

CCCH9044

DUNHUANG AND THE SILK ROAD:
ART, CULTURE AND TRADE

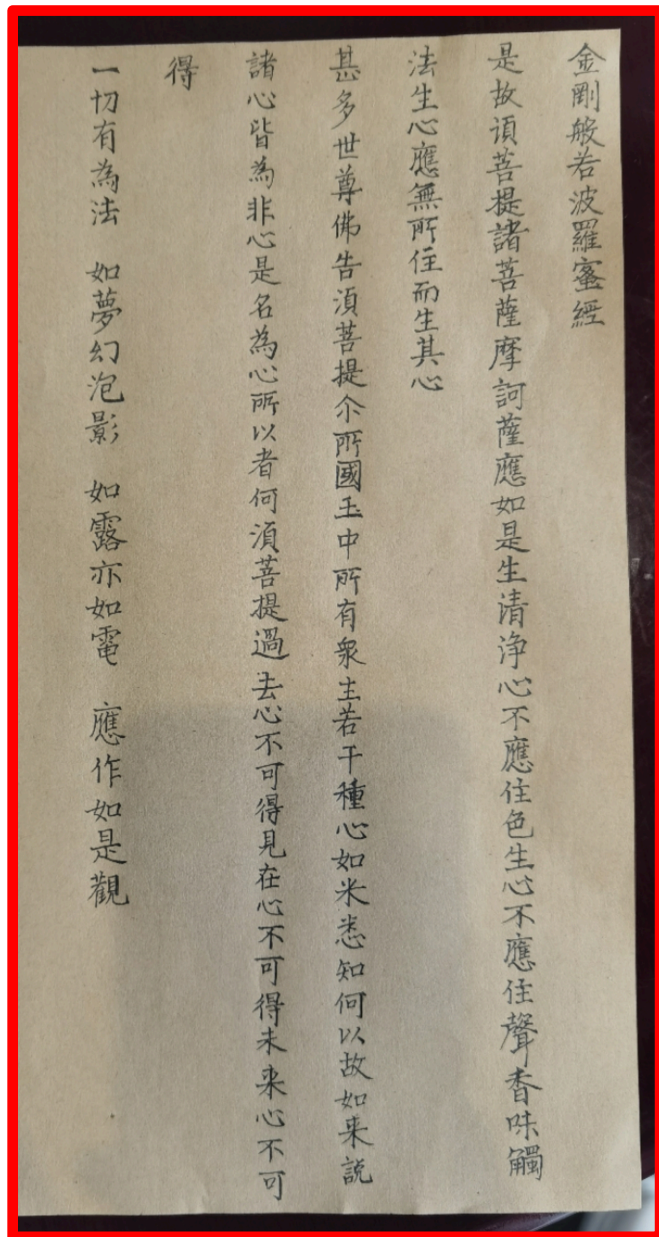
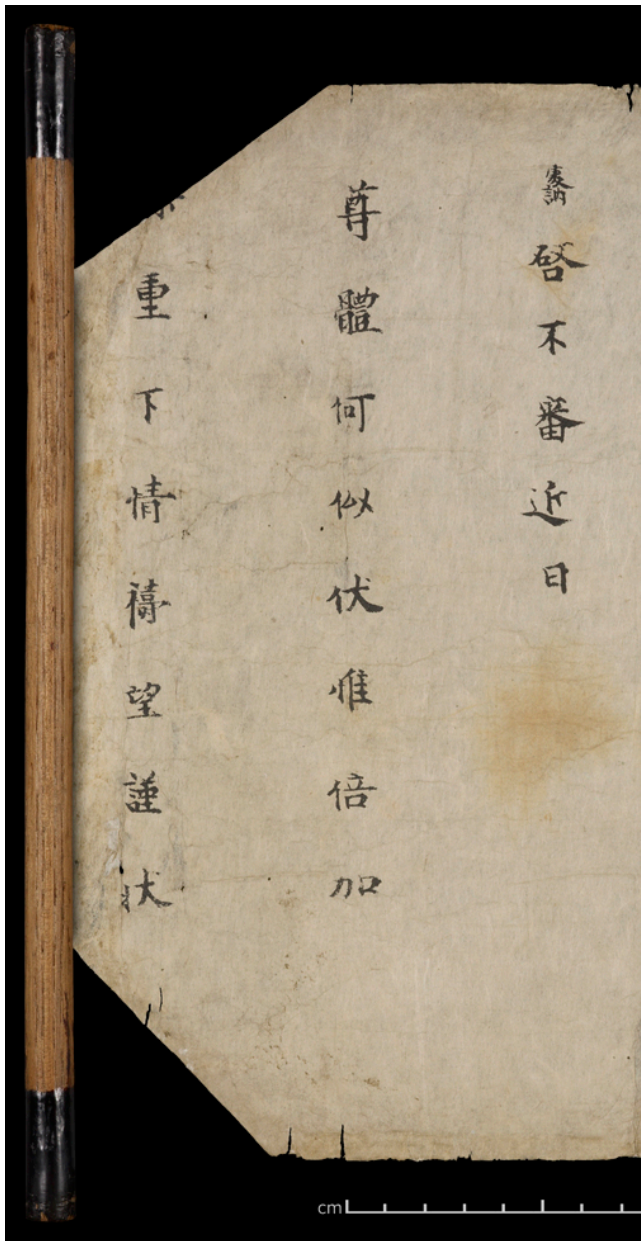
REFLECTION PRACTICING
BUDDHIST CALLIGRAPHY

Presented by ZHANG Jiayi (Ella)

Diamond Sutra

(Vajracchedika Prajnaparamita Sutra)

金剛經



King Kong -- the hardest metal metaphor: firm, sharp, can destroy everything.
Prajna -- wisdom or supreme wisdom.
Polomi -- the other side or to reach the other side.



http://idp.bl.uk/database/oo_scroll_h.a4d?uid=3249994466;recnum=18824;index=4

⇐ My Calligraphy

Chapter 10 (line no. [0749c20])

The adornment of pure lands
…Subhūti, bodhisattva-mahāsattvas
should thusly give rise to a clear and
pure mind — a mind not associated with
abiding in form; a mind not associated
with abiding in sounds, scents, tastes,
sensations, or dharmas; a mind not
abiding in life.

「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。」

⇓ My Reflection

紅塵万象 -- thoughts, feelings, speeches,
and acts are all fleeting. We should be calm
and comfortable for all the fame and wealth
in life so that we are not happy to have it
and not sad to let it go 不以物喜，不以己悲。

⇐ My Calligraphy

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

世尊何故以須菩提名之
漢作是念我得阿羅漢道即為著我人衆生壽者
世尊佛說我得無諍三昧人中寔為第一是第
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燃燈佛所於法有
所得不世尊如來昔在燃燈佛所於法實無所得
須菩提於意云何菩薩莊嚴佛土不也世尊何以
故莊嚴佛土者則非莊嚴是名莊嚴是故須菩提
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
菩提摩訶有人身如須菩提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

Chapter 18 (line no. [0751b24])

Of a single unified perception
...Subhūti, past mind cannot be grasped, present mind cannot be grasped, and future mind cannot be grasped...

須菩提！過去心不可得，現在心不可得，未來心不可得。

⇓ My Reflection

Past, present, and future mind are not available, because they are all illusory, so we don't have to cling to them.

We should not stop too much on one thing or one person. Don't regret for the past, and don't be confused for the future. The past has passed, and the future is still tomorrow.

甚多世尊佛告須菩提。爾所國土中所

有衆生若干種。心如米志。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。見在心不可得。未來心不可

得。

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。何如來有恒河中所有沙。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。有衆生若干種。心如米志。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。見在心不可得。未來心不可得。須菩提於意云。何若有人。滿三千大千世界。

Chapter 32 (line no. [0752b23])

Transforming the unreal
...All conditioned dharmas
Are like dreams, illusions, bubbles, or
shadows;
Like drops of dew, or like flashes of
lightning;
Thusly should they be contemplated...

「一切有為法，如夢、幻、泡、影，
如露亦如電，應作如是觀。」

⇓ My Reflection

When copying this sutra, though I was not very clear about the meaning of the difficult Buddhist language in the original text, I did feel that my mind is blank like a pure land.

⇐ My Calligraphy

