如來見應。彼何所因？色身成就、色身成就者，世尊！非成就，此，如來說；彼故，說名色身成就者。」

世尊言：「彼何意念？善實！相具足如來見應？」善實言：「不如此，世尊！非相具足如來見應。彼何所因？此，世尊！相具足，如來說；非相具足，如來說；彼故，說名相具足者。」

世尊言：「彼何意念？善實！雖然，如來如是念：『我法說。』？」善實言：「不如此，世尊！不如來如是念：『我法說。』」

世尊言：「若我，善實！如是語：『如來法說。』誹謗我。彼，善實！不實取。彼何所因？法說、法說者，善實！無有法，若法說名可得。」

爾時，命者善實，世尊邊如是言：「雖然，世尊！當有未來，頗有眾生，後時、後長時、後分五百，正法破壞時中，轉時中，若此如是色類法說，聞已信當有？」

世尊言：「不彼，善實！眾生，非不眾生。彼何所因？眾生、眾生者，善實！一切彼非眾生，彼，如來說；彼故，說名眾生者。彼何意念？善實！雖然，有法若如來無上正遍知證覺？」命者善實言：「無有彼，世尊！有法若如來無上正遍知。」

世尊言：「如是，如是！善實！如是，如是！微小彼中法無有、不可得，彼故說名無上正遍知者。雖然復次時，善實！平等正法，彼不中有不平等，彼故說名無上正遍知者。無我故、無壽故、無眾生故、無人故，平等。無上正遍知，

一切善法證覺。善法、善法者，善實！非法，如是彼，如來說；彼故，說名善法者。

「若復，善實！所有三千大千世界須彌山王，彼所有聚七寶，普散如來、應、等正遍知施與。若此智慧彼岸到，乃至四句等偈，受已，為他等分別，此，善實！福聚，彼前者福聚，百上亦數不及，千上亦，百千上亦，俱致百千上亦，俱致那由他百千上亦，僧企耶亦，迦羅亦，算亦，譬喻亦，憂波泥奢亦，乃至譬喻亦不及。

「彼何意念？善實！雖然，如來如是念：『我眾生度脫。』不？復彼，善實！如是見應。彼何所因？有無，善實！無有一眾生若如來度脫。若復，善實！有，如是眾生有，若彼如來度脫。彼如是，如來我取有，眾生取、壽取、人取有。我取、我取者，善實！非取，此，如來說；彼小兒凡夫生取。小兒凡夫生、小兒凡夫生者，善實！非生，彼，如來說；彼故，說名小兒凡夫生者。

「彼何意念？善實！相具足如來見應？」善實言：「不如此，世尊！如我，世尊說義解，我不相具足如來見應。」

世尊言：「善，善！善實！如是，如是！善實！如如語汝，不相具足如來見應。彼何所因？彼復，善實！相具足如來見應；有彼王轉輪，如來有；彼故，不相具足如來見應。此相非相故，如來見應。」爾時，命者善實世尊邊如是言：「如我，世尊！世尊說義解，我不相具足如來見應。」

爾時，世尊彼時此伽陀說：

「若我色見， 若我聲求， 邪解脫行，

不我見彼。

「法體佛見應， 法身彼如來，

法體及不識， 故彼不能知。

「彼何意念？善實！相具足，如來無上正遍知證覺？不，復彼，善實！如是見應。彼何所因？不，善實！相具足，如來無上正遍知證覺。復時，彼，善實！有如是語：『菩薩乘發行，有法破滅，施設斷。』不，復，善實！如是見應。彼何所因？不菩薩乘發行有法破滅，施設不斷。

「若復，善實！善家子，若善家女，若恒伽河沙等世界七寶滿作已施與；若菩薩摩訶薩無我、無生中，法中忍得。此如是，彼緣，多過福聚生。不，復，善實！菩薩福聚取應。」命者善實言：「不，世尊！菩薩福聚取應？」世尊言：「取應，善實！不取應，彼故說名取應。

「雖然復次時，善實！若有如是語：『如來去、若不去、若住、若坐、若臥、若如法。』不我，善實！說義解。彼何所因？如來者，善實！說名無所去、無所來，彼故說名如來、應、正遍知者。」

「若復，善實！善家子，若善家女，若所有三千大千世界地塵，彼如是色類墨作已，乃至如是不可數，譬如最小聚。彼何意念？善實！雖然，彼多最小聚有？」

善實言：「如是，如是！世尊！多彼最小聚有。彼何所因？彼，世尊！聚有，不世尊說最小聚者。彼何所因？若彼，世尊！最小聚說；非聚，彼，如來說；彼故，說名最小聚者。若及如來說三千大千世界者；非界，如來說；彼故，說名三千大千世界者。彼何所因？彼，世尊！界有，彼如是搏取有。若如是，如來搏取說；非取，彼，如來說；彼故，說名搏取者。」

世尊言：「搏取，如是，善實！不世俗語，不可說，非法，非非法，彼小兒凡夫生取。彼何所因？若此有，善實！如是說：『我見，如來說，眾生見、壽見、人見，如來說。』雖然，彼，善實！正說語？」善實言：「不如此，世尊！不如此，善逝！彼何所因？若彼，世尊！我見，如來說；非見，彼，如來說；彼故，說名我見者。」

世尊言：「如是，此，善實！菩薩乘發行，一切法知應，見應，信解應。如信解，如無法想亦住。彼何所因？法想、法想者，善實！非想，此，如來說；彼故，說名法想者。若復時，善實！菩薩摩訶薩無量無數世界七寶滿中作已，如來等、應等、正遍知等施與，若善家子，若善家女，若如是智慧彼岸到，乃至四句等偈，受持、分別、讀誦，為他等及分別廣說。此如是，彼緣，多過福聚生，無量、不可數。云何及廣說？如不廣說，彼故說名廣說。」

「星、翳、燈、幻、露、泡、夢、電、雲，見如是，

此有為者。」

此語，世尊，歡喜上座善實，彼及比丘、比丘尼、優婆塞、優婆夷，彼天、人、阿脩羅、乾闥婆等，聞世尊說，大歡喜。

V. Xuan Zang (玄奘), *Neng duan jingang, the Ninth Assemblage, Mahāprajñāpāramitāsūtra* 《大般若波羅蜜多經·第九能斷金剛分》
(T0220h), 648 CE (唐朝, Tang Dynasty):

如是我聞：

一時，薄伽梵在室羅筏住誓多林給孤獨園，與大苾芻眾千二百五十人俱。爾時，世尊於日初分，整理裳服執持衣鉢，入室羅筏大城乞食。時，薄伽梵於其城中行乞食已出還本處，飯食訖，收衣鉢洗足已，於食後時，敷如常座結跏趺坐，端身正願住對面念。

時，諸苾芻來詣佛所，到已頂禮世尊雙足，右遶三匝退坐一面，具壽善現亦於如是眾會中坐。

爾時，眾中具壽善現從座而起，偏袒一肩，右膝著地，合掌恭敬而白佛言：「希有！世尊！乃至如來、應、正等覺，能以最勝攝受，攝受諸菩薩摩訶薩，乃至如來、應、正等覺，能以最勝付囑，付囑諸菩薩摩訶薩。世尊！諸有發趣菩薩乘者，應云何住？云何修行？云何攝伏其心？」

作是語已，爾時，世尊告具壽善現曰：「善哉！善哉！善現！如是！如是！如汝所說。乃至如來、應、正等覺，能以最勝攝受，攝受諸菩薩摩訶薩，乃至如來、應、正等覺，能以最勝付囑，付囑諸菩薩摩訶薩。是故，善現！汝應諦聽，極善作意，吾當為汝分別解說，諸有發趣菩薩乘者，應如是住，如是修行，如是攝伏其心。」

具壽善現白佛言：「如是！如是！世尊！願樂欲聞！」

佛言：「善現！諸有發趣菩薩乘者，應當發趣如是之心：『所有諸有情，有情攝所攝；若卵生、若胎生、若濕生、若化生，若有色、若無色，若有想、若無想，若非有想非無想，乃至有情界施設所施設。如是一切，我當皆令於無餘依妙涅槃界而般涅槃，雖度如是無量有情令滅度已，而無有情得滅度者。』何以故？善現！若諸菩薩摩訶薩有情想轉，不應說名菩薩摩訶薩。所以者何？善現！若諸菩薩摩訶薩不應說言有情想轉。如是命者想、士夫想、補特伽羅想、意生想、摩納婆想、作者想、受者想轉，當知亦爾。何以故？善現！無有少法名為發趣菩薩乘者。」

「復次，善現！菩薩摩訶薩不住於事應行布施，都無所住應行布施；不住於色應行布施，不住聲、香、味、觸、法應行布施。善現！如是菩薩摩訶薩如不住相想應行布施。何以故？善現！若菩薩摩訶薩都無所住而行布施，其福德聚

不可取量。」

佛告善現：「於汝意云何？東方虛空可取量不？」

善現答言：「不也！世尊！」

「善現！如是南西北方、四維上下，周遍十方一切世界虛空可取量不？」

善現答言：「不也！世尊！」

佛言：「善現！如是！如是！若菩薩摩訶薩都無所住而行布施，其福德聚不可取量，亦復如是。善現！菩薩如是如不住相相應行布施。」

佛告善現：「於汝意云何？可以諸相具足觀如來不？」

善現答言：「不也！世尊！不應以諸相具足觀於如來。何以故？如來說諸相具足即非諸相具足。」

說是語已，佛復告具壽善現言：「善現！乃至諸相具足皆是虛妄，乃至非相具足皆非虛妄，如是以相、非相應觀如來。」

說是語已，具壽善現復白佛言：「世尊！頗有有情於當來世，後時、後分、後五百歲，正法將滅時分轉時，聞說如是色經典句生實想不？」

佛告善現：「勿作是說：『頗有有情於當來世，後時、後分、後五百歲，正法將滅時分轉時，聞說如是色經典句生實想不？』然復，善現！有菩薩摩訶薩於當來世，後時、後分、後五百歲，正法將滅時分轉時，具足尸羅、具德、具慧。

「復次，善現！彼菩薩摩訶薩非於一佛所承事供養，非於一佛所種諸善根。然復，善現！彼菩薩摩訶薩於其非一、百、千佛所承事供養，於其非一、百、千佛所種諸善根，乃能聞說如是色經典句，當得一淨信心。善現！如來以其佛智悉已知彼，如來以其佛眼悉已見彼。善現！如來悉已覺彼一切有情，當生無量無數福聚，當攝無量無數福聚。何以故？善現！彼菩薩摩訶薩無我想轉，無有情想、無命者想、無士夫想、無補特伽羅想、無意生想、無摩納婆想、無作者想、無受者想轉。善現！彼菩薩摩訶薩無法想轉、無非法想轉，無想轉亦無非想轉。所以者何？善現！若菩薩摩訶薩有法想轉，彼即應有我執、有情執、命者執、補特伽羅等執。若有非法想轉，彼亦應有我執、有情執、命者執、補特伽羅等執。何以故？善現！不應取法，不應取非法，是故如來密意而說筏喻法門。諸有智者法尚應斷，何況非法！」

佛復告具壽善現言：「善現！於汝意云何？頗有少法，如來、應、正等覺證得阿耨多羅三藐三菩提耶？頗有少法，如來、應、正等覺是所說耶？」

善現答言：「世尊！如我解佛所說義者，無有少法，如來、應、正等覺證得阿耨多羅三藐三菩提，亦無有少法，是如來、應、正等覺所說。何以故？世尊！如來、應、正等覺所證、所說、所思惟法皆不可取，不可宣說，非法非非法。何以故？以諸賢聖補特伽羅皆是無為之所顯故。」

佛告善現：「於汝意云何？若善男子或善女人，以此三千大千世界盛滿七寶持用布施，是善男子或善女人，由此因緣所生福聚寧為多不？」

善現答言：「甚多！世尊！甚多！善逝！是善男子或善女人，由此因緣所生福聚其量甚多。何以故？世尊！福德聚福德聚者，如來說為非福德聚，是故如來說名福德聚福德聚。」

佛復告善現言：「善現！若善男子或善女人，以此三千大千世界盛滿七寶持用布施。若善男子或善女人，於此法門乃至四句伽陀，受持、讀誦、究竟通利，及廣為他宣說、開示、如理作意，由是因緣所生福聚，甚多於前無量無數。何以故？一切如來、應、正等覺阿耨多羅三藐三菩提皆從此經出，諸佛世尊皆從此經生。所以者何？善現！諸佛法諸佛法者，如來說為非諸佛法，是故如來說名諸佛法諸佛法。」

佛告善現：「於汝意云何？諸預流者頗作是念：我能證得預流果不？」

善現答言：「不也！世尊！諸預流者不作是念：我能證得預流之果。何以故？世尊！諸預流者無少所預，故名預流；不預色、聲、香、味、觸、法，故名預流。世尊！若預流者作如是念：我能證得預流之果，即為執我、有情、命者、士夫、補特伽羅等。」

佛告善現：「於汝意云何？諸一來者頗作是念：我能證得一來果不？」

善現答言：「不也！世尊！諸一來者不作是念：我能證得一來之果。何以故？世尊！以無少法證一來性，故名一來。」

佛告善現：「於汝意云何？諸不還者頗作是念：我能證得不還果不？」

善現答言：「不也！世尊！諸不還者不作是念：我能證得不還之果。何以故？世尊！以無少法證不還性，故名不還。」

佛告善現：「於汝意云何？諸阿羅漢頗作是念：我能證得阿羅漢不？」

善現答言：「不也！世尊！諸阿羅漢不作是念：我能證得阿羅漢性何以故？世尊！以無少法名阿羅漢，由是因緣名阿羅漢。世尊！若阿羅漢作如是念：我能證得阿羅漢性，即為執我、有情、命者、士夫、補特伽羅等。所以者何？世尊！如來、應、正等覺說我得無諍住最為第一，世尊！我雖是阿羅漢永離貪欲，

而我未曾作如是念：我得阿羅漢永離貪欲。世尊！我若作如是念：我得阿羅漢永離貪欲者，如來不應記說我言：善現善男子得無諍住最為第一。以都無所住，是故如來說名無諍住無諍住。」

佛告善現：「於汝意云何？如來昔在然燈如來、應、正等覺所，頗於少法有所取不？」

善現答言：「不也！世尊！如來昔在然燈如來、應、正等覺所，都無少法而有所取。」

佛告善現：「若有菩薩作如是言：『我當成辦佛土功德莊嚴。』如是菩薩非真實語。何以故？善現！佛土功德莊嚴佛土功德莊嚴者，如來說非莊嚴，是故如來說名佛土功德莊嚴佛土功德莊嚴。是故，善現！菩薩如是都無所住應生其心，不住於色應生其心，不住非色應生其心，不住聲、香、味、觸、法應生其心，不住非聲、香、味、觸、法應生其心，都無所住應生其心。」

佛告善現：「如有士夫具身大身，其色自體假使譬如妙高山王。善現！於汝意云何？彼之自體為廣大不？」

善現答言：「彼之自體廣大！世尊！廣大！善逝！何以故？世尊！彼之自體，如來說非彼體故名自體，非以彼體故名自體。」

佛告善現：「於汝意云何？乃至殑伽河中所有沙數，假使有如是沙等殑伽河，是諸殑伽河沙寧為多不？」

善現答言：「甚多！世尊！甚多！善逝！諸殑伽河尚多無數，何況其沙！」

佛言：「善現！吾今告汝，開覺於汝，假使若善男子或善女人，以妙七寶盛滿爾所殑伽河沙等世界，奉施如來、應、正等覺。善現！於汝意云何？是善男子或善女人，由此因緣所生福聚寧為多不？」

善現答言：「甚多！世尊！甚多！善逝！是善男子或善女人，由此因緣所生福聚其量甚多。」

佛復告善現：「若以七寶盛滿爾所沙等世界，奉施如來、應、正等覺。若善男子或善女人，於此法門乃至四句伽他，受持、讀誦、究竟通利，及廣為他宣說、開示、如理作意，由此因緣所生福聚，甚多於前無量無數。」

「復次，善現！若地方所於此法門乃至為他宣說、開示四句伽他，此地方所尚為世間諸天及人、阿素洛等之所供養如佛靈廟，何況有能於此法門具足究竟、書寫、受持、讀誦、究竟通利，及廣為他宣說、開示、如理作意！如是有情成就最勝希有功德。此地方所大師所住，或隨一一尊重處所若諸有智、同梵行者。」

說是語已，具壽善現復白佛言：「世尊！當何名此法門？我當云何奉持？」

作是語已，佛告善現言：「具壽！今此法門名為能斷金剛般若波羅蜜多，如是名字汝當奉持。何以故？善現！如是般若波羅蜜多，如來說為非般若波羅蜜多，是故如來說名般若波羅蜜多。」

佛告善現：「於汝意云何？頗有少法如來可說不？」

善現答言：「不也！世尊！無有少法如來可說。」

佛告善現：「乃至三千大千世界大地微塵寧為多不？」

善現答言：「此地微塵甚多！世尊！甚多！善逝！」

佛言：「善現！大地微塵，如來說非微塵，是故如來說名大地微塵；諸世界，如來說非世界，是故如來說名世界。」

佛告善現：「於汝意云何？應以三十二大士夫相觀於如來、應、正等覺不？」

善現答言：「不也！世尊！不應以三十二大士夫相觀於如來、應、正等覺。何以故？世尊！三十二大士夫相，如來說為非相，是故如來說名三十二大士夫相。」

佛復告善現言：「假使若有善男子或善女人，於日日分捨施殑伽河沙等自體，如是經殑伽河沙等劫數捨施自體。復有善男子或善女人，於此法門乃至四句伽他，受持、讀誦、究竟通利，及廣為他宣說、開示、如理作意，由是因緣所生福聚，甚多於前無量無數。」

爾時，具壽善現聞法威力悲泣墮淚，俛仰捫淚而白佛言：「甚奇希有！世尊！最極希有！善逝！如來今者所說法門，普為發趣最上乘者作諸義利，普為發趣最勝乘者作諸義利。世尊！我昔生智以來，未曾得聞如是法門。世尊！若諸有情聞說如是甚深經典生真實想，當知成就最勝希有。何以故？世尊！諸真實想真實想者，如來說為非想，是故如來說名真實想真實想。世尊！我今聞說如是法門，領悟、信解未為希有。若諸有情於當來世，後時、後分、後五百歲，正法將滅時分轉時，當於如是甚深法門，領悟、信解、受持、讀誦、究竟通利，及廣為他宣說、開示、如理作意，當知成就最勝希有。何以故？世尊！彼諸有情無我想轉，無有情想、無命者想、無士夫想、無補特伽羅想、無意生想、無摩訶婆想、無作者想、無受者想轉。所以者何？世尊！諸我想即是非想，諸有情想、命者想、士夫想、補特伽羅想、意生想、摩訶婆想、作者想、受者想即是非想。何以故？諸佛世尊離一切想。」

作是語已，爾時，世尊告具壽善現言：「如是！如是！善現！若諸有情聞說如是甚深經典，不驚、不懼、無有怖畏，當知成就最勝希有。何以故？善現！如來說最勝波羅蜜多，謂般若波羅蜜多。善現！如來說最勝波羅蜜多，無量諸佛世尊所共宣說，故名最勝波羅蜜多。如來說最勝波羅蜜多即非波羅蜜多，是故如來說名最勝波羅蜜多。

「復次，善現！如來說忍辱波羅蜜多即非波羅蜜多，是故如來說名忍辱波羅蜜多。何以故？善現！我昔過去世曾為羯利王斷支節肉，我於爾時都無我想、或有情想、或命者想、或士夫想、或補特伽羅想、或意生想、或摩納婆想、或作者想、或受者想，我於爾時都無有想亦非無想。何以故？善現！我於爾時若有我想，即於爾時應有恚想；我於爾時若有有情想、命者想、士夫想、補特伽羅想、意生想、摩納婆想、作者想、受者想，即於爾時應有恚想。何以故？善現！我憶過去五百生中，曾為自號忍辱仙人，我於爾時都無我想、無有情想、無命者想、無士夫想、無補特伽羅想、無意生想、無摩納婆想、無作者想、無受者想，我於爾時都無有想亦非無想。是故，善現！菩薩摩訶薩遠離一切想，應發阿耨多羅三藐三菩提心，不住於色應生其心，不住非色應生其心，不住聲、香、味、觸、法應生其心，不住非聲、香、味、觸、法應生其心，都無所住應生其心。何以故？善現！諸有所住則為非住。是故如來說諸菩薩應無所住而行布施，不應住色、聲、香、味、觸、法而行布施。

「復次，善現！菩薩摩訶薩為諸有情作義利故，應當如是棄捨布施。何以故？善現！諸有情想即是非想；一切有情，如來即說為非有情。善現！如來是實語者、諦語者、如語者、不異語者。

「復次，善現！如來現前等所證法、或所說法、或所思法，即於其中非諦非妄。善現！譬如士夫入於闇室，都無所見，當知菩薩若墮於事，謂墮於事而行布施，亦復如是。善現！譬如明眼士夫過夜曉已，日光出時見種種色，當知菩薩不墮於事，謂不墮事而行布施，亦復如是。

「復次，善現！若善男子或善女人於此法門受持、讀誦、究竟通利，及廣為他宣說、開示、如理作意，則為如來以其佛智悉知是人，則為如來以其佛眼悉見是人，則為如來悉覺是人。如有情一切當生無量福聚。

「復次，善現！假使善男子或善女人，日初時分以殍伽河沙等自體布施，日中時分復以殍伽河沙等自體布施，日後時分亦以殍伽河沙等自體布施，由此異門，經於俱胝那庾多百千劫以自體布施。若有聞說如是法門不生誹謗，由此因緣所生福聚，尚多於前無量無數，何況能於如是法門具足畢竟、書寫、受持、讀誦、究竟通利，及廣為他宣說、開示、如理作意！

「復次，善現！如是法門不可思議、不可稱量，應當希冀不可思議所感異熟。善現！如來宣說如是法門，為欲饒益趣最上乘諸有情故，為欲饒益趣最勝

乘諸有情故。善現！若有於此法門受持、讀誦、究竟通利，及廣為他宣說、開示、如理作意，即為如來以其佛智悉知是人，即為如來以其佛眼悉見是人，則為如來悉覺是人。如有有情一切成就無量福聚，皆當成就不可思議、不可稱量無邊福聚。善現！如是一切有情，其肩荷擔如來無上正等菩提。何以故？善現！如是法門非諸下劣信解有情所能聽聞，非諸我見、非諸有情見、非諸命者見、非諸士夫見、非諸補特伽羅見、非諸意生見、非諸摩納婆見、非諸作者見、非諸受者見所能聽聞。此等若能受持、讀誦、究竟通利，及廣為他宣說、開示、如理作意，無有是處。

「復次，善現！若地方所開此經典，此地方所當為世間諸天及人、阿素洛等之所供養、禮敬、右遶如佛靈廟。

「復次，善現！若善男子或善女人於此經典受持、讀誦、究竟通利，及廣為他宣說、開示、如理作意，若遭輕毀、極遭輕毀。所以者何？善現！是諸有情宿生所造諸不淨業應感惡趣，以現法中遭輕毀故，宿生所造諸不淨業皆悉消盡，當得無上正等菩提。何以故？善現！我憶過去於無數劫復過無數，於然燈如來、應、正等覺先復過先，曾值八十四俱胝那庾多百千諸佛我皆承事，既承事已皆無違犯。善現！我於如是諸佛世尊皆得承事，既承事已皆無違犯。若諸有情後時、後分、後五百歲，正法將滅時分轉時，於此經典受持、讀誦、究竟通利，及廣為他宣說、開示、如理作意。善現！我先福聚於此福聚，百分計之所不能及，如是千分、若百千分、若俱胝百千分、若俱胝那庾多百千分、若數分、若計分、若算分、若喻分、若鄔波尼殺曇分亦不能及。善現！我若具說當於爾時是善男子或善女人所生福聚，乃至是善男子是善女人所攝福聚，有諸有情則便迷悶心惑狂亂。是故，善現！如來宣說如是法門不可思議、不可稱量，應當希冀不可思議所感異熟。」

爾時，具壽善現復白佛言：「世尊！諸有發趣菩薩乘者，應云何住？云何修行？云何攝伏其心？」

佛告善現：「諸有發趣菩薩乘者，應當發起如是之心：『我當皆令一切有情於無餘依妙涅槃界而般涅槃，雖度如是一切有情令滅度已，而無有情得滅度者。』何以故？善現！若諸菩薩摩訶薩有情想轉，不應說名菩薩摩訶薩。所以者何？若諸菩薩摩訶薩不應說言有情想轉。如是命者想、士夫想、補特伽羅想、意生想、摩納婆想、作者想、受者想轉，當知亦爾。何以故？善現！無有少法名為發趣菩薩乘者。」

佛告善現：「於汝意云何？如來昔於然燈如來、應、正等覺所，頗有少法能證阿耨多羅三藐三菩提不？」

作是語已，具壽善現白佛言：「世尊！如我解佛所說義者，如來昔於然燈如來、應、正等覺所，無有少法能證阿耨多羅三藐三菩提。」

說是語已，佛告具壽善現言：「如是！如是！善現！如來昔於然燈如來、應、正等覺所，無有少法能證阿耨多羅三藐三菩提。何以故？善現！如來昔於然燈如來、應、正等覺所，若有少法能證阿耨多羅三藐三菩提者，然燈如來、應、正等覺不應授我記言：『汝摩訶婆於當來世名釋迦牟尼如來、應、正等覺。』善現！以如來無有少法能證阿耨多羅三藐三菩提，是故然燈如來、應、正等覺授我記言：『汝摩訶婆於當來世名釋迦牟尼如來、應、正等覺。』所以者何？善現！言如來者，即是真實真如增語；言如來者，即是無生法性增語；言如來者，即是永斷道路增語；言如來者，即是畢竟不生增語。何以故？善現！若實無生即最勝義。

「善現！若如是說如來、應、正等覺能證阿耨多羅三藐三菩提者，當知此言為不真實。所以者何？善現！由彼謗我起不實執。何以故？善現！無有少法，如來、應、正等覺能證阿耨多羅三藐三菩提。善現！如來現前等所證法，或所說法、或所思法，即於其中非諦非妄，是故如來說一切法皆是佛法。善現！一切法一切法者，如來說非一切法，是故如來說名一切法一切法。」

佛告善現：「譬如士夫具身大身。」

具壽善現即白佛言：「世尊！如來所說士夫具身大身，如來說為非身，是故說名具身大身。」

佛言：「善現！如是，如是！若諸菩薩作如是言：『我當滅度無量有情。』是則不應說名菩薩。何以故？善現！頗有少法名菩薩不？」

善現答言：「不也！世尊！無有少法名為菩薩。」

佛告善現：「有情有情者，如來說非有情故名有情，是故如來說一切法無有有情、無有命者、無有士夫、無有補特伽羅等。善現！若諸菩薩作如是言：『我當成辦佛土功德莊嚴。』亦如是說。何以故？善現！佛土功德莊嚴佛土功德莊嚴者，如來說非莊嚴，是故如來說名佛土功德莊嚴佛土功德莊嚴。善現！若諸菩薩於無我法無我法深信解者，如來、應、正等覺說為菩薩菩薩。」

佛告善現：「於汝意云何？如來等現有肉眼不？」

善現答言：「如是！世尊！如來等現有肉眼。」

佛言：「善現！於汝意云何？如來等現有天眼不？」

善現答言：「如是！世尊！如來等現有天眼。」

佛言：「善現！於汝意云何？如來等現有慧眼不？」

善現答言：「如是！世尊！如來等現有慧眼。」

佛言：「善現！於汝意云何？如來等現有法眼不？」

善現答言：「如是！世尊！如來等現有法眼。」

佛言：「善現！於汝意云何？如來等現有佛眼不？」

善現答言：「如是！世尊！如來等現有佛眼。」

佛告善現：「於汝意云何？乃至殑伽河中所有諸沙，如來說是沙不？」

善現答言：「如是！世尊！如是！善逝！如來說是沙。」

佛言：「善現！於汝意云何？乃至殑伽河中所有沙數，假使有如是等殑伽河，乃至是諸殑伽河中所有沙數，假使有如是等世界。是諸世界寧為多不？」

善現答言：「如是！世尊！如是！善逝！是諸世界其數甚多。」

佛言：「善現！乃至爾所諸世界中所有有情，彼諸有情各有種種，其心流注我悉能知。何以故？善現！心流注心流注者，如來說非流注，是故如來說名心流注心流注。所以者何？善現！過去心不可得，未來心不可得，現在心不可得。」

佛告善現：「於汝意云何？若善男子或善女人，以此三千大千世界盛滿七寶奉施如來、應、正等覺，是善男子或善女人，由是因緣所生福聚寧為多不？」

善現答言：「甚多！世尊！甚多！善逝！」

佛言：「善現！如是！如是！彼善男子或善女人，由此因緣所生福聚其量甚多。何以故？善現！若有福聚，如來不說福聚福聚。」

佛告善現：「於汝意云何？可以色身圓實觀如來不？」

善現答言：「不也！世尊！不可以色身圓實觀於如來。何以故？世尊！色身圓實色身圓實者，如來說非圓實，是故如來說名色身圓實色身圓實。」

佛告善現：「於汝意云何？可以諸相具足觀如來不？」

善現答言：「不也！世尊！不可以諸相具足觀於如來。何以故？世尊！諸相具足諸相具足者，如來說為非相具足，是故如來說名諸相具足諸相具足。」

佛告善現：「於汝意云何？如來頗作是念：我當有所說法耶？善現！汝今勿當作如是觀。何以故？善現！若言如來有所說法，即為謗我，為非善取。何以故？善現！說法說法者，無法可得故名說法。」

爾時，具壽善現白佛言：「世尊！於當來世後時、後分、後五百歲，正法

將滅時分轉時，頗有有情聞說如是色類法已能深信不？」

佛言：「善現！彼非有情、非不有情。何以故？善現！一切有情者，如來說非有情，故名一切有情。」

佛告善現：「於汝意云何？頗有少法，如來、應、正等覺現證無上正等菩提耶？」

具壽善現白佛言：「世尊！如我解佛所說義者，無有少法，如來、應、正等覺現證無上正等菩提。」

佛言：「善現！如是！如是！於中少法無有無得，故名無上正等菩提。」

「復次，善現！是法平等，於其中間無不平等，故名無上正等菩提。以無我性、無有情性、無命者性、無士夫性、無補特伽羅等性平等，故名無上正等菩提一切善法無不現證、一切善法無不妙覺。善現！善法善法者，如來一切說為非法，是故如來說名善法善法。」

「復次，善現！若善男子或善女人集七寶聚，量等三千大千世界其中所有妙高山王，持用布施。若善男子或善女人，於此般若波羅蜜多經中乃至四句伽他，受持、讀誦、究竟通利，及廣為他宣說、開示、如理作意。善現！前說福聚於此福聚，百分計之所不能及，如是千分、若百千分、若俱胝百千分、若俱胝那庾多百千分、若數分、若計分、若算分、若喻分、若鄔波尼殺曇分亦不能及。」

佛告善現：「於汝意云何？如來頗作是念：我當度脫諸有情耶？善現！汝今勿當作如是觀。何以故？善現！無少有情如來度者。善現！若有有情如來度者，如來即應有其我執、有有情執、有命者執、有士夫執、有補特伽羅等執。善現！我等執者，如來說為非執，故名我等執，而諸愚夫異生強有此執。善現！愚夫異生者，如來說為非生，故名愚夫異生。」

佛告善現：「於汝意云何？可以諸相具足觀如來不？」

善現答言：「如我解佛所說義者，不應以諸相具足觀於如來。」

佛言：「善現！善哉！善哉！如是！如是！如汝所說。不應以諸相具足觀於如來。善現！若以諸相具足觀如來者，轉輪聖王應是如來，是故不應以諸相具足觀於如來，如是應以諸相非相觀於如來。」

爾時，世尊而說頌曰：

「諸以色觀我， 以音聲尋我，

彼生履邪斷， 不能當見我。

應觀佛法性， 即導師法身；

法性非所識， 故彼不能了。」

佛告善現：「於汝意云何？如來、應、正等覺以諸相具足現證無上正等覺耶？善現！汝今勿當作如是觀。何以故？善現！如來、應、正等覺不以諸相具足現證無上正等菩提。

「復次，善現！如是發趣菩薩乘者，頗施設少法若壞若斷耶？善現！汝今勿當作如是觀。諸有發趣菩薩乘者，終不施設少法若壞若斷。

「復次，善現！若善男子或善女人，以殑伽河沙等世界盛滿七寶，奉施如來、應、正等覺，若有菩薩於諸無我無生法中獲得堪忍，由是因緣所生福聚甚多於彼。

「復次，善現！菩薩不應攝受福聚。」

具壽善現即白佛言：「世尊！云何菩薩不應攝受福聚？」

佛言：「善現！所應攝受不應攝受，是故說名所應攝受。

「復次，善現！若有說言如來若去、若來、若住、若坐、若臥，是人不解我所說義。何以故？善現！言如來者即是真實、真如增語，都無所去、無所從來，故名如來、應、正等覺。

「復次，善現！若善男子或善女人，乃至三千大千世界大地極微塵量等世界，即以如是無數世界色像為墨如極微聚。善現！於汝意云何？是極微聚寧為多不？」

善現答言：「是極微聚甚多！世尊！甚多！善逝！何以故？世尊！若極微聚是實有者，佛不應說為極微聚。所以者何？如來說極微聚即為非聚，故名極微聚。如來說三千大千世界即非世界，故名三千大千世界。何以故？世尊！若世界是實有者，即為一合執，如來說一合執即為非執，故名一合執。」

佛言：「善現！此一合執不可言說、不可戲論，然彼一切愚夫異生強執是法。何以故？善現！若作是言：『如來宣說我見、有情見、命者見、士夫見、補特伽羅見、意生見、摩納婆見、作者見、受者見。』於汝意云何？如是所說為正語不？」

善現答言：「不也！世尊！不也！善逝！如是所說非為正語。所以者何？如來所說我見、有情見、命者見、士夫見、補特伽羅見、意生見、摩納婆見、作者見、受者見即為非見，故名我見乃至受者見。」

佛告善現：「諸有發趣菩薩乘者，於一切法應如是知、應如是見、應如是信解，如是不住法想。何以故？善現！法想法想者，如來說為非想，是故如來說名法想法想。

「復次，善現！若菩薩摩訶薩以無量無數世界盛滿七寶，奉施如來、應、正等覺。若善男子或善女人，於此般若波羅蜜多經中乃至四句伽他，受持、讀誦、究竟通利、如理作意，及廣為他宣說、開示，由此因緣所生福聚，甚多於前無量無數。云何為他宣說、開示？如不為他宣說、開示，故名為他宣說、開示。」

爾時，世尊而說頌曰：

「諸和合所為， 如星翳燈幻，

露泡夢電雲， 應作如是觀。」

時，薄伽梵說是經已，尊者善現及諸苾芻、苾芻尼、鄔波索迦、鄔波斯迦，并諸世間天、人、阿素洛、健達縛等，聞薄伽梵所說經已，皆大歡喜、信受奉行。

VI. Yi Jing (義淨), *Foshuo neng duan jingang bore boluomiduo jing* 《佛說能斷金剛般若波羅蜜多經》 (T0239), 703 CE (唐朝, Tang Dynasty):

如是我聞：

一時薄伽梵，在名稱大城，戰勝林施孤獨園，與大苾芻眾千二百五十人俱，及大菩薩眾。爾時，世尊於日初分時，著衣持鉢，入城乞食。次第乞已，還至本處。飯食訖，收衣鉢，洗足已，於先設座，加趺端坐，正念而住。時諸苾芻來詣佛所，頂禮雙足，右繞三匝，退坐一面。

爾時，具壽妙生，在大眾中，承佛神力，即從座起，偏袒右肩，右膝著地，合掌恭敬白佛言：「希有！世尊！希有！善逝。如來應正等覺，能以最勝利益，益諸菩薩；能以最勝付囑，囑諸菩薩。世尊！若有發趣菩薩乘者，云何應住？云何修行？云何攝伏其心？」

佛告妙生：「善哉，善哉！如是，如是！如汝所說：『如來以勝利益，益諸菩薩；以勝付囑，囑諸菩薩。』妙生！汝應諦聽，極善作意，吾當為汝分別解說。若有發趣菩薩乘者，應如是住，如是修行，如是攝伏其心。」妙生言：「唯然，世尊！願樂欲聞。」

佛告妙生：「若有發趣菩薩乘者，當生如是心：『所有一切眾生之類，若卵生、胎生、濕生、化生，若有色、無色，有想、無想，非有想、非無想，盡諸世界所有眾生，如是一切，我皆令入無餘涅槃而滅度之。』雖令如是無量眾生證圓寂已，而無有一眾生入圓寂者。何以故？妙生！若菩薩有眾生想者，則不名菩薩。所以者何？由有我想、眾生想、壽者想、更求趣想故。」

「復次，妙生！菩薩不住於事，應行布施。不住隨處，應行布施。不住色、聲、香、味、觸、法，應行布施。妙生！菩薩如是布施，乃至相想，亦不應住。何以故？由不住施，福聚難量。」

「妙生！於汝意云何？東方虛空可知量不？」妙生言：「不爾，世尊！」「南西北方，四維上下，十方虛空，可知量不？」妙生言：「不爾，世尊！」「妙生！菩薩行不住施，所得福聚不可知量，亦復如是。」

「妙生！於汝意云何？可以具足勝相觀如來不？」妙生言：「不爾，世尊！不應以勝相觀於如來。何以故？如來說勝相，即非勝相。」

「妙生！所有勝相，皆是虛妄。若無勝相，即非虛妄。是故應以勝相無相觀於如來。」妙生言：「世尊！頗有眾生，於當來世，後五百歲，正法滅時，聞說是經，生實信不？」

佛告妙生：「莫作是說：『頗有眾生，於當來世，後五百歲，正法滅時，聞說是經，生實信不？』妙生！當來之世，有諸菩薩，具戒具德具慧，而彼菩薩，非於一佛承事供養，植諸善根；已於無量百千佛所，而行奉事，植諸善根。是人乃能於此經典生一信心。」

「妙生！如來悉知是人，悉見是人，彼諸菩薩當生當攝無量福聚。何以故？由彼菩薩，無我想、眾生想、壽者想、更求趣想。」

「彼諸菩薩，非法想，非非法想，非想，非無想。何以故？若彼菩薩有法想，即有我執、有情執、壽者執、更求趣執。若有非法想，彼亦有我執、有情執、壽者執、更求趣執。妙生！是故菩薩，不應取法，不應取非法。以是義故，如來密意宣說筏喻法門，諸有智者，法尚應捨，何況非法。」

「妙生！於汝意云何？如來於無上菩提有所證不？復有少法是所說不？」妙生言：「如我解佛所說義，如來於無上菩提實無所證，亦無所說。何以故？佛所說法，不可取，不可說，彼非法，非非法。何以故？以諸聖者，皆是無為所顯現故。」

「妙生！於汝意云何？若善男子、善女人，以滿三千大千世界七寶持用布施，得福多不？」妙生言：「甚多，世尊！何以故？此福聚者，則非是聚，是故如來說為福聚、福聚。」

「妙生！若有善男子、善女人，以滿三千大千世界七寶，持用布施；若復有人，能於此經乃至一四句頌，若自受持，為他演說，以是因緣所生福聚，極多於彼無量無數。何以故？妙生！由諸如來無上等覺，從此經出；諸佛世尊，從此經生。是故妙生！佛法者，如來說非佛法，是名佛法。」

「妙生！於汝意云何？諸預流者頗作是念：『我得預流果。』不？」妙生言：「不爾，世尊！何以故？諸預流者，無法可預，故名預流。不預色、聲、香、味、觸、法，故名預流。世尊！若預流者作是念：『我得預流果。』者，則有我執，有情壽者更求趣執。」

「妙生！於汝意云何？諸一來者頗作是念：『我得一來果。』不？」妙生言：「不爾，世尊！何以故？由彼無有少法證一來性，故名一來。」

「妙生！於汝意云何？諸不還者頗作是念：『我得還不還果。』不？」妙生言：「不爾，世尊！何以故？由彼無有少法證不還性，故名不還。」

「妙生！於汝意云何？諸阿羅漢頗作是念：『我得阿羅漢果。』不？」妙生言：「不爾，世尊！由彼無有少法名阿羅漢。世尊！若阿羅漢作是念：『我得阿羅漢果。』者，則有我執，有情壽者更求趣執。世尊！如來說我得無諍住中為第一。世尊！我是阿羅漢離於欲染，而實未曾作如是念：『我是阿羅漢。』世尊！」

若作是念：『我得阿羅漢。』者，如來即不說我妙生得無諍住，最為第一。以都無所住，是故說我得無諍住、得無諍住。」

「妙生！於汝意云何？如來昔在然燈佛所，頗有少法是可取不？」妙生言：「不爾，世尊！如來於然燈佛所，實無可取。」

「妙生！若有菩薩作如是語：『我當成就莊嚴國土。』者，此為妄語。何以故？莊嚴佛土者，如來說非莊嚴，由此說為國土莊嚴。是故，妙生！菩薩不住於事，不住隨處，不住色、聲、香、味、觸、法，應生其心；應生不住事心，應生不住隨處心，應生不住色、聲、香、味、觸、法心。」

「妙生！譬如有人，身如妙高山王，於意云何？是身為大不？」妙生言：「甚大，世尊！何以故？彼之大身，如來說為非身。以彼非有，說名為身。」

「妙生！於汝意云何？如彌伽河中所有沙數，復有如是沙等彌伽河，此諸河沙，寧為多不？」妙生言：「甚多，世尊！河尚無數，況復其沙。」

「妙生！我今實言告汝。若復有人，以寶滿此河沙數量世界，奉施如來，得福多不？」妙生言：「甚多，世尊！」

「妙生！若復有人，於此經中受持一頌，并為他說，而此福聚，勝前福聚無量無邊。」

「妙生！若國土中有此法門，為他解說，乃至四句伽他，當知此地，即是制底，一切天、人、阿蘇羅等，皆應右繞而為敬禮；何況盡能受持讀誦，當知是人，則為最上第一希有。又此方所，即為有佛，及尊重弟子。」

「妙生！於汝意云何？頗有少法是如來所說不？」妙生言：「不爾，世尊！無有少法是如來所說。」

「妙生！三千大千世界所有地塵，是為多不？」妙生言：「甚多，世尊！何以故？諸地塵，佛說非塵，故名地塵。此諸世界，佛說非界，故名世界。」

「妙生！於汝意云何？可以三十二大丈夫相觀如來不？」妙生言：「不爾，世尊！不應以三十二相觀於如來。何以故？三十二相，佛說非相，是故說為大丈夫相。」

「妙生！若有男子女人，以彌伽河沙等身命布施；若復有人，於此經中受持一頌，并為他說，其福勝彼無量無數。」

爾時，妙生聞說是經，深解義趣，涕淚悲泣而白佛言：「希有！世尊！我從生智以來，未曾得聞如是深經。世尊！當何名此經？我等云何奉持？」

佛告妙生：「是經名為『般若波羅蜜多』，如是應持。何以故？佛說般若波羅蜜多，則非般若波羅蜜多。」

「世尊！若復有人，聞說是經生實想者，當知是人最上希有。世尊！此實想者，即非實想，是故如來說名實想、實想。世尊！我聞是經，心生信解，未為希有。若當來世，有聞是經，能受持者，是人則為第一希有。何以故？彼人無我想、眾生想、壽者想、更求趣想。所以者何？世尊！我想、眾生想、壽者想、更求趣想，即是非想。所以者何？諸佛世尊離諸想故。」

「妙生！如是，如是！若復有人，得聞是經，不驚不怖不畏，當知是人第一希有。何以故？妙生！此最勝波羅蜜多，是如來所說諸波羅蜜多。如來說者，即是無邊佛所宣說，是故名為最勝波羅蜜多。」

「妙生！如來說忍辱波羅蜜多，即非忍辱波羅蜜多。何以故？如我昔為羯陵伽王割截支體時，無我想、眾生想、壽者想、更求趣想。我無是想，亦非無想。所以者何？我有是想者，應生瞋恨。妙生！又念過去於五百世，作忍辱仙人，我於爾時，無如是等想。是故應離諸想，發趣無上菩提之心，不應住色、聲、香、味、觸、法，都無所住而生其心；不應住法，不應住非法，應生其心。何以故？若有所住，即為非住。是故佛說：『菩薩應無所住而行布施。』」

「妙生！菩薩為利益一切眾生，應如是布施。此眾生想，即為非想；彼諸眾生，即非眾生。何以故？諸佛如來離諸想故。妙生！如來是實語者，如語者，不誑語者，不異語者。」

「妙生！如來所證法及所說法，此即非實非妄。妙生！若菩薩心住於事而行布施，如人入闇，則無所見。若不住事而行布施，如人有目，日光明照，見種種色，是故菩薩不住於事應行其施。」

「妙生！若有善男子、善女人，能於此經受持讀誦，為他演說。如是之人，佛以智眼悉知悉見，當生當攝無量福聚。」

「妙生！若有善男子、善女人，初日分以彌伽河沙等身布施，中日分復以彌伽河沙等身布施，後日分亦以彌伽河沙等身布施，如是無量百千萬億劫，以身布施。若復有人，聞此經典，不生毀謗，其福勝彼，何況書寫受持讀誦，為人解說。」

「妙生！是經有不可思議不可稱量無邊功德，如來為發大乘者說，為發最上乘者說。若有人能受持讀誦，廣為他說，如來悉知悉見是人，皆得成就不可量不可稱不可思議福業之聚。當知是人，則為以肩荷負如來無上菩提。何以故？妙生！若樂小法者，則著我見、眾生見、壽者見、更求趣見，是人若能讀誦受持此經，無有是處。」

「妙生！所在之處，若有此經，當知此處，則是制底，一切世間天、人、阿蘇羅，所應恭敬，作禮圍繞，以諸香花供養其處。」

「妙生！若有善男子、善女人，於此經典受持讀誦演說之時，或為人輕辱。何以故？妙生！當知是人，於前世中造諸惡業，應墮惡道，由於現在得遭輕辱，此為善事，能盡惡業，速至菩提故。」

「妙生！我憶過去過無數劫，在然燈佛所，得值八十四億那由多佛，悉皆供養承事，無違背者。若復有人，於後五百歲正法滅時，能於此經受持讀誦，解其義趣，廣為他說，所得功德，以前功德比此功德，百分不及一，千萬億分算分勢分比數分因分，乃至譬喻亦不能及。妙生！我若具說受持讀誦此經功德，或有人聞，心則狂亂，疑惑不信。妙生！當知是經不可思議，其受持者，應當希望不可思議所生福聚。」

復次，妙生白佛言：「世尊！若有發趣菩薩乘者。應云何住？云何修行？云何攝伏其心？」

佛告妙生：「若有發趣菩薩乘者，當生如是心：『我當度脫一切眾生，悉皆令入無餘涅槃。雖有如是無量眾生證於圓寂，而無有一眾生證圓寂者。』何以故？妙生！若菩薩有眾生想者，則不名菩薩。所以者何？妙生！實無有法，可名發趣菩薩乘者。」

「妙生！於汝意云何？如來於然燈佛所，頗有少法是所證不？」妙生言：「如來於然燈佛所，無法可證，而得菩提。」

佛言：「如是，如是！妙生！實無有法，如來於然燈佛所，有所證悟，得大菩提。若證法者，然燈佛則不與我授記：『摩訶婆！汝於來世，當得作佛，號釋迦牟尼。』以無所得故，然燈佛與我授記，當得作佛，號釋迦牟尼。何以故？妙生！言如來者，即是實性真如之異名也。」

「妙生！若言：『如來證得無上正等覺。』者，是為妄語。何以故？實無有法如來證得無上正覺。妙生！如來所得正覺之法，此即非實非虛。是故佛說：『一切法者，即是佛法。』妙生！一切法、一切法者，如來說為非法，是故如來說一切法者，即是佛法。」

「妙生！譬如丈夫，其身長大。」

妙生言：「世尊！如來說為大身者，即說為非身，是名大身。」

佛告妙生：「如是，如是！若菩薩作是語：『我當度眾生令寂滅。』者，則不名菩薩。妙生！頗有少法名菩薩不？」答言：「不爾，世尊！」

「妙生！是故如來說：『一切法無我、無眾生、無壽者、無更求趣。』」

「妙生！若有菩薩言：『我當成就佛土嚴勝、佛土嚴勝。』者，如來說為非是嚴勝，是故如來說為嚴勝。妙生！若有信解一切法無性、一切法無性者，如來說名真是菩薩、菩薩。」

「妙生！於汝意云何？如來有肉眼不？」妙生言：「如是，世尊！如來有肉眼。」

「如來有天眼不？」「如是，世尊！如來有天眼。」

「如來有慧眼不？」「如是，世尊！如來有慧眼。」

「如來有法眼不？」「如是，世尊！如來有法眼。」

「如來有佛眼不？」「如是，世尊！如來有佛眼。」

「妙生！於汝意云何？如彌伽河中所有沙數，復有如是沙等彌伽河，隨諸河沙，有爾所世界，是為多不？」妙生言：「甚多，世尊！」

「妙生！此世界中所有眾生，種種性行，其心流轉，我悉了知。何以故？妙生！心陀羅尼者，如來說為無持，由無持故，心遂流轉。何以故？妙生！過去心不可得，未來心不可得，現在心不可得。」

「妙生。於汝意云何？若人以滿三千大千世界七寶布施，是人得福多不？」妙生言：「甚多，世尊！」

「妙生！若此福聚是福聚者，如來則不說為福聚、福聚。」

「妙生！於汝意云何？可以色身圓滿觀如來不？」「不爾，世尊！不應以色身圓滿觀於如來。何以故？色身圓滿、色身圓滿者，如來說非圓滿，是故名為色身圓滿。」

「妙生！可以具相觀如來不？」「不爾，世尊！不應以具相觀於如來。何以故？諸具相者，如來說非具相，是故如來說名具相。」

「妙生！於汝意云何？如來作是念：『我說法。』耶？汝勿作是見。若言：『如來有所說法。』者，則為謗我。何以故？言說法、說法者，無法可說，是名說法。」

妙生白佛言：「世尊！於當來世，頗有眾生，聞說是經，生信心不？」

佛告妙生：「有生信者，彼非眾生，非非眾生。何以故？眾生、眾生者，

如來說非眾生，是名眾生。

「妙生！於汝意云何？佛得無上正等覺時，頗有少法所證不？」妙生言：「實無有法是佛所證。」

佛告妙生：「如是，如是！此中無有少法可得，故名無上正等菩提。妙生！是法平等，無有高下，故名無上正等菩提。以無我、無眾生、無壽者、無更求趣性，其性平等，故名無上正等菩提。一切善法皆正覺了，故名無上正等正覺。妙生！善法者，如來說為非法，故名善法。」

「妙生！若三千大千世界中，所有諸妙高山王，如是等七寶聚，有人持用布施。若復有人，於此經中，乃至一四句頌，若自受持，及為他說。以前福聚比此福聚，假令分此以為百分，彼亦不能及一分，或千分億分算分勢分數分因分，乃至譬喻亦不能及一。」

「妙生！於汝意云何？如來度眾生不？汝莫作是見：『如來度眾生。』何以故？曾無有一眾生是如來度者。若有眾生是如來度者，如來則有我見、眾生見、壽者見、更求趣見。妙生！我等執者，如來說為非執，而諸愚夫妄為此執。妙生！愚夫眾生，如來說為非生，故名愚夫眾生。」

「妙生！於汝意云何？應以具相觀如來不？」「不爾，世尊！不應以具相觀於如來。」

「妙生！若以具相觀如來者，轉輪聖王應是如來，是故不應以具相觀於如來，應以諸相非相觀於如來。」

爾時，世尊而說頌曰：

「若以色見我， 以音聲求我，
是人起邪觀， 不能當見我。
應觀佛法性， 即導師法身，
法性非所識， 故彼不能了。」

「妙生！『諸有發趣菩薩乘者，其所有法是斷滅不？』汝莫作是見。何以故？趣菩薩乘者，其法不失。」

「妙生！若有男子、女人，以滿彌伽河沙世界七寶布施。若復有人，於無我理、不生法中，得忍解者，所生福聚，極多於彼無量無數。」

「妙生！菩薩不應取其福聚。」妙生言：「菩薩豈不取福聚耶？」

佛告妙生：「是應正取，不應越取，是故說取。」

「妙生！如有說言：『如來若來若去、若坐若臥。』者，是不解我所說義。何以故？妙生！都無去來，故名如來。」

「妙生！若有男子、女人，以三千大千世界土地碎為墨塵。妙生！於汝意云何？是極微聚，寧為多不？」妙生言：「甚多，世尊！何以故？若聚性是實者，如來不說為極微聚極微聚。何以故？極微聚者，世尊說為非極微聚，故名極微聚。世尊！如來所說三千大千世界，說為非世界，故名三千大千世界。何以故？若世界實有，如來則有聚執。佛說聚執者，說為非聚執，是故說為聚執。」

「妙生！此聚執者，是世言論，然其體性，實無可說，但是愚夫異生之所妄執。」

「妙生！如有說云：『佛說我見、眾生見、壽者見、更求趣見。』者，是為正說為不正耶？」妙生言：「不爾，世尊！何以故？若有我見如來說者，即是非見，故名我見。」

「妙生！諸有發趣菩薩乘者，於一切法，應如是知，如是見，如是解。如是解者，乃至法想亦無所住。何以故？妙生！法想、法想者，如來說為非想，故名法想、法想。」

「妙生！若有人以滿無量無數世界七寶，持用布施。若復有人，能於此經，乃至受持讀誦四句伽他，令其通利，廣為他人正說其義，以是因緣所生福聚，極多於彼無量無數。云何正說？無法可說，是名正說。」

爾時，世尊說伽他曰：

「一切有為法，如星、翳、燈、幻，

露、泡、夢、電、雲，應作如是觀。」

爾時，薄伽梵說是經已，具壽妙生，及諸菩薩摩訶薩、苾芻、苾芻尼、邬波索迦、邬波斯迦，一切世間天、人、阿蘇羅等，皆大歡喜，信受奉行。

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